ARCHBISHOP NERSES LAMBRONAC‘I

COMMENTARY ON
WISDOM OF SOLOMON

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Introduction, Translation, and
Diplomatic Edition of the
Armenian Text

by

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FOREWORD

Nersēs Lambronac‘i, the subject of this study, is one of the most fascinating figures of his time, the second half of the 12th century, itself one of great volatility for the Levant and eastern Mediterranean, where most of his comparatively short life was spent. Byzantium was straining to reassert its claims to the Cilician plain, the path to Antioch and the East, until its discomfiture at the Battle of Myriocephalon by the Seljuks of Konya. Similarly Syrian aspirations to dominate the region under Zangi had hardly been laid to rest when they were to be restated even more emphatically by his son Nur al-Din, who later made common cause with Egypt, leading to the capture of Jerusalem in 1187 and renewed involvement in the region by the rulers of Western Europe. These broader moves in the political and military sphere inevitably exerted a ripple effect on the microcosm of relations between the other Crusader states on the coast, each with its own designs for retrenchment and expansion, partly at one another's expense. In this maelstrom, the Armenian state of Cilicia also sought to advance its fortunes from its vassal status to Byzantium in mid-century to successive recognition as independent principality and then kingdom by its close, striving to achieve this both by external alliances and reinforced internal cohesion.

This was the world into which Lambronac‘i was born and in which factors of birth, status, natural aptitude, moral strength, and spiritual conviction all prepared him to play an important role. A Het‘umid on his father's side and relative of the catholicosal house of the Pahlavuni on his mother's, he quickly ascended through the clerical ranks, being ordained to the priesthood at age 16 and to the episcopacy at 22, appointed to the multi-ethnic maritime see of Tarsus, only recently brought under secure Armenian control. Over the two decades of service that ensued, his versatility of mind and skill with languages ensured his participation in a range of diplomatic and translation projects associated with Syriac, Greek, and Latin, including ecclesiastical relations with Constantinople and the papacy, in which he demonstrated both the comprehensive catholicity of his understanding of the faith and the shrewd pragmatism of his powers of bargaining and debate.

Nevertheless, as his hagiographers suggest, the atmosphere of his bustling metropolis and the demands of its religious administration, along with those of palace and court, were much less conductive for the young scholar than that of the monastic libraries where he had received his education and that inspired in him an insatiable thirst for knowledge and a calling toward the contemplative life. In consequence, it is hardly surprising that his copy of the Narek, the *Book of Lamentation* of the 10th century mystic Grigor Narekac'i, is one of the oldest extant, embellished as it is with four images of the author, the earliest of their kind to survive. Narekac'i's approach, in turn, had been sustained by traditional sources of spiritual nourishment, such as the Psalter, supplemented by the wisdom books, which urged readers to acquire familiarity with the figure of Wisdom, the creative force in the universe (Proverbs), with the divine spirit (Wisdom of Solomon), and with the divine beloved (Song of Songs), as the book was interpreted in patristic and medieval exegesis.

The Bible naturally exercised a seminal influence on the formation of the curriculum of studies in the monasteries. Moreover, Lambronac'i's broader involvement with scripture, in terms of his creation of the one-volume Armenian Bible and the translation, editing, and composition of commentaries on various books, is well known. Indeed most of these, together with the author's other works, have been published and are accessible, sometimes in more than one edition. Within this context, as a progressive exponent, keen on innovation, one notes he was the first Armenian author to comment on the corpus of Solomonic wisdom books (Proverbs, Ecclesiastes, Wisdom), devoting his mature intellectual and spiritual powers to their explication. While the former two were published in the 1920s together with a German rendering by Prince Max Herzog zu Sachsen, we owe the third, which has the further distinction of being the second commentary on that book in any language, to the scholarly perseverance, attention to detail, and unflagging energy of Bishop Anoushavan Tanielian.

The present book grew out of his doctoral dissertation defended at Columbia University on May 6, 2003, which was awarded the degree *summa cum laude* at the examiners' unanimous recommendation. At that point, the diplomatic edition of this rather voluminous work rested on the collation of fourteen manuscripts, a fact that spoke eloquently of Bishop Tanielian's seriousness of purpose. Part of the process of revision and expansion he has undertaken to produce the current volume has entailed the collation of seven more witnesses to ensure a full synoptic display of the surviving evidence, thereby setting a high standard of critical rigor. For the running text he has selected a manuscript of 1292 from Hṙomkla, the oldest dated codex, documenting the variants of the other sources in the apparatus on the basis of their group affiliations, meticulously investigating the work's transmission history from the perspectives of internal and external evidence. Confidently handling the multiple variant readings, he alerts the reader in places to the possibility of primitive error in the manuscript tradition, cautiously proposing editorial emendations to restore the original reading. Bearing in mind the work's intertextual character as one book seeking to illuminate another that it physically incorporates within it, Tanielian also analyzes Lambronac'i's text of the Book of Wisdom, comparing it with the standard Armenian text and Septuagint translations to situate the work's significance in the textual criticism of the Armenian Bible.

For expert and non-expert alike unfamiliar with the idiom of Classical Armenian, the author has performed the inestimable service of introducing Lambronac'i's thought into the public domain with his careful annotated translation that steers the mid course of maintaining fidelity to the original, while remaining eminently readable and idiomatic.

Similarly, Tanielian's introduction offers a compendious discussion of issues related to the work: the commentator's biography, taking into account the most recent studies, the background of the wisdom school of the Old Testament and the contribution to it of Wisdom of Solomon, the commentary's place in Lambronac'i's oeuvre, and the author's profile as commentator. Of more particular interest is his contrasting of the author's more theological and spiritual focus here with his more ecclesiastical concerns in the commentary on Proverbs relating to differences of Armenian and Latin rite and practice, and his review of various philosophical views on the meaning of life in the parallel volume devoted to Ecclesiastes. In this connection, Tanielian advances our knowledge of medieval Armenian spirituality through his analysis of Lambronac'i's technical lexicon, especially his employment of the term *hpel* in regard to union with God and his investigation of the themes of passion and dispassion in the context of spiritual love for the divine.

Also noteworthy are Tanielian's conclusion on Lambronac'i's erudition, highlighting the familiarity he exhibits with diverse traditions of Greek mythology and philosophy in addition to patristic authorities, revealing dependency on Ps. Aristotle's *De Mundo*, as well as Plato's *Timaeus* in describing aspects of the physical universe. In addition, he has convincingly demonstrated the commentator's use of Plato's *Republic*, presumably from the Greek text, as has recently been postulated for the 10th century writer Anania Narekac'i. This finding is all the more significant in that Plato was not integrated into the regular school curriculum.

All in all, in this book Bishop Tanielian makes a significant contribution to our understanding of this key medieval Armenian author, as well as to the intellectual and spiritual ambience in which he lived, uncovering new facets of his thought, and opening up further areas for future research. His detailed index greatly facilitates the volume's utility.

S. Peter Cowe
UCLA, April 2007

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As St. Paul says, “Hope does not disappoint us” (Rom 5:5), I thank Almighty God who strengthened me all these years to pursue my studies, to complete my oeuvre, and not to disappoint those who trusted me. On the thirty-fifth anniversary of my ordination to the priesthood may this work be acceptable, as the poor widow’s mite (Lk 21:2), in the treasury of academic studies for the benefit of all those who thirst for wisdom.

ABBREVIATIONS

AB	The Anchor Bible
ANF	Ante-Nicene Fathers (Second Series)
BMat	Banber Matenadarani
Bp	Bazmavēp
CSCO	Corpus Scriptorum Christianorum Orientalium
DSp	Dictionnaire de Spiritualité
HSH	Haykakan Sovetakan Hanragitaran (Soviet Armenian Encyclopedia)
HA	Handēs Amsōreay
HTR	Harvard Theological Review
JRAS	Journal of the Royal Asiatic Society
JTS	Journal of Theological Studies
NPNF	Nicene and Post Nicene Fathers (Second Series)
NBHL	Nor Bařgirkʻ Haykazean Lezui (New Dictionary of the Armenian Language)
NIB	The New Interpreter's Bible
OCA	Orientalia Christiana Analecta
PG	Patrologiae Graeca
PBH	Patma-Banasirakan Handes
PG	Patrologia Graeca
PL	Patrologia Latina
REArm	Revue des études arméniennes
SNTR	St. Nersess Theological Review
SOCC	Studio Orientalia Christiana Collectanea
UPATS	University of Pennsylvania Armenian Texts and Studies

ABT	Armenian Ancient Bible Translators
MS/MSS	Manuscript/Manuscripts

Abbreviations of the names of Biblical Books follow the system of NRSV.

This study employs the Hübschman-Meillet-Benveniste system for Roman transliteration of the Armenian alphabet, used in Révue des Etudes Armennienes, as follows:

Ա	Բ	Գ	Դ	Ե	Զ	Է	Ը	Թ	Ժ	Ի	Լ	Խ	Ծ
ա	բ	գ	դ	ե	զ	է	ը	թ	ժ	ի	լ	խ	ծ
A	b	g	d	e	z	ē	ə	t‘	ž	i	l	x	c

Կ	Հ	Ձ	Ղ	Ճ	Մ	Յ	Ն	Շ	Ո	Չ	Պ	Ջ	Ռ
կ	հ	ձ	ղ	ճ	մ	յ	ն	շ	ո	չ	պ	ջ	ռ
k	h	j	ł	č	m	y	n	š	o	č‘	p	ǰ	ṙ

Ս	Վ	Տ	Ր	Ց	Ւ	Փ	Ք	Օ	Ֆ	ՈՒ
ս	վ	տ	ր	ց	ւ	փ	ք	օ	ֆ	ու
s	v	t	r	c‘	w	p‘	k‘	ō	f	u

Names previously published in English or French are kept as they are.

PREFACE

Archbishop Nersēs Lambronac‘i is one of the outstanding Fathers in the history of the Armenian Church. He was born and lived in Cilicia (1153-1198). In order to understand Lambronac‘i’s role in the context of Cilician Armenian history, it would not be inappropriate to give a brief historical survey, as the history of Cilician Armenia is an inseparable part of the history of Greater Armenia.

Due to the geopolitical upheavals of Armenia throughout the centuries, Armenian princes abandoned their motherland and gradually settled in Sebastia and Caesarea in Cappadocia and also Cilicia. In 1021 Yovhannēs Senēk‘erim, King of Vaspurakan, gave up his ancestral lands and received in recompense the city of Sebastia.[1] In 1045 the last Bagratid king, Gagik II, who had been deceived into surrendering his kingdom to the Emperor Constantine IX Monomachus, was nevertheless given the cities of Kalōnpeɫat and Bizu.[2] In 1064 King Gagik of Kars gave up his kingdom in exchange for the city of Tsamanda in Cappadocia from the Emperor Constantine X Dukas.[3] The exodus of Armenians out of their homeland, a long-held policy of the emperors, ultimately turned out to be a catastrophic disaster for the Byzantine Empire.[4]

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[1] Aristakēs Lastivertc‘i, *Patmut‘iwn* [History], (Matenadaran), K. N. Yuzbašyan (ed.), Erevan, Armenian Academy of Sciences: 1963, p. 34.

[2] Matt‘ēos Uṙhayec‘i, *Patmut‘iwn*[History], Jerusalem, St. James’ Press: 1869, p. 263.

[3] Vardan Vardapet, *Patmut‘iwn* [History], Venice, St. Lazar’s Press: 1862, p. 102.

[4] E. Dulaurier makes a valuable remark on the Armenian resettlement policy of the Byzantine emperors. “L'approche des Turks Seljoukides, qui avaient déjà subjugué la Perse et largement entamé la Grande Arménie, détermina ce mouvement des populations; il fut accéléré par la politique ambitieuse, mais aveugle, sans cesser d'être perfide, des siècles, convoitaient la possession de la Grande Arménie et qui, après l’avoir arrachée par lambeaux de ses maitres légitimes, cherchaient à en chasser les Turks victorieux; vain espoir, inutiles efforts, comme ceux qu’ils avaient jadis déployés contre les Sassanides et les Khalifes” (E. Dulaurier, *Recueil des Histoires des Croisades*, documents Arméniens, tome I, Paris, 1869, p. XLIV).

In the chaos following the Battle of Manzigert/Manazkert (1071) small unofficial principalities were established in Eastern Anatolia. One of the first Armenian nobles to hold high office in Cilicia is Aplłarip Arcruni who was appointed strategos of Tarsus by Michael VII Dukas in 1072.[5] Along with other Armenian princes, Rubēn, a relative of the Bagratid King Gagik II,[6] succeeded in establishing an independent principality after the latter's death (1079-80) by occupying a fortress at Kopitaṙ (Gobidara), near Sis.

When the first Crusaders arrived in the East, the Armenians, who had not as yet occupied the plain of Cilicia, were still settled in the Taurus Mountains. However, the Armenian princes Constantine, son of Rubēn, Ošin of Lambron, and his brother Bazuni, extended their help and, along with the monks of the Black Mountain and the neighboring Christians, supported the Franks,[7] i.e., the Crusaders.

The Ṙubenid principality attained the pinnacle of its vitality during the reign of Lewon II (1185-1219), the first king of Armeno-

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[5] See M. Č'amč'ean, *Patmut'iwn Hayoc'* [History of Armenia], Venice, St. Lazar's Press: 1786, vol. 2, pp. 925, 995, 1005. See also Babgēn At'oṙakic' Kat'ołikos, *C'uc'ak jeṙagrac' Łalat'ioy azgayin matenadarani Hayoc'* [Catalogue of the Armenian Manuscripts in the National Library of Galatia], Ant'ilias, Catholicosate of Cilicia Press: 1961, p. 448. By mistake Dulaurier and others placed the date at 1042, which actually relates to events in the lifetime of Aplłarip's father (See F. Hild and H. Hellenkemper, *Kilikien und Isaurien* (Tabula Imperii Byzantini 5), Vienna, Austrian Academy of Sciences: 1990, p. 63).

[6] Vahram Ṙabuni, *Patmut'iwn Hayoc'* [History of Armenia], in E. Dulaurier, *Recueil*, p. 497. According to Smbat Sparapet, Ṙubēn was one of the princes of King Gagik (See Smbatay Sparapeti *Taregirk'* [The Chronicle of Commander Smbat], Venice, St. Lazar's Press: 1956, pp. 101-102). There is a third suggestion regarding Ṙubēn's origin as being a relative of Gagik Arcruni (See Kirakos Ganjakec'i, *Patmut'yun Hayoc'* [History of Armenia], Erevan, Armenian Academy of Sciences: 1961, p. 109). About Cilician Armenia see *inter alia* S. Der Nersessian, "The Kingdom of Cilician Armenia" in *A History of the Crusades*, K. M. Setton (ed.), Madison, WI, The University of Wisconsin Press: 1969. See also T. S. R. Boase (ed.), *The Cilician Kingdom of Armenia*, Edinburgh & London, Scottish Academic Press: 1978.

[7] Matt'ēos Uṙhayec'i, *Patmut'iwn* [History], p. 314.

Cilicia. According to Abu'l Faraj, "Lewon became very powerful after the death of Seljug Sultan Kelej 'Arslan, and he took seventy-two citadels, some from the Turkaya and some from the Greeks. And in all his wars he appeared as the conqueror."[8]

The Cilician era is significant for the Armenians' westward orientation on the political and ecclesiastical levels, while at the same time maintaining profound relations with the motherland. The title of the Cilician kings "king of all the Armenians," the visit of King Het'um I to Greater Armenia on his way to Karakorum in 1253, the invitation of the catholicoi (supreme patriarchs) to the Eastern clergy to participate in councils, the presence in Cilician monasteries and the catholicosate of outstanding Eastern monks like Mxit'ar Goš, founder of the monastery of Nor Getik and author of the *Girk' Datastani*;[9] Yovhannēs Gaṙnec'i, a member of the brotherhood of the Monastery of Ayrivank' and a saintly man; Vardan Arewelc'i, a teacher and author; Kirakos Ganjakec'i, the historian; Yovhannēs Pluz, a scholar and rhetor; and the reverse phenomenon of Gēorg Skewṙac'i, a *vardapet*[10] from Lambron, pursuing his higher education in monasteries of Greater Armenia, and Tiratur Kilikec'i who studied at Glajor, are tangible signs of this solid interrelationship .

On the cultural and spiritual levels, the flourishing of the monasteries reached its zenith.[11] The most famous of these monasteries were **Akner**, founded by King Lewon I; **Aygek**, where the great fable-writer Vardan Aygekc'i lived; **Gṙner**, the ancestral village of Bishop Yovhannēs, brother of King Het'um I, **Skewṙa**, the spiritual cradle of Nersēs Lambronac'i; **Šułr**, where catholicoi Grigor III Pahlawuni and Nersēs Šnorhali (the Gracious) completed their studies; **Drazark**, where Gēorg Mełrik and Kirakos Vardapet lived, and the monasteries of the "Admirable Black Mountain" where Mxit'ar Goš, an eastern *vardapet*, hiding his identity, came to obtain a higher education. The subjects taught at these monasteries were the following: theology, biblical studies, exegetical literature, grammar, philosophy, history, mathematics, geography, calendrical studies (tomaragitut'iwn), music, manuscript illumination, rhetoric, and calligraphy.[12] The art of miniature (manrankarč'ut'iwn), was indeed the glory of this age, achieving a degree of higher perfection, as F. Macler states.[13] According to S. Der Nersessian "the Armenian painters show artistic qualities of a high order and the Cilician school of the thirteenth century is truly creative."[14]

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[8] Gregory Abu'l Faraj (Bar Hebraeus), *The Chronography*, E. A. W. Budge (tr.), vol. 1, London, 1978, p. 15.

[9] *Girk' Datastani* literally means The Book of Judgement. It is the first Armenian judicial manual.

[10] *Vardabet* literally means teacher. It is an academic rank in the Armenian Church equivalent to doctorate.

[11] See H. Oskean, *Kilikiayi vank'erə* [The Monasteries of Cilicia], Vienna, Mxitarist Press: 1957.

The most eminent figures of the ecclesiastical hierarchy of this period belong to the Pahlawuni dynasty, tracing their lineage to St. Gregory the Illuminator. For almost a century[15] the privilege of catholicosal succession was bestowed on the Pahlawunis,[16] rekindling the tradition of the fourth century hereditary character of the catholicosate in the house of St. Gregory the Illuminator. Although this custom violates canon law,[17] nevertheless, as N. Garsoïan points out, it is very understandable in a *naxarar* milieu.[18] All catholicoi of this age were indeed outstanding figures. As F. Tournebize remarks, "Vers cette époque surtout, le patriarcat fut rarement confié à des indignes."[19] As a matter of fact, Grigor II Vkayasēr (the Martyrophile), Grigor III Pahlawuni, Nersēs IV Šnorhali/Gracious, Grigor IV Tłay, and Grigor VI Apirat made immense contributions to the growth and development of the Armenian Church as well as toward exploring the conditions for church unity, which unfortunately remained fruitless.

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[12] A. Movsisyan, *Uṙvagcer Hay dprocneri ew mankavaržut'ean* [Sketches of Armenian Schools and Pedagogy], Erevan, Haypetusmank Press: 1958, p. 320. The curriculum of instruction has been the subject of considerable debate. While some scholars attempt to see a Western university structure in Armenian monasteries, others reject this. For the former view, see L. G. Xač'erean, *Esayi Nč'ec'in ew Glajori hamalsaranə*(1280-1340) [Esayi Nč'ec'i and the University of Glajor 1280-1340], Los Angeles, CA, Alco Press: 1988. For the latter, see T. F. Mathews and A. K. Sanjian, *Armenian Gospel Iconography: The Tradition of the Glajor Gospel*, Washington, D.C., Dumbarton Oaks Research Library and Collection: 1990, p. 22.

[13] According to F. Macler "The Armenian artists and artisans achieved a degree of perfection. The Armenian miniaturists had a rare gift in the choice of colors, and the illumination with which they decorated their manuscripts have the most beautiful artistic effect" (See F. Macler, *Documents d'Art Arméniens*, Paris, P. Geuthner: 1924, pp. 7-8).

[14] S. Der Nersessian, *Armenia and the Byzantine Empire*, Cambridge, MA, Harvard University Press: 1945, p. 136. Also see H. Evans, *Manuscript Illumination at the Armenian Patriarchate in Hṙomklay and the West*, (Ph.D. dissertation, Institute of Fine Arts), New York University, 1989, pp. 1-48).

[15] St. Gregory was succeded by his children: Arsitakēs and Vrt'anēs, followed by his grand son Yusik, great grand son Nersēs, and finally great great son Sahak.

The galaxy of these prominent Church Fathers was enriched even more by the presence of a young archbishop, Nersēs Lambronacʻi. Like his namesake, the fourth century catholicos Nersēs the Great, he was a man of intellect, of skills in negotiation, of compassion, and of a challenging character. Like the Holy Translators, he was open minded in borrowing from the achievements of fellow Christians in order to enrich the Armenian heritage, and like his spiritual father Nersēs IV Šnorhali he was a real ecumenist. His life, comparatively short from a human perspective, was literarily as productive as it could be both in quantity and quality, in that he left behind him valuable theological, exegetical, and spiritual works. As Y. Ōšakan, a 20th century critic remarks, "He was an exceptional figure well in advance of his time and paid for that with his untimely death."[20]

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[16] K. Maksoudian referring to the succession of the catholicoi of this age, says, "At the time of Nersēs Šnorhali's death in 1173 there was no longer any doubt that the catholicate was considered to be the hereditary office of the Pahlawuni clan, since by that time members of that family had held the position for more than a century -since 1066" (See K. Maksoudian, *Chosen of God*, New York, NY, St. Vartan Press: 1995, p. 45).

[17] The seventieth canon of the Second Apostolic Canons attributed to St. Clement forbids hereditary tenure offices in the church (See *Kanonagirkʻ Hayocʻ* [The Canon Book of the Armenians], V. Hakobyan (ed.), Erevan, Armenian Academy of Sciences: 1964, p. 94).

[18] N. G. Garsoïan, *The Epic Histories (Buzandaran Patmutʻiwnkʻ),* Cambridge, MA, Harvard University Press: 1989, p. 50 (For a detailed explanation of the term *Naxarar*=noble, see p. 555).

[19] H. F. Tournebize, *Histoire politique et religieuse de l'Arménie*, Paris, A. Picard: 1910, p. 253.

Despite his admirable legacy, Nersēs Lambronac'i remains one of the most controversial figures in Armenian Church history. His devotion to Church unity caused doubt to arise in the mind of the contemporary clergy of Eastern Armenia as well as that of scholars of the past two centuries.[21] It is worth noting that recent scholars in Armenia have reevaluated Lambronac'i's tendency toward church unity within the larger scope of revitalizing the Armenian Church, and offer a more balanced assessment of his motivation.[22]

Lambronac'i has attracted the attention of scholars both Armenian and non-Armenian alike. Here I would like to mention the authors who have studied his life and works. Among those of the pre-nineteenth century are his biographers Samuēl Skewṙac'i, Lambronac'i's nephew Nersēs, and Grigor Skewṙac'i (12th- 13th cents.). The early Armenian writers, though providing scant data about Lambronac'i, nevertheless are significant for enriching his image from various perspectives. Smbat Sparapet[23] (1206-1276) presents him as "այր իմաստուն եւ լի գիտութեամբ, եւ ամենայն առաքինութեամբ զարդարեալ" [a wise man full of knowledge and adorned with every virtue].[24] Vardan Arewelc'i presents him as an intellectual, reformer and saintly man.[25] Mxit'ar Ayrivanec'i

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[20] Y. Ōšakan, *Mer Matenagirnerə* [Our Writers of the Classical Period], Ant'ilias, Catholicosate of Cilicia Press: 1987, p. 104.

[21] See K. Ezeanc', *Hovhannu Dardeli Žamanakagrut'iwn Hayoc'* [Hovhannēs Dardel's Chronology of the Armenians], St. Petersbourg, I. N. Skoroxodov:1891, pp. XXXVIII ff.; A. Tēr Mik'elean, *Hayastaneayc' ekełec'in ew Biwzadean žołovoc' paragayk'* [The Circumstances of the Councils Between the Armenian Church and the Byzantine], Moscow, M. Barxudarean Press: 1892, pp. 201ff.

[22] See n. 115.

[23] *Sparapet* means High constable/commander. For a detailed explanation of *Sparapet* see N. G. Garsoïan, *The Epic Histories*, p. 50.

[24] Smpat Sparaped, *Taregirk'*, p. 207.

[25] Vardan Arewelc'i, in *Յայսմաւուրք* [Menology], see A. Tanielian, *Mayr c'uc'ak hayerēn jeṙagrac' Meci Tann Kilikioy Kat'ołikosut'ean* [Catalogue of

(1222-1290?) refers to him as "անյաղթ վարդապետ եւ թարգմանիչ գրոց" [Nersēs the invincible *vardapet* and interpreter of Scripture].[26] Kirakos Ganjakec'i (1202-1272) enumerates the works of Lambronac'i and mentions his reforms.[27] Grigor Tat'ewac'i refers to him as Nersēs the Great,[28] C. Galanus (17th cent.) is the first Latin historian to refer to Lambronac'i and translated his *Synodal Discourse* into Latin.[29] M. Č'amč'ean, an 18th century,[30] Ł. Ališan[31] and A. Zaminean,[32] 19th century Mxitarist priests, narrate Lambronac'i's life and give an extensive account of his works.

S. Saatēt'ean, bishop and victim of the Armenian Genocide, in 1915, is the first author to devote an entire monograph to Lambronac'i. He discussed Lambronac'i's life, theological thought, and interpretive style in detail and concluded his study with a close

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the Armenian Manuscripts in the Collection of the Armenian Catholicosate of Cilicia], Ant'ilias, Catholicosate of Cilicia Press: 1984, Manuscript N^{0} 1, ff. 662a-663b.

[26] E. H. Harut'yunyan, *Mxitar Ayrivanec'i,* Armenian Academy of Sciences: Erevan, 1985, p. 99. The Armenian word *թարգմանիչ* literally means translator, but as Mahé has indicated, in its broader sense it means also interpreter (See on p. 44). Brosset also has translated the attribute *թարգմանիչ* in this sense, "Nersès de Lampron, vartabied invincible et interprète" (See Mkhitar d'Airivank, *Histoire Chronologique,* M. Brosset (tr.), in *Mémoires de l'académie impériale des sciences de Saint-Pétersbourg,* VII série, XIII, St. Pétersbourg, 1869, p. 103.

[27] Kirakos Ganjakec'i, *Patmut'yun Hayoc'*, p. 111.

[28] Grigor Tat'ewac'i in his commentary on the Psalms refers to Lambronac'i in the following way, "As Nerses the Great says in his Commentary on the Book of Psalms" (See *Oskep'orik* [Pot pourrit], H. Kyoseyan, (ed.), Erevan, Gt'ut'yun Press: 1995, p. 187). Also he opens his Commentary on Wisdom by saying, "As it is obvious from Nerses the Great's *Commentary on Wisdom of Solomon,* that the Book of Proverbs is instruction addressed to the different behaviors of humanity" (See Grigor Tat'evac'i, *Žołovołi ew Sołomoni Imastut'yan meknut'yunə* [Commentary on Ecclesiastes and Wisdom of Solomon], Kh. Grigoryan (tr.), Gh. Mayilyan (annotations), Yerevan, Ankyunak'ar Press: 2005.

[29] See C. Galanus, *Conciliationis Ecclesiae Armenae cum Romana ex ipsis armanorum patrum et doctorum,* Rome, MDCL (1650), Rome, pp. 326-331.

[30] M. Č'amč'ean, *Patmut'iwn Hayoc'* [History of Armenia], vol. 3, pp. 88-95.

[31] Ł. Ališan, *Hayapatum* [Armenian History], vol. 2, Venice, St. Lazar's Press: 1901, pp. 414-454.

[32] A. Zaminean, *Patmut'iwn Hayoc' hin grakanut'ean* [History of Armenian Ancient Literature], 2nd ed., Beirut, Yuys: 1941.

analysis of some of his works.[33] Prince Max Herzog zu Sachsen,[34] a German armenologist, was first to translate Lambronac'i's commentaries on Proverbs and Ecclesiastes into German, on the basis of several manuscripts. N. Akinian,[35] a Mxitarist priest from Vienna, and G. Hakobyan,[36] a scholar from Armenia, have discussed Lambronac'i's life and works in great detail in their respective monumental volumes. G. Ananean,[37] a contemporary scholar from Armenia, has written a study in which he discusses Lambronac'i's reforms. C. Gucerotti,[38] a Roman Catholic bishop, has translated Lambronac'i's *Commentary on the Divine Liturgy* into Italian; and I. Kéchichian, S. J.,[39] into French. M. Ashjian,[40] a member of the Brotherhood of the Catholicosate of Cilicia, has translated Lambronac'i's *Synodal Discourse* into English.

Among the scholars mentioned above Hakobyan is the only one to write a brief analysis of the majority of Lambronac'i's works. While discussing the *Commentary on Wisdom of Solomon* he shows misunderstanding of certain textual elements. Lambronac'i says: "If the Apostle Paul or the evangelists did not quote it" (§2), the 'it' is referring specifically to the Wisdom of Solomon,

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[33] S. Saatēt'ean, *Nersēs Lambronac'i*, Ant'ilias, Catholicosate of Cilicia Press: 1981.

[34] On Proverbs. The Armenian text with German translation was published by Prinz Max Herzog zu Sachsen, *Nerses von Lampron, Erzbischof von Tarsus, Erklärung der Sprüchwörter Salomo's*, Leipzig, Otto Harrassowitz: 1926. On Ecclesiastes. The Armenian text with German translation was published by Prinz Max Herzog zu Sachsen, *Nerses von Lampron, Erzbischof von Tarsus, Erklärung des Versammlers (Predigers)*, Leipzig, 1929.

[35] N. Akinean, *Nersēs Lambronac'i*, Vienna, Mxit'arist Press: 1956.

[36] G. Hakobyan, *Nerses Lambronac'i*, Erevan, Armenian Academy of Sciences: 1971.

[37] G. Ananean, *Nersēs Lambronac'in hraparakaxos* [Nersēs Lambronac'i as Public Speaker], Ant'ilias, Catholicosate of Cilicia Press: 1995.

[38] C. Gugerotti, *L'interazione dei ruoli in una celebrazione come mistagogia. Il pensiero di Nersēs Lambronac'i nella* 'Spiegazione del Sacrificio,' Padova, Edizioni Messaggero: 1991.

[39] Nersès de Lambron (1153-1192) *Explication de la Divine Liturgie*, I. Kéchichian, S. J., Beyrouth, Liban, Dar El-Machreq: 2000.

[40] M. Ashjian, *St. Nerses of Lambron: The Champion of the Church Universal*, New New York, NY, [Prelacy of the Eastern USA]: 1993.

Hakobyan generalizes this behavior of the evangelists over Solomon's other books by saying "if the apostles and the evangelists did not quote the works of Solomon."[41] The philosophy of the ungodly, that "short and sorrowful is our life" (2:1) and "let us fill ourselves with various wines and aromatic ointments..." (2:7) Hakobyan attributes to Solomon.[42] These minor errors however do not diminish the value of the author's work.

There are many scholars who have published articles about Lambronac'i's works and it would be appropriate to single out a few of those which have illuminated his achievements. B. Kiwlēsērean,[43] explored the extent to which Lambronac'i's reforms cohere with the policy of the catholicoi of the era. M. Ōrmanian[44] in different chapters of his *National History* discussed Nersēs' ecclesiological activities and, while criticizing Lambronac'i's short temper, highly appreciated his approach in the true understanding of the church unity. M. Abełean,[45] along with reviewing Lambronac'i's life and works, has given special attention to his panegyric on the Ascension. B. L. Zekiyan[46] has several articles in Italian and French discussing different aspects of Lambronac'i's life and works, with an emphasis on the spiritual character of his commentaries. L. G. Xač'erean[47] discusses in details the multifaceted works of this great scholar. Most recently G. Mnatsakanyan[48] has produced an edition of Lambronac'i's *Commentary on Wisdom of Solomon* on the basis of the three manuscripts of the Matenadaran in Erevan: M4211 M2602 M1232. I have discussed Mnatsakanyan's edition at length in my dissertation.[49]

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[41] G. Hakobyan, *Nerses Lambronac'i,* p. 278.
[42] G. Hakobyan, *Nerses Lambronac'i,* p. 280.
[43] B. Kiwlēsērean, "Nersēs Lambronac'i," *Biwrakn*, 22 (1904), pp. 109-110.
[44] M. Ōrmanean, *Azgapatum* [National History], vol. I, Beirut, Sevan Press: 1959, cols. 1453-1455, 1544-1530, 1536-1545. Fascimile reproduction with introduction by Aram I Catholicos of Cilicia, (G. Gulbenkian Foundation), Ant'ilias, Catholicosate of Cilicia Press: 2001,
[45] M. Abełean, *Hayoc' grakanut'ean patmut'iwn* [History of Armenian Literature], Beirut, Sevan Press: 1959, pp. 130-142.
[46] B. L. Zekiyan, "Nérsès de Lambron," *DSp*, vol. XI (1982), col. 122-134.
[47] L. G. Xač'erean, *Hayagir dprut'ean usumnagitakan kentronnerə miǰnadarean Hayastanum ew Kilikiayum V-XVI darerum* [Medieval Centers of Armenian Centers in Armenia and Cilicia 5th - 16th cents.], (Armenian Library of the C. Gulbenkian Foundation), Lisbon, Grafica de Coimbra, Ltd.: 1998, pp. 395-417.
[48] Surb Nersēs Lambronac'i, *Meknut'iwn Imastut'eann Sołomoni* [Commentary on Wisdom of Solomon], G. Mnatsakanyan (ed.), St. Etchmiadzin: 2002.

In this work I will present the multi-faceted life of this great spiritual leader, Nersēs Lambronac'i who, according to Dulaurier, "réunissait toutes les distinctions de la naisance, du coeur, et de l'esprit."[50] This presentation will be followed by an English translation and a diplomatic edition of the Armenian text of his Commentary on Wisdom of Solomon, one of his most important exegetical works.

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[49] Archbishop Nersēs Lambronac'i, *Commentary on Wisdom of Solomon*, A. Tanielian, (Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Graduate School of Arts and Sciences), Columbia University, 2003, pp. XIV-XV.

[50] E. Dulaurier, *Histoire de l'Eglise Arménienne*, Paris, 1859, p. 253.

Chapter I

BIOGRAPHICAL INTRODUCTION

The life of Nersēs Lambronac‘i is deeply interwoven with the sociopolitical, religious, and cultural life of twelfth century Armenia. It is important to familiarize readers with the main aspects of that age in order to better understand the growth, productivity, and impact of this great author. I shall present his biography, focusing on his family background and early years, on his career as churchman, author, ecumenist, ambassador, and dwell on the last phase of his life.

A. THE SCION OF THE IMPREGNABLE CASTLE: LAMBRON

Nersēs, Archbishop of Lambron, was born in 1153[51] in the castle of Lambron, modern Nemrun or Çamli Yayla, in the northwest region of Cilicia, approximately seventy-four kilometers (46 miles) north of Tarsus. Built at the intersection of three highland valleys,[52] it lies deep in the Taurus Mountains at a height of 455 meters (1492 feet) above the sea level. Lambron was erected on an immense rock 300 meters (984 feet) in height, giving the impression of a gigantic warrior.[53] In clear weather it was even possible to catch a glimpse of the mountains of Cyprus.[54]

The toponym Lambron itself is of Greek origin. Movsēs Vardapet (13th cent.), a student of Gēorg Skewṙac’i, attempts to explain the name Lambron in the following manner: “It is derived from the Greek language, it means fireplace *(krakaran)*.”[55] However, the

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[51] Different authors have proposed various dates for Lambronac‘i's birth (1152, 1153, 1154). Based on a reading of the author’s colophon to his Commentary on the Divine Liturgy, Hakobyan finds that 1153 is the most plausible (See G. Hakobean, *Nerses Lambronac‘i*, pp. 65-66).

[52] R. Edwards, *The Fortifications of Armenian Cilicia*, Washington, D.C., Dumbarton Oaks Research Library and Collection: 1987, p. 83.

[53] Y. Tēr Łazarean, *Haykakan Kilikia* [Armenian Cilicia], Ant‘ilias, Catholicosate of Cilicia Press: 1966, p. 83.

[54] See M. Yovhannēsean, *Haykakan Kilikioy berdern u berdak‘ałak‘nerə* [The Fortresses and Fortified Cities of Armenian Cilicia], Venice, St. Lazar’s Press: 1989, p. 69.

[55] M. Yovhannēsean, *Haykakan Kilikioy berdern*, p. 71.

Greek term *λαμπρο΄ς* means “bright, radiant, of the sun and stars.”[56] The construction date of Lambron is lost in antiquity. The oldest sources referring to the Armenian lords of Lambron are Samuēl Anec‘i (+1176), and Samuēl Skewṙac‘i (12th-13th cents.), the biographer of Archbishop Nersēs Lambronac‘i. Samuēl Anec‘i records that Prince Ōšin, originally from Mayrac‘-J̌urk‘ in Ganjak (Ganja), was unable to resist the Seljuk invasions; consequently, he came to Cilicia and seized the Castle of Lambron from the Saracens (Muslims).[57] According to Samuēl Skewṙac‘i, Aplłarip Arcruni, Governor of Tarsus, gave Lambron to Ōšin, who had come with him from Armenia: “եւ զլամբրոնն ետ ի մտերիմ եւ սիրեցեալ իշխանն որ եկեալ էր ընդ իւր յաշխարհէն Հայոց՝ անուն Աւշին”[58] [And he gave Lambron to his close and beloved prince, called Ōšin, who had come with him from Armenia]. Despite their differences, both sources agree on the important fact that Prince Ōšin was the first Het‘umid Lord of Lambron.

Ōšin was succeeded by his son Het‘um, who gave his name to the dynasty.[59] The Het‘umids reconstructed the fortress of Lambron and ruled there until the fourteenth century. As Der Nersessian writes, “Vassals of Byzantium, they do not seem to have had marked ambition for territorial expansion.”[60] However, the Het‘umids were regarded by the Ṙubenids, the ruling dynasty of Cilicia, as a threat to their sovereignty, since they were vassals of the Byzantine emperor[61] and Lambron possessed strategic value as guardian of the Cilician Gates.[62] The twelfth century witnessed several fratricidal battles between these two great families. It was in this hostile atmosphere that Smbat (Nersēs' baptismal name) was born in 1153 at Lambron and was named after his uncle, who was killed at the Battle of Mamistra.[63]

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[56] H. Liddel, *A Greek English Lexicon,* Oxford, Clarendon Press: 1961, p. 1028.

[57] Samuēl Anec‘i, see in M. Brosset, *Collection d'historiens arméniens*, St. Pétersbourg, Imprimerie de l’Académie imperiale des sciences: 1876, p. 453.

[58] Samuēl Skewṙac‘i, “Patmut‘iwn varuc‘ Nersisi Episkoposin, ergoc‘s sałmosis k‘nnawłi” [Life of Bishop Nersēs the Examiner of the Songs of the Psalter], *Ararat*, 1878, p. 89. Also in Samuēl Anec‘i, *Hawak‘munk‘ i groc‘ patmagrac‘* [Compilation of Historical Writings], Vałaršapat, St. Ēǰmiacin Press: 1893, p. 224.

[59] Fr. Ališan claims that the dynasty was called Het‘umid because of Ošin's father, whose name he assumes to be Het‘um. Otherwise, he adds, the dynasty would normally be styled Ošinids, after his own name (See Ł. Ališan, *Sisuan,* Venice, St. Lazar’s Press: 1885, p. 27).

[60] S. Der Nersessian, “The Kingdom of Cilician Armenia,” p. 649.

[61] The most compelling example of this vassalage might be regarded as the

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Battle of Mamistra in 1151 where Ōšin II of Lambron and his brother Smbat of Papiṙon fought under the command of Emperor Manuel's cousin, Andronicus Comnenus, against T‘oros the Ṙubenid (See Smbat Sparapet, *Taregirk‘*, pp. 170-171, Matt‘ēo s Uṙhayec‘i, *Patmut‘iwn,* p. 508). Nersēs Lambronac‘i also mentions that the cause of this rivalry between the Ṙubenids and the Het‘umids was the latter's loyalty to the emperor. It is interesting to note that while he refers to Prince Ōšin, his father, as pious, he describes Prince T‘oros the Ṙubenid as arrogant (See "Patčaṙ Miabanut‘ean" [The Cause of the Unity Issue], in *Əndhanrakan T‘ułt‘k* Srpoyn Nersisi Šnorhalwoy [General Letters of St. Nersēs Šnorhali], Jerusalem, St. James' Press: 1871, p. 86).

[62] About the importance of Cilician Gates D. Hogarth states that "through the whole system from the Bulgar Dagh to the Euphrates, nature and man have rendered only six roads practicable for anything less agile than a goat or a Zeitunli Armenian. These six routes are listed as: the Cilician gates" (See D. G. Hogarth, "Passes of the Eastern Taurus and Anti-Taurus" in *Royal Geographical Society – Supplementary Papers* iii, part V (1893): pp. 643-678. See also Ł. Ališan, *Sisuan*, p. 4). R. Edwards, after making a personal trip from Lambron to Gulek, discovered that this strategic role attributed to Lambron was unfounded: "In 1973 I rode Northeast by horse from Nemrun to Gulek in two days. In the medieval period it would have taken the same (if not longer) to move a mounted force to the Cilician Gates. Unless some intervening fortresses are found, it is likely that Gulek did not have intervisibility with Lambron. Thus it is quite possible that an enemy from the North could seize the Cilician Gates before the arrival of troops from Lambron" (R. Edwards, *The Fortifications,* p. 177a) I think that Edwards has missed an essential point in his investigation, which is a crucial factor in the building of fortresses. The communication between two castles was not based only on the intervisibility but also on exchanging messages through fire signals. Fortunately, V. Langlois, who journeyed to Cilicia a century ago, made a valuable comment in this regard, by saying: "Les tours sont percées de petites ouvertures circulaires se communiquant, et à l'interieur desquelles on placait des lumières servant à faire des signaux, comme autrefois on avait l'habitude de les employer en stratégie" (V. Langlois, *Voyage dans la Cilicia et dans les Montagnes du Taurus*, Paris, 1861, p. 359). Having in mind Langlois' observation, it is not difficult to assume that whenever an enemy appeared from the north of the Gates, just upon the interchange of signals, the army from Lambron was on his way to face the enemy.

[63] Smbat Sparapet, *Taregirk‘*, pp.170-171.

Smbat was fortunate to have not only his paternal, but also his maternal lineage from a noble dynasty, in the latter case that of the Pahlawuni. Šahanduxt, Smbat's mother, was the niece of catholicoi Grigor III and Nersēs Šnorhali. At the time of Smbat's birth, the family was already blessed with a daughter, Mariam, and a son, Het‘um. The latter was given as a royal hostage to the court of Prince T‘oros the Ṙubenid to save his father, Ōšin, who was captured at the same Battle of Mamistra. Šahanduxt promised to dedicate her new-born child Smbat to the church of Skewṙa, as Nersēs notes in his panegyric dedicated to the Holy Virgin Mary:

> Like Samuel, I was dedicated
> To the Mother of God by my parents.[64]

However, after the child's birth, his mother changed her mind, probably due to the fact that her elder son was taken hostage.[65] The baby suffered from a fatal illness and was cured only when his mother renewed her vow.[66]

Smbat received his elementary education at the nearby monastery of Skewṙa. According to his first biographer, Samuēl Skewṙac‘i, his mother, an educated woman, encouraged her children to learn not only Armenian but the Greek language as well.[67] His second biographer, Grigor Skewṙac‘i, tells us that from his childhood Smbat was totally different from his peers in outlook and interests, possessing a deep thirst for knowledge and spiritual enlightenment.[68] It is true that hagiographers normally portray saints as possessing a unique disposition toward the transcendental life from childhood, but in the case of Smbat his very life exhibits exceptional intellectual and spiritual capabilities. He was only fifteen years old when he was praised at the Byzantine court. In 1168 Het'um, Ōšin's eldest son, succeeded his father. As the new Lord of Lambron, he went to Constantinople to be presented to Emperor Manuel I Comnenus and receive the title of *sebastos*.[69] Smbat accompanied his brother and was privileged to share the audience with the emperor. The latter, observing this young prince's talent, said to him, "Come, child, let us make you our adopted son and the heir of a great power." Smbat answered, "I am already enlisted in the heavenly army, and must refuse anything which stands in the way." The emperor and his court were amazed at his wisdom and praised him.[70]

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[64] Nersēs Lambronac‘i, "Nerbołean i Verap‘oxumn Astuacacnin" [Panegyric on the Assumption of the Godbearer], *HA*, 39 (1925), p. 360.

[65] N. Akinean, *Nersēs Lambronac‘i,* p. 13. After the birth of Smbat the family was blessed with more three sons: Apirat, Šahanšah, and Grigor (See N. Połarean, *Mayr c‘uc‘ak jeṙagrac‘ srboc‘ Yakobeanc‘* [Catalogue of Manuscripts of St. James Monastery], vol. II, Jerusalem, St. James' Press: 1967, p. 199), and two daughters Šušan and Talit‘a whom Nersēs ordained as a nun with their mother (See Samuēl Anec‘i, *Hawak‘munk‘*, p. 234).

[66] Grigor Skewṙac‘i, "Nerbołean i surbn Nersēs Lambronac‘i" [Panegyric on St. Nersēs Lambronac‘i], *Sop‘erk‘ haykakank‘* [Armenian Writers], vol. XV, Venice, St. Lazar's Press: 1854, pp. 12-13.

[67] Samuēl Skewṙac‘i, "Patmut‘iwn varuc‘," p. 91.

[68] Grigor Skewṙac‘i, "N;rbołean," pp. 14-15.

B. IN THE SERVICE OF GOD

In 1169, when Smbat was sixteen years old, his mother took him to her uncle, Catholicos Nersēs Šnorhali, in Hṙomklay, the seat of the catholicosate,[71] and respectfully requested him to ordain her son. The catholicos ordained Smbat and renamed him Nersēs after himself. Following the ordination Šahanduxt left for Jerusalem on a pilgrimage.[72]

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[69] According to Anna Comnena, the honorary titles were invented by her father, Emperor Alexius: "My father was the inventor of all these new honorary titles, some he made by compounding names, of which I gave an instance above [i.e., Sepastocrator, Protosebastos], and the others by applying them to a new use. For names like 'Panhypersebastos' and 'Sebastocrator' and similar ones he compounded, but the dignity of 'Sebastos' he seems to me to have applied to a new use. For from older times the epithet 'Sebastos' had been given only to the emperors and the name 'Sebastos' was peculiar to them, and my father was the first to bestow it on several of lower rank" (See Anna Comnena, *The Alexiad*, E. A. S. Dawes (tr.), London, K. Paul, Trench, Trubner & Co.: 1928, pp. 78-79).

[70] Grigor Skewṙac'i, "Nerbołean," pp. 14-15.

[71] Hṙomklay means Roman(=Byzantine) castle. In 1151 Catholicos Grigor III Pahlawuni bought it from Beatrice, widow of Duke Joslin II a relative of Duke Baldwin of Edessa, and moved the seat of the catholicosate there from Cop'k'. It became the headquarters of catholicoi and a cultural center from 1151 until 1292 when it was besieged by Sultan Ašraf of Egypt and it was surrendered during a horrible massacre on June 28 (See *HSH*, pp. 610-611.

After remaining a while at the catholicosate, young Nersēs was sent to the Monastery of Saɫru on the Black Mountain to pursue his theological studies under the supervision of Yohan Vardapet.[73] During this period not only was Nersēs' thirst for knowledge and his need to lead a monastic life fulfilled[74] but his ecumenical outlook was also molded, because, as E. Rey mentions, the Black Mountain was a multi-denominational monastic center.[75] Nersēs refused his mother's and brothers' request to return to his ancestral castle to assume the abbacy of the monastery of Skewṙa.[76] It was only in 1172 that he visited Lambron on the feast of the Assumption and delivered an eloquent panegyric dedicated to the Holy Virgin Mary.[77] The death of Catholicos Nersēs Šnorhali came as a disruption in the life of the young Nersēs on the Black Mountain. In 1173, the newly elected Catholicos Grigor IV urged him to come to the catholicosate, where he completed his scriptural studies[78] under the supervision of Step'anos Tirac'u.[79]

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[72] Samuēl Skewṙac'i, "Patmut'iwn varuc'," pp. 90-91.

[73] Samuēl Skewṙaci, "Patmut'iwn varuc'," p. 91.

[74] As Fr. Akinian states, "Nersēs was a true follower of the monastic discipline *Ora et Labora* (pray and work). Working for Lambronac'i meant to author and create. We are not sure whether he prayed more than wrote or vice versa, but one thing we can definitely say is that to him writing was praying" (See N. Akinian, *Nersēs Lambronac'i*, p. 100).

[75] E. Rey makes the following statement about these monasteries: "Les historiens Orientaux, Grecs ou Syriens, l'appellent la montagne Sainte et la montagne Admirable, à cause des nombreux monastères qui s'y trouvaient...on voyait alors dans ces montagnes les couvents des Saint Georges, de Saint-Serge de Jubino, le premier aux Benedictins, le second de l'ordre de Citeaux, plus une foule d'autres maisons religieuses des rites Arméniens, Géorgiens, Syriens et Grecs. Enfin, de nombreuses laures ou vivaient des anachorètes de tous ces rites" (See E. Rey, *Les colonies franques de Syrie aux XII^{me} et XIII^{me} siècles*, Paris, A. Picard: 1883, pp. 347-348).

[76] See in Samuēl Anec'i, *Hawak'munk'*, p. 227.

[77] See note 64.

[78] Samuēl Skewṙac'i, *Patmut'iwn*, p. 91.

[79] Grigor IV Kat'oɫikos, *Namakani* [Correspondance], Venice, St. Lazar's Press: 1865, p. 229.

In 1175, when Nersēs was twenty-two years old, the catholicos consecrated him bishop of the dioceses of Lambron and Tarsus.[80] For several years he refused to take charge of this sacred yoke, regarding himself as unworthy for such responsibility and instead desiring to further the pursuit of his studies. In 1176 Nersēs traveled secretly to Cyprus to study rhetoric and philosophy,[81] but, upon his family's request, returned to Cilicia and once more went to the Monastery of Saɫru. It was during this period (1177-1178) at the age of twenty-four that he wrote a commentary on the Divine Liturgy[82] with Father Yohan, his spiritual supervisor, and a commentary on the Psalms.[83] At the end of the same decade (1179) Nersēs collaborated with the Greek churchman Constantine of Hierapolis (Mabug) in translating the commentary on the Book of Revelation of Bishop Andreas of Crete and Bishop Arethas of Caesarea.[84] In his colophon attached to the work, Lambronac'i explains the division of labor: Constantine produced a verbal translation, which Lambronac‘i then committed to paper with the appropriate linguistic refinement required.[85] Misinterpreting the following colophon of Lambronac‘i "Ես՝ Ներսէս վարդապետս փափաքէի Տեսլեան Մեկնչի եւ ոչ կարէ<ի> գտանել (բազում) այժմ գտա ի մէջ գրեանց թագաւորաց, որ կայր ի Վահկայն ի գահն Կիլիկ<ի>ոյ, եւ առի հալալ արդեանց իմոց եւ եդի յիշատակ ի վանքն սուրբ Կարապետոյ" (I, Nersēs Vardapet, wished [to have] the Commentary on Revelation but could not find it. Now I found among the manuscripts kept at Vahka…) S. Der Nersessian concluded that "Nerses of Lambron, who had long sought the Armenian translation of Andrew of Caesarea's Commentary on the book of Revelation, finally found it among the manuscripts kept at Vahka, the castle of the Rubenid princes."[86] To my knowledge the original text "փափաքէի Տեսլեան Մեկնչի եւ ոչ կարէ<ի> գտանել…այժմ գտա" does not refer to any pre-existing Armenian translation of the Commentary but rather to the original Greek text. In addition, Samuēl Anec‘i also referring to the works of Lambronac‘i, states: "Սա մեկնեաց զՍաղմոսն եւ զԱռակսն եւ զՊատարագն, եւ թարգմանեաց բազում գիրս ի Յունաց եւ ի Ֆռանկաց, ընդ որս եւ զՅոհաննու Տեսլեան մեկնիչն" [He interpreted the Psalms, the Proverbs, the Sacrifice (i.e., the Divine Liturgy), and translated many books from the Greeks and Franks, among which is *The Commentary on the Revelation of John*].[87]

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[80] The Diocese of Tarsus was founded by Catholicos Xač'ik I (973-992). We do not have much information about the former prelates. Grigor Apirat (later catholicos) was Nersēs' predecessor in this See (See Ł. Ališan, *Sisuan,* p. 271).

[81] See Samuēl Anec'i, *Hawak'munk',* p. 228.

[82] In Armenian the Divine Liturgy is *Surb Patarag*, literally Holy Sacrifice. Lambronac'i's biographer tells us that as he wrote his commentary on the Divine Liturgy the servant who used to serve the meal once a day, the following day found the meal untouched except the vegetables (See Ł. Ališan, *Hayapatum,* p. 420). For Lambronac'i believed that, "As much as fasting compresses the body, the soul strengthens and [its] sight being cleansed subtilizes" (See Nersēs Lambronac'i, *Meknut'iwn Saɫmosac'* [Commentary on the Psalms], quoted by Y. T'orosean, "Eot'nhariwremeak surb Nersisi Lambrunec'woyn mahuan" [Seven Hundredth Anniversary of Nersēs Lambronac'i's death], *B*, 56 (1898), p. 463).

[83] Samuēl Skewṙac'i, *Patmut'iwn,* pp. 91-92. See also "Saint Nersēs Lambronac'i on the Psalms," (in honor of Prof. N. G. Garsoïan), R. W. Thomson, *SNTR,* 10 (2005), New Rochelle, NY, pp. 23-38.

[84] Garegin I [Yovsēp'eanc'], *Yišatakarank' jeṙagrac'* [Manuscript Colophones], Ant'ilias, Catholicosate of Cilicia Press: 1951, p. 546. A. Bozoyan, commenting on the occasion of this book's translation, says that during this period there was an anti-Armenian church movement headed by the Armenian Chalcedonian Yusik the anchorite. The latter, misusing the vision of St. Sahak Part'ew (5th cent.), was propagating the view that the grace of priesthood had departed from the Armenian church. Bozoyan adds that the above mentioned commentators on Revelation interpreted chapter 18, the fall of Babylon, as the fall of Constantinople because of its corruption. Therefore, he concludes that the intention of the translators was aimed at conveying a clear message to Yusik and his fol-

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lowers that the warning of Scripture against Constantinople was a more serious rebuke than the vision of St. Sahak (See A. Bozoyan, *Hay Byuzandakan ekeɫec‘akan banakc‘ut‘yunneri vaveragrerə* [The Documents of The Armenian and Byzantine Churches' Negotiations], Erevan, Gitut‘yun Press: 1995, pp. 179-180.

[85] See *Meknut‘iwn Yaytnut‘ean Awetarančʻin Yovhannu, arareal Tēr Andrēi ew Aretasay episkoposac‘n Kesaru* [Commentary on the Revelation of John done by bishops Andreas and Arethas of Caesarea], Jerusalem, St. James' Press: 1855, pp. 323-324. See also *Nerses of Lambron. Commentary on the Revelation of Saint John,* R.W. Thomson (tr.), (Hebrew University Armenian Studies 9), Louvain, Peeters: 2007, pp. 4-7.

[86] S. Der Nersessian, *Miniature Painting in the Armenian Kingdom of Cilicia: from the Twelfth to the Fourteenth Century*, vol. I, Washington, D.C., Dunbarton Oaks Research Library and Collection: 1993, p. 1.

[87] Samuēl Anec‘i, *Hawak‘munk‘*, p. 145. The same is attested by Kirakos Ganjakec‘i who records, "Ներսէս Եպիսկոպոս Լամբրոնեցի, եղբայր Հեթմոյ, որ

In 1177 Catholicos Grigor invited Nersēs to Hṙomklay to participate in a synod on church unity between the Armenian and Byzantine churches. For the sake of clarity it would be appropriate to digress here to give the historical background of this unity movement, without expatiating on the details of its lengthy seven-century history since the Council of Chalcedon (451).

In 1165 Bishop Nersēs Šnorhali (later catholicos) paid a visit to the governor of Mamestia, Prince Alexius,[88] son-in law of the Emperor Manuel I Comnenus. At Alexius' request, Nersēs explained the dogmatic and liturgical differences between the Greek and Armenian churches. Alexius was so impressed by the explanation that he asked the Armenian bishop to write it up so that he could send it to the emperor, "who was hoping for the restoration of the Holy Roman Empire."[89] Bishop Nersēs wrote an eloquent apology on Armenian Church doctrine[90] to the great satisfaction of the emperor. The latter invited Nersēs to Constantinople to discuss the work before a gathering of clerics. Nersēs was unable to accept this invitation as in 1167 he was elevated to the position of Catholicos on the death of his brother Grigor III. The emperor sent two representatives, the philosopher Theorianos and John Ut'man, abbot of an Armenian monastery at Philipopolis[91] to Catholicos

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թարգմանեաց զՄեկնութիւն Տեսլեանն Յովհաննու" [Bishop Nersēs Lambronac'i, the brother of Het'um, translated the Commentary on the Revelation of John], Kirakos Ganjakec'i, *Patmut'iwn,* p. 111.

[88] Nersēs Šnorhali, *Ǝndhanrakan T'ułt'k'*, p. 86.

[89] A. Vasiliev, *History of the Byzantine Empire*, vol. II, Madison, University of Wisconsin Press: 1929, p. 143.

[90] Nersēs Šnorhali, *Ǝndhanrakan T'ułt'k'*, p. 86. About these efforts toward the church unity see B. L. Zekiyan, *Hamamiutenakan tramaxosut'iwn mə XII darun* [Un dialogue œcuménique au XII^{ème} siècle], Bibliothèque d'Arménologie "Bazmaveb" N° 13, Venice, St. Lazar: 1978.

[91] Michael the Syrian reports the following about this mission, "In the year of the Syrian era 1496 and in the year of Armenian era 613 (1168) Manuel, the Emperor of the Greeks, sent to Catholicos Nersēs and to me a request for the unity of Faith, Love and the Churches, initially presented by K'ristap'or, and then twice by Tēawrianē" (See E. Dulaurier, "Extrait de la Chronique de Michael le Syrien," *Recueil,* p. 367. See also P. Tekeyan, *Controverses christo-*

Nersēs at Hṙomklay. The conversations were conducted in an enlightened atmosphere. Theorianos returned,[92] carrying with him the Catholicos' letter. In 1172 Emperor Manuel sent Theorianos back to Hṙomklay with the following clearly defined conditions.[93]

1) To anathematize those who confess "One nature" in Christ, i.e., Eutyches, Dioscorus, Severus of Antioch, Timothy Aelurus, and all their followers.

2) To confess one Christ, one Son, one hypostasis and two natures and two operations.

3) To recite the Trisagion without the words "who were crucified for us."[94]

4) To adopt the Greek calendar.[95]

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logiques en Arméno-Cilicie dans la seconde moitié du XII^{ème} siècle (1165-1198), (OCA, 124), Roma, 1939, p. 21).

[92] For Theorianos' report, see "Θεωριανοῦ 'Ορθοδόξου Διήγησις πρὸς τὸν καθολικὸν τῶν' Αρμενίων" in *PG*, vol. 133, pp. 120-212.

[93] Nersēs Šnorhali, *Ǝndhanarakan T'ułt'k'*, pp. 156-157.

[94] In the Armenian Church, according to tradition, Joseph of Arimathea sang the Trisagion in the following way: "Holy God, Holy and mighty, Holy and immortal who were crucified for us, have mercy upon us" and thus it is sung in the Armenian liturgy. Historically, this addition was made by Peter the Fuller, Patriarch of Antioch, in 512, in order to emphasize the salvific importance of the incarnation and Christ's true humanity. It seems that here as in other issues of church practice and order, the Armenians preserved the early practice of the primitive church which was 'updated' elsewhere. The opposition of the Greeks to the formula "who were crucified for us" is based upon their interpretation of the prayer as directed to the three persons of the Trinity in turn and hence on the theology that the divinity can not be crucified. The Armenians, along with sharing this concern, justify its use by saying that it is addressed to the second person of the Trinity alone. In this regard, on the day of the Pentecost it is sung as follows, "Holy God, Holy and mighty, Holy and immortal who came and descended upon the Apostles," referring to the third person of the Trinity. Fr. Meyendorff, expressing his view on this issue, states, "Undoubtedly the *Trisagion* was interpreted as a hymn to the incarnate Word, and the interpolated form of it was formally orthodox. It would have been decidedly heretical had it been addressed to the Trinity, implying the passion of the three persons or of the divine essence" (See J. Meyendorff, *Christ in Eastern Christian Thought*, Crestwood, NY, St. Vladimir's Seminary Press: 1987, p. 35).

5) To produce the holy Chrism from olive oil.

6) To celebrate the Eucharist with leavened bread and wine mixed with water.[96]

7) To keep the congregation inside the churches instead of standing outside, except for penitents.

8) To accept all the councils held after Ephesus (Chalcedon in 451, II Constantinople in 553, III Constantinople in 680, II Nicea in 787).

9) To consent to the confirmation of the catholicos by the emperor.

Catholicos Nersēs promised to arrive at a compromise with the Byzantine Church after convening a general synod. This dream remained unfulfilled because of his premature death. Grigor IV, Nersēs' successor, continued these efforts toward unity and invited

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[95] The Greeks and Latins celebrate their feasts on a fixed day of the month, while the Armenian calendar of feast days is decided on the weekly basis *(Eōt'-nereak),* and therefore varies the dates according to the celebration of Easter.

[96] The Armenian church's interpretation of its Eucharistic practice is that it employs unleavened bread and wine unmixed with water following the example of the Last Supper which was rooted in the Paschal tradition. Before the Exodus Moses commanded his people, "Unleavened bread shall be eaten for seven days, no leavened bread shall be seen in your possession" (Ex 13:7). Likewise the wine which was served on the table used to be unmixed with water. The Eastern Orthodox church's usage of leavened bread is based on the understanding that at an ordinary supper the bread would have been leavened; whereas the mixing of the wine with water is based on the interpretation that the effluence of blood and water from Jesus' side when one of the soldiers pierced Him, which represents the Eucharistic blending of water and wine (See Jn 19:34). Here one must acknowledge that mixing wine with water was the norm in Greco-Roman culture. One had to intend to get drunk in that culture to drink unmixed wine, because it was produced much more potently than in later times. Armenian tradition attributes the instigation of the unmixed eucharistic cup to St. Gregory the Illuminator. The earliest reference to this practice relates to Catholicos Movsēs's correspondence with the Emperor Maurice in 591 (See *Narratio de rebus Armeniae*, G. Garitte (ed.), (CSCO 132), Louvain, Peeters: 1967, pp. 243-244). See also N. G. Garsoïan, "Le vin pur du calice dans l'Église arménienne," *Études augustiniennes* forthcoming).

all the bishops to a synod. Headed by Grigor Tutēordi,[97] the clerics of Greater Armenia (known as "The Easterners"),[98] who were against any kind of unity efforts with the Byzantine or Latin Churches, refused to attend. The catholicos wrote several letters to them with a most positive challenge:

> The Greeks have invited us once and twice, should we not meet them courageously and either agree with them or make them agree with us? If they insist on the two natures, we shall refute and chide them, if they change, we shall receive them and gain brothers.[99]

In 1178,[100] despite the resistance, Catholicos Grigor held the Synod of Hṙomklay.[101] The acts of the synod are not available to us in official records except for Galanus' report.[102] Without discussing their authenticity, let us review the alleged answers of the Armenian bishops.

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[97] Tutēordi's challenging character is obvious from the historian Ganjakec'i who recorded that Prince Zak'arē jailed him (See Kirakos Ganjakec'i, *Patmut'yun*, p. 173). A. Tēr Mik'elean also states that his letter to Catholicos Grigor was combative hence the latter responded him, saying: "չզանգիտե՞ս յերկնանմանդես աթոռոյս եւ աթոռակալես" [Do you not stand in awe this throne like its heavenly counterpart and me its incumbent?], (See A. Tēr Mik'elean, *Hayastaneayc' Ekełec'in*, pp. 192-193).

[98] B. Muratyan remarks that the traditional approach of labeling the Eastern Vardapets as conservatives and those of Cilicia as liberals should be revised, because even among the Easterners, who themselves were facing challenges from the Georgians, there were liberals, like Mxit'ar Goš who aimed at mutual tolerence (See B. Muratyan, *"Dawanabanakan handuržołut'ean ew azgamiǰean hamerašxut'ean gałap'arə XII-XIII dareri Hayastanum"* [The Notion of Doctrinal Tolerance and Interethnic Solidarity in 12th-13th century Armenia], *Ganjasar*, 4 (1993), pp. 95-108).

[99] Grigor IV, *Namakani*, p. 39.

[100] A. Bozoyan proposes the date of convoking the Synod of Hṙomklay as the week following the Paschal feast, i.e., after April 9, of the year 1178, taking into consideration that it took place after the death of Michael III Anchialos, the patriarch of Constantinople, in March of 1178 (See A. Bozoyan, *Hay Byuzandakan*, p. 184). N. Akinean proposes the week following April 24 of the year 1177 (See N. Akinean, *Nersēs Lambronac'i*, p. 33). Galanus mentions the year 1177 without details (See C. Galanus, *Conciliationis*, p. 331). Č'amč'ean, Ališan, Tēr Mik'elean, Ōrmanean, Garegin I, and Hakobyan propose the year 1179 (See M. Č'amč'ean, *Patmut'iwn Hayoc'*, p. 123; Ł. Ališan, *Sisuan*, p. 87; A. Tēr Mik'elean, *Hayastaneayc' Ekełec'in*, p. 195; M. Ōrmanean, *Azgapatum*, col. 1466; Garegin I, *Yišatakarank'*, p. 481; G. Hakobyan, *Nerses Lambronac'i*, p. 132).

1) We anathemize Eutyches, however, we know that Dioscorus differs from him. If he is of the same mind, he will be anathematized too.

2) The "One nature" terminology was used by Athanasius, Gregory, Cyril, Germanus, and the Armenians retained it. For the sake of preserving peace in the Church, the Armenians relinquish it.

3) The additional words of the Trisagion "who were crucified for us" originated with the Greeks. This usage is preserved in Damascus and Mamestia, while the Greeks subsequently changed it.

4) Christ does not increase by any changes made in the calendar, but as the Armenian calendar is sanctified by long usage, mutual patience and tolerance are necessary to adjust the differences.

5) The lack of olive oil in the Myron, the holy Chrism, was due to the scarcity of it. The neglect will be remedied hereafter.

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[101] A controversial item associated with the date of the Synod of Hṙomklay is the question whether Nersēs Lambronac‘i did read his well known *Discourse* on this occasion or not. Galanus, Č‘amč‘ean, and Ališan are inclined to conclude that it was read at the Synod of Hṙomklay (See C. Galanus, *Conciliationis,* pp. 326-331; M. Č‘amč‘ean, *Patmut‘iwn Hayoc‘*, p. 123; Ł. Ališan, *Sisuan*, p. 87), while Zarbhanēlean, Zaminean, and Tēr Mik‘elean propose that it was read at the Synod of Tarsus in 1196/1197 (See G. Zarbhanēlean, *Haykakan hin dprut‘ean patmut‘iwn* [History of Armenian Ancient Literature], 2nd ed., Venice, St. Lazar's Press: 1886, p. 632; A. Zaminean, *Patmut‘iwn Hayoc‘ hin grakanut‘ean*, p. 158; A. Tēr Mik‘elean, *Hayastaneayc‘ Ekełec‘in,* p. 201; Garegin I, *Yišatakarank‘*, p. 481). The latter believes that the synod of Tarsus took place in 1179). Contrary to these views, Saatēt‘ean, Ōrmanean, Hakobyan, and Ashjian are inclined to believe that it was never read at either synod (See S. Saatēt‘ean, *Nersēs Lambronac‘i*, p. 132; M. Ōrmanean, *Azgapatum,* col. 1466; G. Hakobyan, *Nerses Lambronac‘i,* p. 133; M. Ashjian, *St. Nerses,* pp. 47-49).

[102] C. Galanus, *Conciliationis*, pp. 331-344.

6) If the Greeks use unleavened bread, the Armenians will conform to Greek usage in the matter of the mixed Chalice.

7) The practice of congregations standing outside the churches is not a tradition. The Armenians, having been driven out of their own lands, were deprived of their own churches and were unable to build large churches. Moreover, they have been excluded from the Greek churches as heretics. Therefore, as soon as the Armenians build large cathedrals, this situation will disappear.

8) The last four councils will be accepted as soon as the Greeks prove that they do not contradict the first three councils.

9) The Synod gladly consents to the confirmation of the Catholicos by the emperor, if the Patriarchate of Antioch is acknowledged as being Armenian and the Catholicos is recognized as one of the four patriarchs.

As official records of the Synod of Hṙomklay, we have two letters, the first addressed to the Emperor Manuel,[103] and the second to the Patriarch.[104] Unfortunately, unity efforts at this period were interrupted by the death of Emperor Manuel I,[105] and his successors did not pursue the labors of unification.

Upon the Catholicos' request, after the Synod of Hṙomklay Archb. Nersēs returned to Lambron and assumed responsibility for the Diocese of Tarsus, having as his headquarters the Monastery of Skewṙa, which he turned into a cultural center, as S. Der Nersessian states, "Nerses gathered learned *vardapets* around him and gave a new impetus to the intellectual and artistic activities of the monastery, as evidenced by the scholarly works produced during this period and the fine manuscripts illustrated there."[106] Looking out for the welfare of his flock, it is said that Nersēs came down from the monastery daily[107] to care for the various needs of the faithful. Having come into an inheritance of 30,000 decans,[108] Nersēs used one third of it for the needy, feeding 300-400 poor people every Wednesday and Friday.[109] The second part of the inheritance was used for producing and copying manuscripts.[110] The remaining part was utilized for building a central church at the Monastery of Skewṙa,[111] for the embellishment of churches, and for liturgical vessels and vestments.

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[103] Nersēs Šnorhali, *Ǝndhanarakan T'uɫt'k'*, p. 181.

[104] Nersēs Šnorhali, *Ǝndhanarakan T'uɫt'k'*, p. 193.

[105] Nersēs Lambronac'i deplores the death of the Emperor (Sept. 24, 1180), regarding it as a great loss for the stability of the empire and Christendom (See A. Bozoyan, "Nerses Lambronac'in ew XII dari Hay Byuzandakan haraberut'yunneri vaveragreri žoɫovacun" [Nersēs Lambronac'i and the Collection of Documents of the 12th Century Armenian-Byzantine Relationship], *PBH*, 4 (127/1989), pp. 111-112.

In addition, Nersēs devoted time to preaching at the Cathedral of St. Sophia in Tarsus. Tarsus, that fabulous city of ethnic, religious, and cultural pluralism, which gave birth in the first century to St. Paul, witnessed in the twelfth century in the very person of Nersēs, the hallowed spirit of œcumenism and a meritorious successor of St. Paul, as Dulaurier states.[112] Nersēs was so consumed by the flame of Church unity that he did not hesitate to declare "For me the Armenian is as the Latin and the Latin as the Greek and the

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[106] S. Der Nerssesian, *Miniature Painting,* p. 16.

[107] I have heard from villagers living in Aynčar, Lebanon, that a good walk from the village to Beirut, the capital (60km), takes 12 hours. Therefore, with all my respect for the biographer's zeal to mirror the archbishop's piety in serving the community, it is not reasonable that he could come down daily from the monastery to Tarsus (74 km/46 miles) and return back the same day.

[108] L. Arpee, *A History of Armenian Christianity*, New York, NY, [Armenian Missionary Association of America]: 1946, p. 145. According to Akinian 30,000 decans is equivalent to half a million francs (See N. Akinian, *Nersēs,* p. 17).

[109] Grigor IV, *Namakani*, p. 243.

[110] Gēorg and Samuēl Skewṙac'i are mentioned as the copiers of his Commentary on the Psalms. Hovhannēs scribe has copied the "Veštasan asac'uack' vasn Nikomedeay k'ałak'in" [Sixteen sayings about the city of Nicomedia], (See Garegin I, *Yišatakarank',* pp. 548, 626-627).

[111] Kirakos Kanjakec'i, *Patmut'iwn*, p. 111.

[112] "Les Grecs et les Latins l'avaient surnommé le second St. Paul, en le comparent en quelque sorte à l'apôtre des Gentils, et par allusions à l'exercice de ses fonctions pastorales dans la ville où saint Paul avait vu le jour et annoncé la parole évangélique" (E. Dulaurier, *Recueil*, p. 561). See also Grigor IV, *Namakani,* p. 230.

Greek as the Egyptian and the Egyptian as the Syrian."[113] Moreover, he possessed the clear vision of capturing the essence of unity in diversity.

> All we Christians adore in diverse tongues one Jesus Christ and all we Christians are the one Church of Jesus Christ...When Christians in Spain pray, that prayer is for me too, for I am a Christian as they are; and when I am praying in Cilicia, my prayer is for them too, for they too profess the same faith as I...I am united by tradition to whoever bears the name of Christ as a crown of glory. All are in Jesus Christ and Jesus Christ is in all.[114]

Nersēs'convictions eventually motivated him to introduce several changes in the traditions of the Armenian Church, borrowing from Western churches.[115] As mentioned above, the clergy of Greater Armenia were very suspicious regarding any effort toward church unity; hence they were intolerant of the innovations created by Nersēs. Besides, the Archbishop of Tarsus was highly respected by

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[113] Grigor IV, *Namakani*, p. 220.

[114] Nersēs Lambronac'i, *Xorhrdacut'iwn Srbazan Pataragi* [Meditation on the Holy Sacrifice=Commentary on the Divine Liturgy], Jerusalem, St. James' Press: 1842, pp. 117-118.

[115] For the reforms of Nersēs in general, see Grigor IV, *Namakani*, pp. 237ff. G. Hakobyan and G. Ananean state that the reforms were necessary to bring the church more up to date, responding to contemporary demands. In doing so, they add that Nersēs wisely avoided both the danger of following the petrified traditions of the Armenian church as well as automatically imitating Western church traditions (See G. Hakobyan, *Nerses Lambronac'i*, pp. 70, 72; G. Ananean, *Nerses Lambronac'i*, p. 62). B. [Kiwlēserean] and Z. Aznaworian are inclined to believe that in his reforms Nersēs followed the policy of his predecessors (See B. [Kiwlēserean], "NersēsLambronac'i," *Biwrakn*, 22 (1904), pp. 107-110; Z. Aznaworian, "Nersēs Lambronac'i ew ir barekargut'iwnnerə" [Nersēs Lambronac'iand his Reforms], *Hask*, 38 (1969), p. 123. Even though M. Ōrmanean tries to understand Lambronac'i's reforms, yet he does not justify them because they were promoted on an individual basis, without the approval of the higher religious authorities (See M. Ōrmanean, *Azgapatum*, col. 1518). Ōrmanean is right in his judgment that Lambronac'i's reforms were not approved by a central religious council, yet I am inclined to say that they were not done as an individual initiative but rather had the consent of the catholicoi, otherwise the latter would be the first to challenge Lambronac'i for ignoring their authority in such vital matters.

Armenian and non-Armenian dignitaries.[116] Thus, he was regarded as a potential candidate to be a catholicos.[117] Therefore, "The Easterners" pressured Prince Lewon to quash Nersēs' reforms. Lewon, who was indeed an admirer of Nersēs' openness toward the Western churches, in the interest of retaining his authority over Greater Armenia thought it wiser to silence one person than to face conflict with "The Easterners" en bloc. Therefore he requested Prince Het'um, the Lord of Lambron and Nersēs' brother, to halt the reforms.[118]

The young archbishop's zeal for unity was now turned into a sharp sword in his own defense against his accusers. He wrote a letter to Prince Lewon justifying the true spirit of his reforms in accordance with the Scriptures and the holy Fathers of the Armenian Church. Nersēs' wrath was beyond all measure. He did not hesitate to challenge Prince Lewon himself and to brand the leaders of "The Easterners" as foxes.

> As you commanded us to comply with the tradition of our Fathers, so should you follow your [ancestors] too...If it is hard for your Majesty now to abandon the excellent and refined habits of the Latins, that is the Franks, and go back to the crude manners of the ancient Armenians; if you no longer pleat your hair, nor let your beard grow and do not wear loose garments, it would be more difficult for us, in order to please the two foxes of *Joroyget*, to despise the perfected institutions borrowed from the Franks for the glory of the Holy Church.[119]

Nersēs' vivid language here might be interpreted as unbefitting his clerical rank, but it nevertheless reflects the severity of the insults so unjustly addressed to him. We do not know how Prince Lewon reacted to this letter, but certainly his sovereignty outweighed other considerations. This restriction did not signal Nersēs' total disappearance from court life. Future circumstances caused Prince Lewon to reevaluate the multitalented archbishop and to entrust him with missions of some consequence.

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[116] Grigor IV, *Namakani*, pp. 229-232.

[117] Grigor IV, *Namakani*, p. 213.

[118] Grigor IV, *Namakani*, p. 213.

[119] Grigor IV, *Namakani*, pp. 239-241.The two leaders of "The Easterners" whom Nersēs was referring to were Grigor Tutēordi,abbot of the monastery of Sanahin, and Dawit' K'obayrec'i, a monk from the monastery of Hałbat. Both monasteries are located in Northern Armenia, and were founded in the 10th century. According to Step'anos Taronec'i both brotherhoods followed the rules of St. Basil (See Asołik/Step'anos Tarōnec'i, *Tiezerakan patmut'iwn* [Universal History], Paris, 1859, p. 107).

C. AMBASSADOR TO FREDERICK BARBAROSSA AND TO CONSTANTINOPLE

The capture of Jerusalem by Saladin Ayubi on Friday, October 12, 1187[120] troubled and disrupted the entire Christian world, giving rise to the Third Crusade, headed by the Emperor Frederick Barbarossa (1187-1190). Pope Clement III wrote to Prince Lewon and Catholicos Grigor IV "urging them to give military and financial assistance to the Crusades."[121] Emperor Frederick arrived in the East in 1189 and the following year captured Konya (Iconium) in Asia Minor. The progress of the army toward the Holy Land was not easily achieved. As Runciman says, "Hunger and thirst as well as Turkish arrows began to cause casualties. The road lay through difficult country, food was short, and the summer heat intense."[122]

Lewon welcomed the news that the emperor was approaching the Armenian lands with great enthusiasm, believing that the time had come for his coronation. He sent an embassy to the emperor with presents and ample supplies. In the meantime he sent the Archbishop of Lambron to inform the catholicos about this and then to welcome the emperor in Seleucia. Nersēs accomplished his first mission at great personal cost, because on their way to Hṙomklay, near Maraš, Turks attacked the entourage. Among the stolen items was the original and only copy of Nersēs' *Commentary on the Divine Liturgy*.[123] His mission was the more frustrating because when he arrived in Seleucia, he heard of the emperor's accidental death in the River Calycadnus. The only positive result of this mission was the translation of the Latin Ritual (1190) including the Mainz Ordo[124] for the coronation of the kings of Germany, which was utilized for the coronation of Lewon I, in 1198.

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[120] Gregory Abu'l Faraj, *The Chronography,* p. 327.

[121] S. Der Nersessian, "The Kingdom of Cilician Armenia," p. 645.

[122] S. Runciman, A *History of the Crusades,* vol. III, New York, NY, Harper & Row: 1967, pp. 14-15.

[123] The stolen manuscript fortunately was sold to an Armenian bishop and priest,

The emperor's death caused intense grief throughout Christendom.[125] It was the worst possible blow for Prince Lewon, to whom Frederick had promised a royal crown "in a writing sealed with a gold seal."[126] The Armenian prince did not give up his hope of receiving the crown. He appealed to the late emperor's son Henry IV, knowing that in October 1195 an embassy was sent by Amalric of Cyprus to the new emperor, "begging the emperor to confer upon him the royal title and expressing the desire to be forever a man (i.e., vassal) of the Roman Empire."[127] Lewon also approached Pope Celestine III and found support from the Latin Prince of Antioch, as the chronicler Dardel records.[128]

In 1196, Alexius III Angelus (1195-1203), the Emperor of Byzantium, hearing the news of the promise of the Holy Roman Empire to Lewon, sent a crown, renewing and cementing Byzantino-Armenian friendship. In 1197 Lewon sent Archbishop Nersēs, Prince Halgam, his uncle, and Paron Pōłos[129] to Constantinople to thank the emperor for the crown and to discuss the unity issue. Nersēs had taken with him the letters of Patriarch Germanus[130] and

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who handed it back to the author (See Nersēs' colophon telling of this event in N. Akinian, *Nersēs Lambronac'i,* p. 164).

[124] See S. P. Cowe "The Inauguration of the Cilician Coronation Rite and Royal Ideology," *Armenian Revue*, 45 (1992), pp. 49-59.

[125] S. Runciman, *A History of the Crusades,* pp. 15-16.

[126] Garegin I, *Yišatakarank'*, p. 107.

[127] A. Vasiliev, *History of the Byzantine Empire*, p. 107.

[128] "Adont, le Prince (d'Antioche)...envoya ses messaigés au saint Père et à l'Empereur de Romme, en leur priant qu'il leur pleust que le dit baron Lion, comme vray filz et obéissant de Sainte Eglise de Romme, fust couronnez en roy d'Armenye" quoted in P. Tekeyan, *Controverses*, p. 56, n. 2.

[129] Smbat Sparapet, *Taregirk'*, p. 207.

[130] *Girk' T'łt'oc'* [Book of Letters], (Sahak-Mesropean Matenadaran), Tiflis, T'. Ṙōtineanc' and M. Šaramē Press: 1901, p. 358.

Patriarch Photius[131] addressed to the Armenians. The discussions were held in the presence of the emperor, Patriarch Gregorius II, and other bishops and princes. The discussions continued for several days and the last session took place on Pentecost, June 12. Nersēs succeeded in defending the Armenian Church against all the charges to the admiration of the dignitaries. An Armenian delegate describes this meeting as follows:

> When the patriarch left, a philosopher monk came to Saint Nersēs and said; 'You alone received praises from the princes and all the audience.'[132]

While the meeting represented a personal triumph for Nersēs, it did not produce fruitful results for the rapprochement of the two churches. Greatly frustrated,[133] he returned to Hṙomklay. As Tournebize remarks: "Nersēs se trompe en cherchant un remède au schisme, dans une église travaillée elle même de ce mal."[134] For decades he had dreamt of church unity and had paid a very high price for this vision. He had been *persona non grata* among his kinsmen for the cause of unity, and now while he was hoping to attain the fruit of that long-yearned for dream, in Constantinople he had witnessed a totally different spirit, far from the one he had envisioned for decades.

In spite of his futile efforts toward church unity, during this time (1193-1197) Nersēs' life was more fruitful in intellectual pursuits producing several commentaries on the sapiental books of the Bible: Proverbs, Ecclesiastes, and Wisdom of Solomon. These works provide a vast literature for those who study the spirituality of the Armenian Church.

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[131] *Girk‘ T‘ł t‘oc‘*, p. 279.

[132] Quoted in N. Akinian, *Nersēs Lambronac‘i*, p. 50. Ł. Ališan, *Sisuan*, pp. 465-466.

[133] Recalling this mission to Constantinople, Nersēs wrote the following in a colophon: "We returned with regrets at their shamefully cautious hope" (See Ł. Ališan, *Hayapatum*, p. 425).

[134] F. Tournebize, *Histoire politique*, p. 260.

D. THE SYNOD OF TARSUS AND LEWON'S CORONATION

In September 1197, the Imperial Chancellor Conrad, Bishop of Hildesheim, was sent to crown both Amalric of Cyprus and Lewon of Cilicia. Amalric was crowned first, but the coronation of Lewon was postponed due to political factors (the chancellor had gone to Acre to help the Crusades), as well as for religious reasons (the pope required the Armenian Church's submission to the Papacy).

Prince Lewon sent Yovhannēs, Archbishop of Sis, to Acre to make a compromise. Unfortunately, Henry IV died on September 23 and the chancellor returned to his country. A few months later the pope sent Archbishop Conrad of Mainz to settle the unity issue as a condition for Lewon's coronation. According to Kirakos Ganjakec'i, the following three propositions were presented:[135]

1) To celebrate the dominical feasts and the commemoration of saints on a fixed day of the month.[136]

2) To perform Matins and Vespers in church.[137]

3) On the eves *(Čragaloyc')* of Christmas and Easter not to break the fast except with fish and olive oil.[138]

At Lewon's request a synod was convened in Tarsus. He asked the synod to accept the papal conditions, but the catholicos and bishops refused. Thereupon, Lewon forced the synod to accept them. Only twelve bishops signed the agreement, among whom were Nersēs of Lambron, Yovsēp' of Antioch, Yovhannēs of Sis, and Anania of Sebastia.[139] The Synod of Tarsus was the final step in Lewon's ambitious effort leading to his coronation on 6th of January 1198[140] at the cathedral of St. Sophia in Tarsus. Catholicos

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[135] Kirakos Ganjakec'i, *Patmut'iwn*, pp. 156-157.

[136] See n. 94.

[137] Ganjakec'i records that the Armenians did not perform the offices in the church, but only the Divine Liturgy, because of persecutions (Kirakos Ganjakec'i, *Patmut'iwn*, p. 156.

[138] In the Armenian tradition, along with the fish also eggs and dairy products are used to break the Christmas and Easter fasts.

[139] Kirakos Ganjakec'i, *Patmut'iwn*, pp. 157-158.

[140] The coronation date of King Lewon and the attendance of Nersēs at this event

Grigor VI Apirat crowned King Lewon, while the Papal Legate Conrad, Archbishop of Mainz, bestowed upon him the royal scepter. The Orthodox archbishop of Tarsus, the Jacobite patriarch, and ambassadors from the caliph were all present at the rite, as well as many of the nobility from Antioch. Lewon could claim that his title was recognized by all his subjects and neighbors.[141]

E. THE LAST DAY OF THE ARCHBISHOP

The stormy life of the youthful Archbishop Nersēs came to an end six months after the royal coronation, on July 14, 1198, when only forty-five years old. His biographer tells us that, having a premonition of impending death,[142] he celebrated the Divine Liturgy for the last time and calling his brethren, he delivered his final message. Afterwards "he raised up his eyes with a joyful countenance and in tears exclaimed: 'Into Thy hands I commend my spirit' and then gave up the ghost into the hands of the God whom he so eagerly sought." He was buried in the church of the Holy Savior in Skewṙa concluding his earthly life "full of lofty intellect, indefatigable labors, and sincere aspirations."[143] Perhaps the most fitting tribute for him may be a word from the book he commented on: "Perfected in a short span, he was fulfilled long years.[144]

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have been matters of discussion among scholars. I assume that S. Der Nersessian's proposed date January 6, 1198, based on a valuable colophon clarifies this issue (See S. Der Nersessian, "The Kingdom of Cilician Armenia," p. 648, n. 23).

[141] S. Runciman, *A History of Crusades,* p. 91.

[142] Grigor Skewṙac'i, "Nerbołean," pp. 60-61. This presentiment of death followed by celebrating the Divine Liturgy is a common topos in hagiography. For instance, it is recorded that on the eve of his death, John Chrysostom was sleeping in the shrine of St. Basilikos. The saint appeared in his dream and foretold him that the following day they would be united. The next day after receiving the holy sacrament and saying his final prayer, "Glory be to God for everything," Chrysostom was "gathered to his Fathers" (See J. N. D. Kelly, *Golden Mouth The Story of John Chrysostom*, Ithaca, NY, Cornell University Press: 1995, p. 285). See also *Le Synaxaire Arménien de Ter Israel*, Georg Bayan, (ed.,) Mois de Aratz, Patrologia Orientalis, XIX.1 (91), Paris, Firmin-Didot, 1925, p. 99 [993].

[143] M. Ōrmanean, *Azgapatum,* col. 1541.

[144] Wis 4:13.

Chapter II

WISDOM LITERATURE IN THE OLD AND NEW TESTAMENTS, PATRISTIC, AND ARMENIAN TRADITIONS

A. IN THE OLD TESTAMENT

The Old Testament is composed of three major components: The Law *(Torah)*, the Prophets *(Nabi'im)* and the Writings *(Ktubim)*. Wisdom *(Hokmah)* Literature is classified in the third category, occupying a significant place with the books of Job, Proverbs, Ecclesiastes, Song of Songs (known also as the Canticle of Canticles) in the Hebrew canon, and in addition, Sirach (Wisdom of Jesus ben Sirah, also known as Ecclesiasticus), Wisdom of Solomon, and Baruch, in the Septuagint canon.

Wisdom Literature was in wide circulation in the Ancient Near East and shared in common by the neighboring peoples of Mesopotamia,[145] Phoenicia, Canaan,[146] Israel, and Egypt,[147] as well as Persia.[148] It is an undeniable fact that the archaeological discoveries of the last century have shed a new light and understanding on the interrelationship of ancient peoples' cultural and social lives and left their positive mark on biblical studies in general, and on wisdom Literature, in particular. As W. Baumgartner states, "These connections between Israelites and ancient oriental *Hokmah* are often so close that a verse of the one may quite easily be exchanged for a verse of the other, without any noticeable drop in moral quality."[149] Despite borrowings from surrounding neighbors, one should not overlook a character of Hebrew wisdom which is unique to the people of Yahweh in the sense that it has a more theocentric dimension, as J. Lindblom points out, "In Wisdom Yahweh is the originator of all wisdom"[150]

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[145] See R. J. Clifford, S. J., "Wisdom Literature in the Ancient Near East," *NIB*, vol. 5, Nashville, TN, Abingdon Press: 1977, pp. 3-6.

[146] See W. F. Albright, "Canaanite-Phoenician Sources of Hebrew Wisdom," in *Wisdom in Israel and in the Ancient Near East,* (Presented to Prof. H. H. Rowley), M. Noth and D. W. Thomas (eds.), E. J. Brill, Leiden: 1955, pp. 1-15.

[147] For the influence of the Instruction of Amenemope (c.1100 B.C.) on Proverbs 22:17-24:22 see M. Lichteim, *Ancient Egyptian Literature,* (3 vols.), Berkley, University of California Press: 1975-1980. See also R. B. Y. Scott, *Proverbs, Ecclesiastes*, (The Anchor Bible), Garden City, NY, Doubleday: 1965, p. 20.

[148] For the Persian influence see *The Cambridge History of Judaism*, W. D. Davies, L. Finkelstein (eds.), vol. 1, Cambridge, Cambridge University Press: 1984, pp. 206-218. About these foreign influences also see C. L. Seow, *Ecclesiastes*, (The Anchor Bible 18C), New York, NY, Doubleday: 1997, pp. 12-16. M. V. Fox, *Proverbs 1-9*, A New Translation with Introduction and Commentary, (The Anchor Bible), New York, NY, Doubleday: 2000, pp. 19-25.

The Wisdom Literature of the Old Testament is not the product of a certain period but rather one that spans over a millennium (c.12th cent. B.C. to 1st cent. A.D.). As W. Baumgartner observes, it has gone through a long process of development,[151] By broadening the category of Wisdom Literature of the ancient East one can include also fables and riddles, a genre which does not belong to the Biblical context.

The authorship of the Wisdom books, especially those that are ascribed to Solomon, is not unanimously accepted on internal textual evidence. However, there is a consensus that it was with Solomon that the main core of this literature was initiated and that, based on 1 Kings 4:29-33; and 10:21, he also composed collections of wisdom sayings. As R. Scott states, "Most historians of Israel and commentators on the Wisdom books allow a greater or lesser degree of historical substance to the Solomonic tradition."[152]

Along with Solomon, the presence of "wise men"[153] is also accepted in the Old Testament who as a separate group stand next to the scribes and prophets. As Lindblom remarks, "Three groups are to be distinguished in this passage (Deut 2:8): the scribes, who have composed the laws, the wise, who give instruction in the law and its application in practical life, and finally the prophets, who preach Yahweh's words."[154] R. Scott agrees with Lindblom that the wise men constitute a separate group along with the priests and the prophets.[155] This phenomenon of the "wise men" as a class was a reality also in neighboring countries: as J. Lindblom remarks, "Job and his friends, thought of as paragons of wisdom, originated from Edom or other countries in the Middle East. Agur (Prov. 30:1) and Lemuel (Prov. 31:1) were foreigners. The wise men of Egypt were widely renowned (Gen. 41:8). So were the wise men of Persia (Esth 1:13, 6:13)."[156]

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[149] See W. Baumgartner, "The Wisdom Literature," in *The Old Testament and Modern Study*, H. H. Rowley (ed.), Oxford, Clarendon Press: 1952, 2nd ed., p. 211.

[150] Lindblom quotes some examples from Scripture in this regard, Job 9:4, 11:6, 12:13, 32:8; 37:16, 38:6; Prov 2:6, 8:22; Sir 1:1, 15:8; Bar 3:32; Sap 7f., 9:9. (See J. Lindblom, "Wisdom in the Old Testament Prophets," in *Wisdom in Israel*, p. 197).

[151] W. Baumgartner, "The Wisdom Literature," p. 210.

[152] R. B. Y. Scott, "Solomon and the Beginnings of Wisdom in Israel," in *Wisdom in Israel,"* p. 263.

[153] The theory of "wise men" as a distinct class is not shared by all Biblical scholars such as W. Albright and Pfeiffer (See W. Albright, "Canaanite," p. 4).

Each of the wisdom books has its special characteristics. The book of Job, which is often dated to the post exilic period, deals with the theme of the suffering of the righteous man, with which the human mind has been wrestling since Creation. It is given in a poetic and dramatic dialogue between Job, his three friends, and God.

Proverbs is a collection of instructions and aphorisms recommending the search for wisdom, which puts us in touch with God and brings joy and prosperity. In its present form even though it is ascribed to King Solomon, the presence of other authors is indisputable.[157]

The book of Ecclesiastes, known by the Hebrew title *Qoheleth,* "the preacher," is a very peculiar book because of its content. Internal evidences suggest that *Qoheleth* was not composed before the end of the sixth century B.C., and most probably around the fourth or third century B.C.[158] The author raises all kinds of questions regarding life without God, which he rejects. To the casual reader it seems to be a monument of skepticism, yet it inspires deep piety.

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[154] J. Lindblom, "Wisdom in the Old Testament Prophets," p. 196. See also his comment on Jer 18:18 on p. 194.

[155] See R. B. Y. Scott, *Proverbs, Ecclesiastes,* pp. XVII-XVIII.

[156] J. Lindblom, "Wisdom in the Old Testament Prophets," p. 192.

[157] See R. B. Y. Scott, *Proverbs, Ecclesiastes,* pp. 9-13.

[158] See R. B. Y. Scott, *Proverbs, Ecclesiastes,* pp. 192, 201. C. Seow proposes the

The Song of the Songs attributed to Solomon, at first sight might be regarded as a profane, passionate love song, but it is regarded as the love song of Yahweh toward His people, having in mind that the relationship between God and His people is frequently pictured by the prophets in terms of marriage. The date of its production is much disputed, ranging from 10th to 4th century B.C.[159]

Sirach was written c.180 B.C. in Hebrew in Alexandria and translated into Greek.[160] The first part (1-43) deals with various aspects of human life, and includes eulogies of wisdom. The second part (44-50) records the history of the heroes of Israel. It pictures the growing tension between Hellenic and Hebrew beliefs.

The date of Baruch is placed from 300 B.C. to 135 A.D.[161] Even though the name refers to the secretary of Jeremiah the Prophet, nevertheless internal textual evidence points to a late anonymous author. It counteracts the attraction of surrounding pagan religion on the one hand and reminds fellow Jews of the superiority of their own religion.

The Wisdom of Solomon is one of the last books of Biblical Wisdom Literature. Questions regarding the authorship and date of the work remain unresolved, as in the other Wisdom books. To condense the various scholarly views we can divide them into two major groups: D. Winston, M. Kolarcik and others acknowledge the single authorship of a Hellenized Jew living in Alexandria,

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composition of the book "some time between the second half of the fifth and the first half of the fourth centuries B.C." (See C. L. Seow, *Ecclesiastes*, p. 38).

[159] See M. H. Pope, *Song of Songs*, (The Anchor Bible 7c), New York, NY, Doubleday: 1977, pp. 22ff.

[160] P. W. Skehan, A. A. Di Lella, *The Wisdom of Ben Sira*, (The Anchor Bible 39), Garden City, NY, Doubleday: 1987, p. 8.

[161] A. J. Saldarini, *The Book of Baruch, NIB*, vol. 6, Nashville, TN, Abingdon Press: 2001, p. 931.

Egypt, while L. Lincke, W. Weber and others claim composite authorship (from two to seventy-nine authors).[162] The usage of the vivid Hellenic outlook referring to Wisdom and other issues has been a reason to ascribe the authorship to Philo.[163]

On the subject of the dating of Wisdom of Solomon there are differing opinions as well. Certainly it was written after the Septuagint translation of the Pentateuch because the author was familiar with it, therefore it is placed anywhere between 220 B.C. and 50 A.D.[164] In reference to the language, even though Hebrew is regarded a possibility;[165] Greek is mostly regarded as the author's original language.[166]

The book is divided into three major sections:
Part I: 1-6:21, The Reward of Wisdom: Immortality. These six chapters deal with justice/wisdom and immortality. They describe the philosophy and the behavior of the wicked and define the ultimate reward of the righteous. Their death is pitiful in the eyes of the wicked, but the author states, "they are in peace," for "their hope is full of immortality."

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[162] For a detailed discussion of this and related issues see D. Winston, *The Wisdom of Solomon*, (The Anchor Bible 43), Garden City, NY, Doubleday: 1979, pp. 12-14.

[163] M. Kolarcik says in reference to Philo's authorship, "The greatest stumbling block to identifying Philo as the author of the book of Wisdom is his penchant for allegorical interpretation and its absence in Wisdom" (See M. Kolarcik, S. J., The Book of Wisdom, *NIB*, vol. 5, Nashville, TN, Abingdon Press: 1997, pp. 438-439). On the other hand A. Terian's investigations show that Philo's later works, such as *De Opificio* were less allegorical and more apologetical and philosophical (See A. Terian, "Back to Creation: The Beginning of Philo's Third Grand Commentary," *The Studia Philonica Annual*, vol. IX (1997), D. T. Runia (ed.), p. 32). See also Philon d'Alexandrie, *Alexander*, introduction, traduction et notes par A. Terian, Paris, édition du Cerf: 1988, p. 65.

[164] See D. Winston, *The Wisdom of Solomon*, pp. 20-25.

[165] D. S. Margoliouth, following Bretschneider and Engelbreth, was inclined to the belief that the Book of Wisdom was written in Hebrew (See D. S. Margoliouth, "Was the Book of Wisdom written in Hebrew?" *JRAS*, 1890, pp. 263-297).

[166] See D. Winston, *The Wisdom of Solomon*, pp.14-18.

Part II: 6:22-11:1, Wisdom and Solomon's quest for her. Here the author discusses the nature of wisdom, highlighting her twenty attributes as well as her essence, and concludes with his quest "to make Wisdom his bride."

Part III: 11-19, Wisdom/God's providence in Exodus. This part treats God's fidelity to His people throughout history from Genesis to Exodus, and it deals with two other topics: Divine mercy (11:15-12:22) and idolatry (13:1-15:19), ending with a doxology (19:22).

Wisdom of Solomon differs from most of the other Wisdom books in that it is the work of a Diasporan Jew, who, as M. Kolarcik says, "was well versed in Greek literature but at the same time was thoroughly ensconced in the Jewish biblical tradition."[167] Like Sirach, it highlights the growing tension between the Hellenic and Hebrew belief systems and essentially represents the victorious history of God and His faithful over the wicked and idolaters. The understanding of life, which transcends the earthly sphere, has reached its fullness in immortality. Wisdom is personified as the Spirit: not only is it associated with Creation (Prov 8:22ff.), but it fills everything (Wis 1:7), fashions everything (Wis 7:24), is more closely identified with God (Wis 7:25-26), and in all ages dwells in those who love it (Wis 8:9).

B. WISDOM LITERATURE IN THE NEW TESTAMENT AND IN THE PATRISTIC PERIOD[168]

Biblical research has shown that Paul was familiar with the Wisdom of Solomon and had used it extensively. Along with Paul, the authors of the Pastoral Epistles also employed it.[169]

At the beginning of his commentary (§2) Nersēs Lambronac‘i provides us with valuable information concerning the Church

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[167] M. Kolarcik, "The Wisdom of Solomon: Justice and Creation," in *The Bible Today*, vol. 40, 6 (2002), p. 341.

[168] For a recent collection of texts on this topic see *Proverbs, Ecclesiastes, Song of Solomon*, J. R. Wright (ed.), (Ancient Christian Commentary on Scripture – Old Testament IX), Downers Grove, IL, InterVarsity Press: 2005.

[169] See nn. 328-329.

Fathers who were familiar with Wisdom of Solomon. Some of them discuss its validity, while others used it in their works. According to Eusebius, Irenaeus (c.140-202) made use of the Wisdom book of Solomon.[170] As evidenced in his *Against the Heresies*, Irenaeus alludes to this book several times.[171] Clement of Alexandria (175-230) refers to it in his *The Instructor*[172] and *The Stromata.*[173] Origen (c.185-255) refers to it in his commentaries on the Gospels of Matthew[174] and John.[175] Athanasius, referring to the Wisdom of Solomon and other Wisdom books, remarks "For greater exactness I add this also, writing of necessity; that there are other books besides these not included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness."[176] According to Cassiodorus, a Roman noble and later monk (c.477-570), Ambrose and Augustine delivered homilies on Wisdom, which now are lost.[177] We have also two valuable commentaries on Wisdom of Solomon by Malachiae Monachi (the Monk) and Matthaeus Contacuzeni mentioned by J. Ziegler.[178]

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[170] Irenaeus, in Eusebius' "The Church History," in *NPNF*, vol. 1, Ph. Shaff and H. Wace (eds.), Peabody, MA, 1994, pp. 244, 269.

[171] Irénée de Lyon, *Contre les Hérésies*, A. Rousseau (tr.), Paris, Les éditions du Cerf: 1984. (Sagesse 1:7 III-11^{8} IV-20^{6}, V-2^{3},18^{3}; 38^{3}, 1:14 . I-22^{1}, II-10^{2}, 2:24 IV-40^{3}, V-24^{4}, 4:10 IV-16^{2}, V-5^{1}, 4:10 IV-16^{2}, V-5^{1}, 6:19 IV-3^{3}, 7:5 II-34^{2}, 10:4 I-30^{10}, 11:20 IV-4^{2}, 14:21 III-5^{3}.

[172] Clement of Alexandria, "The Instructor," in *ANF*, vol. 2, A. Clevland Coxe, A. Roberts and J. Donaldson, (eds.), Peabody, MA, Hendrickson Publishers: 1994, pp. 225, 238, 263.

[173] Clement of Alexandria, "The Stromata," in *ANF*, vol. 2, pp. 348, 423, 428, 465, 470, 492, 496, 501-502, 505-506, 508.

[174] Origen, "Commentary on Matthew," in *ANF,* vol 9, A. Menzies (ed.), Peabody, MA, Hendrickson Publishers: 1994, p. 427.

[175] Origen, "Commentary on Matthew," p. 377.

[176] Athanasius, Letter 39, "On the Paschal Festival," in *NPNF*, vol. 4, A. Robertson, Ph. Shaff and H. Wace (eds.), Peabody, MA, Hendrickson Publishers: 1994, p. 552b.

[177] S. Leanza, "Wisdom and Ecclesiasticus," *Encyclopedia of the Early Church*, (Institutum Patristicum Augustinianum), A. Di Berardino (ed.), A. Walford (tr.), vol. 2, New York, Oxford University Press: 1992, p. 881.

[178] See *Sapientia Salomonis*, J. Ziegler (ed.), in Septuaginta, vol. XII.1, Göttingen, Vandenhoeck & Ruprecht: 1962, p. 12.

It is obvious that despite all their reservations, the early Church Fathers used Wisdom of Solomon in their writings for the spiritual growth of their readers.

C. WISDOM LITERATURE IN THE ARMENIAN TRADITION

Since its Christian beginnings, Armenian culture was enriched with Biblical and non Biblical Wisdom Literature, as an important genre associated with education. The Armenian Church Fathers used the Wisdom Books in general and Wisdom of Solomon in particular in their works as well as in their liturgical life.[179] While it is not listed as a canonical book at the Synod of Partaw (c.768),[180] nevertheless its wide usage by early authors is acknowledged, a tangible sign that it was regarded as an important book for "instruction in the word of godliness" as St. Athanasius states.[181]

Non-Biblical Wisdom Literature also attracted the attention of early Armenian Church Fathers, who translated those works, which were in circulation. These included the story of Ahikar,[182] the instructions of the secretary of the Assyrian king Senecherim, Yovasap‘ and Barlaam,[183] a Christian version of the Buddha's life, the Alexander Romance, ascribed to Pseudo-Callisthenes,[184] the Admonitions of Nushirvan attributed to King Chosroes Anushirvan of Persia (6th cent. A.D.), The Physiologus, a work describing the traits and habits of animals,[185] and the fables of Aesop. The Armenian authors in their turn also produced wisdom literature of different genres: collection of instructions by Eznik Kołbac‘i (5th cent.),[186] fables and riddles by Nersēs Šnorhali (12th cent.), Mxit‘ar Goš (c.1140-1213), Vardan Aygekc‘i (c.1170-1235) and authors up to the 19th century such as Patriarch Połos Adrianupolsec‘i's *T‘angaran Xratu* [Treasury of Instructions],[187] and Xač‘atur Abovean's *Parap vaxti xałalik‘* [Entertainment for Leisure Time] a volume of wise sayings, highlighting the role of oral transmission in Armenian folk culture. Thus, Wisdom Literature, both in its religious and secular forms, has always been present in Armenian culture, and cultivated for educational purposes.

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[179] See Appendices C and D.

[180] The 24th canon of the synod of Partaw commands the faithful to regard the following as canonical books of the Old Testament: the Pentateuch, Joshua, Judges, Ruth, Kings 4 (including 1, 2 Samuel), Chronicles 2 (i.e., 1, 2), Ezra 2 Discourses, Job, Psalms, the three Books of Solomon, 12 Prophets, Isaiah, Jeremiah, Ezekiel, Daniel and from the outside of [the canon ?] the Wisdom of Sirach for the teaching of highly learned youngsters (See *Kanonagirk' Hayoc'* [The Canon Book of the Armenians], V. Hakobyan (ed.), vol. 2, Erevan, Armenian Academy of Sciences: 1971, pp. 17-18). On this subject, see also M. Stone, "Armenian Canon Lists I – The Council of Partaw (768)," *HTR*, 66 (1973) pp. 479-486. See also H. S. Anasyan, *Astuacašunč' mateani haykakan bnagirə* [The Armenian text of the Holy Bible], (Bibliography), Erevan, Armenian Academy of Sciences: 1976, p. 332. Regarding the canon of the Bible in the Armenian church see N. V. Nersessian, *The Bible in the Armenian Tradition*, Los Angeles, CA, The J. P. Getty Museum: 2001, and Z. Aznaworian, *Asduacašunč': T'argmanut'iwn ew sertołut'iwn* [The Bible: Translation and Study], (Ban ew Gir 2), G. Koyunian (ed.) Monreal, St. Hagop Cathedral Press: 2004, pp. 38-44.

[181] See n. 176.

[182] *The Story of Ahikar* (from The Aramaic, Syriac, Arabic, Armenian, Ethiopic, Old Turkish, Greek, and Slavonic versions), F. C. Conybeare, J. R. Harris, A. S. Lewis (eds.), 2nd ed., Cambridge, University Press: 1913.

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[183] *Yovasap‘ ew Barałam, Patmut‘iwn ew xratk‘ Xikaray Imastnoy* [Yovasap‘ and Barlaam, [and] The Story and the Instruction of Xikar the Wise], P‘. Ant‘apean (ed.), Jerusalem, St. James' Press: 1980.

[184] See H. Simonyan, *Patmut‘iwn Ałeksandri Makedonac‘woy* [Story of Alexander the Macedonian], Erevan, 1989.

[185] For a selected list of Armenian translations including Wisdom Literature, see L. Ter Petrosean, *Hay hin targmanakan grakanut‘iwn* [Ancient Armenian Translations], New York, NY, St. Vartan Press: 1992, pp. 62-65.

[186] See in Eznik Kołbac‘i, *Etc ałandoc‘* [Refutation of the Sects], (3rd ed.), Venice, St. Lazar's Press: 1926, pp. 324-340.

[187] Połos Adrianupolsec‘i, *T‘angaran xratu* [Treasury of Instructions], Jerusalem, St. James' Press: 1870. The same volume is reprinted in Ejmiacin, Ejmiacin Press: 1999.

Chapter III

BIBLICAL EXEGESIS IN THE ARMENIAN TRADITION

The invention of the Armenian alphabet in c.405/406 by St. Maštocʻ became the foundation of a new tradition of Armenian written culture. The common understanding that the entire Armenian Bible was first translated purely from Syriac, because the invention of the Armenian alphabet took place in Samosata, Syria, (modern Samsat, Turkey) is no longer viewed as valid by recent scholars.[188] Moreover, Koriwn, the biographer of Maštocʻ, does not directly mention whether the translation was effected from Syriac or Greek: "Ի թարգմանութիւն դառնային հանդերձ արամբք երկուք, աշակերտօք իւրովք...եւ եղեալ սկիզբն թարգմանելոյ զգիրս նախ յԱռակացն Սողոմոնի" [They proceeded to translation, with the help of two of his pupils…And thus began the translation of the Bible, with the Proverbs of Solomon]."[189] As to why the translation began with the book of Proverbs, Conybeare suggests that "They [the translators] may have taken the second half of a Bible, complete in two volumes, of which the second half began with Proverbs. There can be no other reason why they began there."[190] Łanalanyan does not find Conybeare's proposal satisfactory. He thinks that the educational, ethical, and social character of the book was the prime cause, which led Maštoc‘ to translate Proverbs first.[191] The initial translation was then revised by order of St. Sahak, in the light of Greek manuscript brought from Byzantium by Eznik and Koriwn. Conceivably, certain books once translated from Syriac were thus revised. The outcome of this great undertaking was the translation of the Holy Bible under the aegis of Catholicos Sahak P‘art‘ew. The translation of the Bible was followed by a vast process of translating the works of Church Fathers, including their biblical commentaries.[192] The work of translating continued over the next centuries, to the extent that it gave birth to the feast of the Holy Translators in the Armenian Church calendar, usually celebrated on the second Saturday in October. As J.-P. Mahé points out, the verb to translate should be understood in its broader meaning: "Il est révélateur que le verbe le plus courant pour signifier "traduire," qui n'est autre que *t‘argmanel* (dénominatif de *t‘argman* "traducteur," dérivé du syriaque *targmana*), n'est pas dépourvu d'ambiguité: outre "traduire", il peut signifier "expliquer, commenter, interpréter.""[193]

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[188] See C. E. Cox, *The Armenian Translation of Deuteronomy*, (UPATS 2), Ann Arbor, MI, Edwards Brothers: 1981, pp. 12-13. See also S. P. Cowe, *The Armenian Version of Daniel*, (UPATS 9), Atlanta, GA, Scholars Press: 1992, p. 441. For a catalogue of Bible MSS see Archevêque Chahé Adjemian, *Grand Catalogue des manuscripts Arméniens de la Bible*, (Bibliothèque Arménienne de la Fondation C. Gulbenkian), Lisbonne, Grafica de Coimbra ltd.: 1992.

[189] See Koriwn, *Vark' Mashtots'i* [The Life of Maštocʻ], (Classical Armenian Text Reprint Series, a photoreproduction of the 1941 Erevan edition with a new introduction by K. H. Maksoudian), Delmar, NY, Caravan Books: 1985, p. 50.

[190] See F. C. Conybeare, "Armenian Version of the Old Testament," in J. A. Hastings, *Dictionary of the Bible*, vol. 1, NY, 1905, p. 152. The same article is reprinted in *The Armenian Church: Heritage and Identity,* compiled with introduction by N. V. Nersessian, New York, NY, St. Vartan Press: 2001, p. 120.

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[191] See A. Ƚanalanyan, "T‘ē Inč‘u Maštoc‘ə t‘argmanec‘ Soƚomoni Aṙaknerə" [Why Maštoc‘ Translated the Proverbs of Solomon?], *BM,* 7 (1964), pp. 113-123). I am inclined to believe that Ƚanalanyan's approach is more apposite to Maštoc‘'s cultural mission. The pedagogical character of the Proverbs best justifies its use for educational purposes in the newly opened schools (See on p. 46).

[192] Among many commentaries translated were the extensive corpora traditionally attributed to John Chrysostom, Basil of Caesarea, Gregory of Nyssa and Ephrem the Syrian. For a complete list of these translations see G. Zarbhanēlean, *Matenadaran haykakan t‘argmanut‘eanc‘ naxneac‘*[Catalogue of Armenian Ancient Translations IV-XIII centuries], Venice, St. Lazar's Press: 1889. See also R. W. Thomson, *A Bibliography of Classical Armenian Literature to 1500 A.D.*, Corpus Christianorum, Turnhout, Brepols: 1995. K. Maksoudian, *The Origins of the Armenian Alphabet and Literature*, A. Arkun (ed.), New York, NY, St. Vartan Press: 2006, pp. 158-162. On Ephrem the Syrian see E. G. Mathews, Jr., "The Armenian Literary Corpus Attributed to Ephrem the Syrian: Prologemena to a Project," *SNTR*, 1 (1996), pp. 145-168. See also, *The Armenian Commentaries on Genesis Attributed to Ephrem the Syrian,* E. G. Mathews, Jr. (ed./tr.), (*CSCO* 572-573, Scriptores Armeniaci 24), Louvain, Peeters: 1998. *The Armenian Commentaries on Exodus-Deuteronomy Attributed to Ephrem the Syrian,* E. G. Mathews, Jr. (ed./tr.), (*CSCO* 587-588, Scriptores Armeniaci 26), Louvain, Peeters: 2001.

[193] J.-P. Mahé, "Traduction et exégèse: Réflexions sur l'exemple Arménien," in

Parallel to the translations, original works were authored by Armenians on historical, theological, liturgical, and philosophical themes, as well as limited commentaries[194] on different books of the Holy Scriptures, both of the Old and New Testaments. Ełišē, traditionally a mid-fifth century author, is regarded as the first commentator, followed by Bishop Petros Siwnecʻi (550-557), Stepʻanos Siwnecʻi (680-735), Hamam Arewelcʻi (825-890?), Grigor Narekacʻi (945?-1003), and others.

Commentators on the Scriptures increased remarkably in the twelfth to fifteenth and subsequent centuries. The reasons are various. The focus of the early Fathers was more on translations of works from different fields, thus laying the foundations of a rich culture. This task was advanced out of concern for Armenian Christian identity, via historiography and dogmatic theology against heresies from the fifth and sixth centuries. It was followed by a period of decline in cultural productivity in general from the middle of the eight century to the middle of the ninth century, during the change of the ruling dynasty from the Arab Ummayads to ʻAbbasids of Iranian descent, whose centralizing bureaucracy resulted in interference in local principalities and hence provoked Armenian revolts. We should also take into consideration the destruction of innumerable manuscripts due to successive invasions, and hence the possible loss of several works.[195] The late ninth and following centuries witnessed the rise of new monastic centers in Sevan, Narek, Sanahin, Hałbat, etc. in the Armenian heartland. In the Cilician period, which was marked by the flourishing of monasteries[196] and immediate contact with other Christian traditions of various interests, biblical commentary also

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Mélanges Antoine Guillaumont. Contributions à l'étude des christianismes orientaux, (Cahiers d'Orientalisme 20), Genève, P. Cramer: 1988, p. 244.

[194] See S. P. Cowe, "A Typology of Armenian Biblical Manuscripts," *REArm*, 18 (1984), p. 53.

[195] 10,000 manuscripts preserved in Pałabert were burnt, upon the occupation of the castle by the Seljuk Amira Elakuz (See Stepʻanos Ōrpēlean, *Patmutʻiwn nahangin Sisakan,* K. Šahnazareancʻ (ed.), 2nd vol., Paris, E. Thunot and Co.: 1859, p. 80. See also *HSH,* p. 249).

[196] See on pp. 3-4.

underwent significant developments. Under the guidance of prominent teachers such as Step'anos Manuk, Vanakan Vardapet, Esayi Nč'ec'i,[197] Yovhannēs Orotnec'i and others, entire generations of commentators blossomed both in Cilicia and in Greater Armenia.[198]

Like the Pentateuch and the Prophets, the books of Wisdom Literature were very attractive ones to Armenian authors -a fact which supports the view that Wisdom Literature enjoyed a large circulation in Armenian monasteries and was specially taught as part of their educational curriculum.[199] It is worth mentioning here also a fact which B. Eɫiayean, a professor of Biblical studies at the Theological Seminary in Ant'ilias points out, that most of the commentators refer to the origin of their works as "ի խնդիր ուսումնասէր մանկանց եկեղեցւոյ" [at the request of children of the church who love education].[200]

In the area of biblical exegesis Armenian commentators followed the traditions of both the Antiochian and Alexandrian schools.[201]

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[197] T. F. Mathews and A. K. Sanjian studied the manuscripts of Glajor in Greater Armenia and state, that, "The Abbot's (i.e., Esayi Nč'ec'i) principal work, however, was exegesis or commentary on Sacred Scripture, and the pursuit was also the most important occupation of the monastery itself; a survey of sixty-nine manuscripts traceable to Glajor in the thirteenth and early fourteenth centuries provides a reliable picture of the scriptural studies of the monastery" (See T. F. Matthews and A. K. Sanjian, *Armenian Gospel Iconography,* p. 2).

[198] For a comprehensive compilation of Armenian Biblical commentaries see Y. Petrossyan and A. Ter-Step'anyan, *Surb Grk'i hayeren meknut'yunneri matenagitut'yun* [A Bibliography of Biblical Commentaries], Erevan, Bible Society of Armenia: 2002.

[199] About the curriculum taught in the monasteries see J.-P. Mahé, "Quadrivum et cursus d'études au VII$^{\text{ème}}$ siècle en Arménie et dans le monde Byzantin, d'après le "K'nnikon" d'Anania Širakac'i," *Travaux et Mémoires*, Paris, College de France, Centre de recherche d'histoire et Civilisation de Byzance: 10 (1987), pp. 159-206.

[200] B. Eɫiayean, *Neracut'iwn Hin Ktakarani* [Introduction to the Old Testament], Ant'ilias, Catholicosate of Cilicia Press: 1976, p. 1469.

[201] See Xosrov Anjewac'i, *Commentary on the Divine Liturgy*, S. P. Cowe (tr.), New York, NY, St. Vartan Press: 1991, p. 52. Step'anos Siwnec'i, *Meknut'iwn č'oric' Awetaranč'ac'n* [Commentary on the Four Evangelists], G. Yovsēp'eanc'

However, the influence of the former school is more predominant than that of the latter.[202]

It was in this spiritual tradition that Nersēs was trained and worked. His first commentary on the Divine Liturgy was followed by five commentaries on the Old Testament Books, mainly on Wisdom Literature. It is worth mentioning that he is the first Armenian commentator on Psalms, Ecclesiastes, and Wisdom of Solomon, and on Proverbs second after Hamam Arewelc‘i (825?-890?). The Commentary on Wisdom of Solomon is unique in the sense that before Lambronac‘i we have only one commentary in Latin on it by Rabanus Maurus, dated to 856, which was printed in *PL*, in 1852.[203] It is unclear whether Lambronac‘i had access to that work, and hence it is possible to regard his commentary as a totally original work.

(ed.), M. Grigorean (introduction), Erevan, Areg Press: 1994, p. 11. Tr. into modern Armenia by V. Łazaryan, Eǰmiacin, St. Eǰmiacin Press: 1997. An English translation by M. Papazian of this work is in press with Cistercian Publications.

[202] See S. P. Cowe, "Ełišē's 'Armenian War' " in *From Byzantium to Iran,* (Armenian Studies in Honour of N. Garsoïan), J.-P. Mahé and R. W. Thomson (eds.), Atlanta, GA, Scholars Press: 1997, p. 350. For an overview of this genre see S. P. Cowe, "Armenian Biblical Interpretation," in *Dictionary of Biblical Interpretation*, J. H. Hayes (ed.), Nashville, TN, Abingdon Press: 1999, p. 58. For a recent study about Armenian tradition of exegesis see R. W. Thomson, "Is There an Armenian Tradition of Exegesis?" *Studia Patristica,* vol. XLI, Louvain, Peeters: 2006, pp. 97-113. See also a review of A. Terian, *SNTR*, 8 (2003), pp. 141-143.

[203] See D. Winston, *The Wisdom of Solomon*, p. 92. Another early commentary on Wisdom of Solomon by Bellator (6th cent.) is lost (See S. Leanza, "Wisdom and Ecclesiasticus," in *Encyclopedia of the Early Church*, p. 881).

Chapter IV

THE THEOLOGICAL, PHILOSOPHICAL, SPIRITUAL AND SOCIAL PERSPECTIVE OF THE AUTHOR

With this chapter I will introduce Nersēs Lambronac'i's theological and philosophical views as well as his perspectives regarding the Bible, spirituality, pedagogy, and social issues discussed in his *Commentary on Wisdom of Solomon.* Additionally, I will try to discuss different aspects of Lambronac'i's intellectual creativity as commentator, humanist, naturalist, and bibliophile, portraying the author's multidimensional abilities.

1. THEOLOGICAL AND PHILOSOPHICAL VIEWS

Theological passages referring to God encompass almost the entire Commentary on the Wisdom of Solomon. I will try to present the major dogmatic statements referring to the triune Godhead, Man (Free will and Fall), Satan, Redemption, and Judgement.

A. God

Lambronac'i affirms God as *"primal, uncaused, without beginning, uncreated"* (§161). God is inaccessible in His essence, *"The essence of God is beyond reach and only by the rays of wisdom can we strive to glimpse the throne"* (§227). If the human mind attempts to discover how or when God originated or raises similar questions, Lambronac'i humbly admits that *"in these matters our intellect is defeated and vanquished"* (§161), because with all his privileges man is finite and therefore, *"In certain cases the meditative intellect reaches God and in certain cases falls totally short"* (§161).

The three hypostases of the Godhead share the same nature, *"He is one according to divintity, because there is only one divinity and [one] nature of the holy and adorable Trinity"* (§188). The three persons are one in substance, "*As the splendor of a ray of light is emitted from the sun,*" and the Son and the Holy Spirit are of the same essence and equally share divinity, *"We believe that the Word, who is God, and the Spirit, who is God, are equal in divine* *consubstantiality"*[204] (§184). The Holy Spirit proceeds from the Father:

> The Holy Spirit is sent to us by God and by His Word who is God, as His Spirit [who is God]. As a word gains an identity distinct from the mind and reason, which is in the mind and comes forth to listeners, likewise the Spirit who comes from the Father and takes from the Son descends on heavenly and earthly beings (§233).

This statement clearly defines the position of the Armenian Church and the understanding of the author vis à vis the later *filioque* controversy.[205] The begetting of the Son and the procession of the Holy Spirit from the Father is a mystery and our mind can not comprehend it,

> How the Word is 'begotten' or the Spirit 'proceeds' is beyond our knowledge, but we may know only that the Spirit is from the Father (§164, see also n. 629).

Because the central theme of the Wisdom of Solomon is wisdom itself, and Solomon uses attributes which in the New Testament are referred to the Son, the author draws a parallel in this regard and says, *"He [Solomon] theologizes about the procession of the Spirit, as John does for the essence and divinity of the Word"* (§161), and elsewhere says:

> Birth and procession are the same, and accordingly the Word incarnate is called the "Only-Begotten" by the Evangelist... likewise the Spirit is called [only-Begotten] by Solomon (§164).

Other attributes used for the Son by St. Paul are also used for the Holy Spirit; *"He [Solomon] said that [the Spirit] is not only God's light and reflection but also His image"* (§187). These similarities of the attributes reflect the understanding of wisdom by the authors of the Old and New Testaments. The Church Fathers, following the New Testament approach, have interpreted Jesus Christ as the wisdom of God. Trying to silence his opponents, St. Basil quotes St. Paul, and says, "Let them learn that 'Christ is the power of God and wisdom of God,'"[206] Nersēs Šnorhali in the 11th stanza of his prayer known as "I Confess in Faith" clearly states, "Wisdom of the Father, Jesus, grant me wisdom."[207] Lambronac'i not only shares Solomon's understanding of wisdom as the Spirit, when he interprets Wis 9:9 "And with You [is] wisdom, who watched Your works," but echoes the patristic understanding of wisdom in his comment:

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[204] The same is stated also in his *Commentary on Proverbs* (See Prinz Max, *Sprüchwörter,* 47). On the clear distinction between the persons of the Son and the Holy Spirit while at the same time the maintenance of the inner divine mystery see St. Gregory of Nazianzen, "On the Holy Spirit," Or. 31, 8, in *NPNF*, vol. 7, E. H. Gifford, Ph. Schaff and H. Wace (eds), Peabody, MA, Hendrickson Publishers: 1994, pp. 320-321.

[205] For the Armenian Church's position on this issue see Karekin I, *Hay ekeɫec'woy astuacabanut'iwne əst Hay šarakanneru* [The Theology of the Armenian Church according to its Hymns], V. Łukasean (ed.), Canada, 2003, pp. 241-248.

> Here he [Solomon] describes the person of the one, holy, and adored Godhead of the Trinity and he calls Christ wisdom, who is the wisdom and power of God according to the Apostle (§232).

God is the author of the entire creation, *"God created the plants, the animals, the luminaries, and then the prince of the world, man"* (§19). He is also the sustainer of His creation, *"God is all sufficient and sustains Creation with His power and remedies them with His care"* (§179).

B. Man

Man is unique in the whole creation. While the rest of creation came into being by God's Word, man is formed by God, *"The first-created [man] himself was the father of the human race and the only one to be formed by God"* (§242). Man is privileged because *"his soul is related to the angels and is in God's image"* (§221). The fact that man is the bearer of the *imago Dei* is understood in terms of immortality, *"With this [soul] we were created in His image and thus are incorruptible and immortal in the mortal flesh"* (§290); intelligence, *"The mind is holy for its purity and clarity and incorporeal substance by which it is also the image of God and was conceived as holy by God the Creator"* (§115); and free will, *"God loves our incorruptible nature, through which we are in*

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[206] St. Basil, "On the Spirit," in *NPNF*, vol. 8, B. Jackson, Ph. Schaff and H. Wace (eds), Peabody, MA, Hendrickson Publishers: 1994, p. 9a.

[207] Nersēs Šnorhali, *Hawadov Xostovanim* [I Confess in Faith], New York, NY, Prelacy of the Eastern USA: 2003, p. 11.

His image, endowed with intelligence and free will" (§291). The ultimate purpose of mind is to know God, *"Man was created with mind and reason to know God"* (§322). The intellectual component of Man is an important vehicle that makes him a bridge between God and His Creation:

> He created all things by His Word, for God said, "Let there be light, and let plants grow, let there be beasts and they came into existence by His word. While He fashioned man with His wisdom as a link and connection between the perceptible and sensory worlds, adapting gross flesh and fine spirit to each other (§225).

In the God-human relationship the sole controller of this relationship is God, and man needs God's wisdom to make a right choice. The examples quoted in §236 and §240 clarify this fact and show how we are limited in all our capacities.

Lambronacʻi shares the common understanding that the components of the rational soul comprise four major elements, *"It has been said that the soul exists by the union of the four elements"*[208] (§25). His overall view of man is well summed up in the following: *"We are [composed] of three [elements]: Body, breath, and immortal soul"* (§129) and elsewhere he reiterates the view saying, *"He [Solomon] refers to creation as the body and the breath of life to the irrational animal soul; and the third to the rational, immortal and living soul"* (§380). From the foregoing Lambronacʻi accepts the existence of two types of souls: animal and rational, the former sustaining man's creaturely existence, the latter permitting him the use of reason and communion with the Divine. Similarly, following Greek precedents (e.g. Plato[209]), Lambronacʻi accepts the division of the rational soul into three parts when he says, *"These are the components of the soul: reason, spiritedness, and concupiscence"*[210] (§11).

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[208] See Eznik Kołbacʻi, *Ełc ałandocʻ*, p. 13.

[209] Plato had also formulated the aspects or the powers of the soul in a tripartite division: The intelligent aspect or power (τὸ λογιστικόν), the incensive aspect or power (τὸ θυμικόν), which often manifests itself as wrath or anger, and the appetitive aspect or power (τὸ ἐπιθυμητικόν) (See Plato, *Republic*, G. R. F. Ferrari (ed.), T. Griffith (tr.), Book IV, 434d-441c, Cambridge, Cambridge University Press: 2000, pp. 129-139). Eznik Kołbacʻi also quotes Plato on this issue (See Eznik Kołbacʻi, *Ełc ałandocʻ*, p. 132).

Before concluding Lambronac'i's view on man, it is interesting to note his approach concerning the life span of ancient men compared to later generations of men, which he connects to wisdom and understanding,

> Early man was long-lived but lacked understanding while those who came later had a shortened life span but were endowed with wisdom (§154).

C. Satan

Satan who is described as the one who rebelled against God corrupted God's good creation:

> Defilement entered God's good creatures by the rebellious and unbridled angels who were called Satan (§185).

Lambronac'i mentions that Moses, the author of the book of Genesis, is silent on Satan's envy in destroying man. However, he unveils the motif behind the latter's plot against man through the serpent:

> The historian [Moses] does not record whether the devil envied man, but ascribes the betrayal to the serpent...The envy [of Satan] is obvious from the dialogue of the serpent, because he spoke evil of God and thus he dragged down the simple-minded ones with him (§46).

Instead of progressing in God's knowledge through His commandment and enjoying the privilege granted to him, man was deceived by Satan and corruption came upon him: *"He transgressed God's commandment, consenting to the advice of the serpent and thus corruption came upon him"* (§19). Rather than enjoying fellowship with God, man preferred Satan's friendship and was doomed:

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[210] Lambronac'i expresses the same understanding in his *Commentary on Proverbs* (See Prinz Max, *Sprüchwörter*, pp. 64, 76, 406 etc.).

> By friend he [Solomon] means following Satan's will, because consenting to his thoughts brings us to death. The ungodly regarded his [Satan's] thoughts as friends, just as Adam in Paradise (§23).

Satan's envy against man is a constant war and by virtue of his essence - being a spirit - he knows our words and thoughts very well; thus he always speaks ill of man in the presence of God:

> He calls Satan bursting with envy toward us, as the text indicates later. Now, this envious enemy hears our wicked words and thoughts and speaks ill of them in the presence of God. We learn this from Job in deed and from Psalms in words (§15).

Satan does not operate alone in creation but through the demons, his agents, who try to destroy those who trust in God:

> The wicked demons, which constantly fight to lead astray and dim the good in men, have an envious fascination with man. They sow in them the various ills of concupiscence and in leading the righteous one to meditate and choose [evil], the innocent one becomes alarmed, frightened [and unable to] struggle against the traps [laid] on the left and right side (§75, see also §116).

Through his Crucifixion and Resurrection Jesus Christ vanquished the power of Satan :

> He deprived Satan of his power and ridiculed him with His sinlessness as debtor for the sins of all, when with His sinless body He raised from the tomb, according to the Apostle.

D. Free Will

If, on the one hand, the serpent, (i.e., Satan), is the source of evil, on the other hand man himself is an accomplice, for instead of using his free will in its proper potentiality and following God's commandment, he misused his free will totally, employing it in a direction opposed to its purpose: *"The creation of God was for good and his [Adam's] error was the [consequence] of his free will and not of God's will"* (§223), because God's will generates only life, *"Coming into being and not dissolution is God's will and [the purpose of] Creation"* (§19). It is by free will that men follow Satan and fall into his trap: *"Into this temptation, he says, fall* *those who fall to Satan's lot. Do not interpret this as happening unwillingly, but rather as erring by their own free will"* (§46).

After the Fall a question may arise concerning the possibility for man to use his free will to please God. The Scripture's statement is positive, for it has the record of those who have used their free will properly and have pleased God beside those who willingly deviated from God's commandments:

> To enjoy these things righteously leads man to immortality as with Noah, Abraham, and Job, who married righteously, became abundantly wealthy, killed [those who] deserved it and were not deprived of the condition of righteousness (§21).

For Lambronac'i free will also contains a judicial role[211] in the function of the soul. He says,

> Every single human being judges the earth of his body as the Lord told in a parable, 'There was a judge in a certain city.' This symbolizes free will in the flesh, which judges flesh with regard to all essential necessities permitted by the law, and with regard to superfluous things from which the law is meant to restrain (§4).

The author concludes his remarks on free will, saying that God's ultimate punishment or reward is based upon our own will:

> Therefore we should know that it is not sin but the doer's will which will be taken into consideration in determining either punishment or crowning (§291).

E. Sin/Fall

God is the author of the good creation but not the creator of sin, *"God did not introduce sin into our nature, which is the death of souls"* (§18). Sin is totally the product of Satan's envy and man's catastrophic failure to obey God's command:

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[211] It is interesting to note that Lambronac'i attributes the judicial role to free will in the function of the soul, while Plato entrusts it to the rational power, by saying: "Isn't it appropriate for the rational element to rule, because it is wise and makes thought for the entire soul?" (See Plato, *Republic*, p. 138). In essence both authors are in agreement.

> Man was deceived and came to transgress the command through the counsel of the woman, which she received from the snake (§18).

The consequence of this disobedience was death:

> This resulted in a sentence and bodily death. Thus sin, which God did not create, became the sting of death, and cast away the body to the perdition of non-existence (§18).

Therefore one should not blame God or His good creation for our sins but rather our free will:

> The poison of death is not God's creation, because all things, which God created, are very good and food is not sin, nor drink, nor marriage, nor anger, nor is passion, rather it is a sin to be guided by them inopportunely or inordinately. Sin is not [caused] from the materials of this world, but rather from our free will...Therefore, the materials of this world, which God gave us to enjoy, are not destructive poison –neither gold, nor silver, nor food, - when we use them properly and they do not permit Hell, i.e., death, to have dominion over us (§20).

F. Redemption of Man

For all those who question God's omniscience, asking why He created man knowing his fragile nature, Lambronac'i has a very clear answer. The Fall of man is just one portion of His eternal program. Had Satan not been successful in deceiving man, the mystery of God's redemptive act would have been veiled and totally unexpected not only to the human mind but to Satan as well.

> Truly the mystery of God's manifold wisdom remained incomprehensible to them, that through Christ's passion He would expiate the debts of mankind and would justify them righteously. Satan was not able to comprehend this (§44).

As the Evangelists and Church Fathers understood the Messiah of the Old Testament in the very person of Jesus Christ, likewise Lambronac'i interpreted the "righteous one" of the Book of Solomon (2:12-22).

> Now, Jesus rebuked the evil deeds of Jews, and rebuked [them] ...and these kinds of reproaches did not bring them to correction, but hardened [them] against Him (§36).

"The righteous one" is the Messiah on the cross who through His ultimate obedience to His Father expiated Adam's disobedience to God's will, the prime sin and the cause of Fall:

> Christ maintained the highest degree of tolerance, enduring all the torments with forbearance, until He gave up His soul. And when the prince of this world came, he found nothing of his own, but recognized that He died not on account of debt but because of His obedience to His father (§41).

Through the death of Christ on the cross mankind has attained bliss. In this context the author uses a common typology in comparing the cross with Noah's Ark:

> He calls the ark the blessed wood, which God commanded Noah to build, and blessed it... And again he calls the cross the blessed wood by which we have attained bliss through Christ's death. By it righteousness was granted us...for Christ, dying on the cross for us, cleansed our sins and justified mankind (§337).

With the resurrection of His sinless body Jesus Christ not only saved the world but also crushed the power of the Evil one:

> He assumed death, plotted by their evil will, for the salvation of the world, and He rose [from the dead], remaining free of corruption. He deprived Satan of his power and ridiculed him[212] with His sinlessness as debtor for the sins of all,[213] when with His sinless body He raised from the tomb (§42).

As a last note in the context of "the righteous one" referring to the Messiah it is worth mentioning that Lambronac'i ascribes these referrals directly to Solomon. After commenting on 2:13 he concludes by predicating it as *"Something prophetically foretold by the wise [Solomon]"* (§37). Also commenting on 3:1 he remarks, *"This mystery also was hidden from the other prophets, but Christ illuminated Solomon's premonition of that which was to happen in [the parable] of the rich man and Lazarus"* (§47). And finally he ascribes Solomon as the archetype of Christ by saying

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[212] Cf. Col 2:15.

[213] Cf. 2 Cor 5:21.

"The archetype son of David [Solomon] corresponds with our Lord, the true Solomon" (§52).

G. The Last Judgement

The Last Judgement is the inevitable and final phase of this present creation and the beginning of a new creation:

> The earth will be demolished not for its demise, but for its transformation into renewal through cleansing by fire from the impurity of lawlessness (§104).

It is marked by God's victory over the Deceiver, who is known as the prince of this world:

> The throne, which will be destroyed from the earth, is that of Satan the deceiver who used to traverse the world, and wander under the sky and was known as the prince of this world (§104).

It is also characterized by God's righteous and impartial judgement toward all well doers and especially evildoers who rejected His merciful forgiveness in this world:

> The merciful [Lord] who loves humanity will be strengthened with a shield of pure impartiality, and will not yield to the tears and lamentations of sinners, but rather He will sharpen His wrath[214]...He says that in the place where the ungodly disappear and come to naught in perdition, the righteous attain everlasting life as their portion, which they enjoy and delight in like a bride and groom on their honeymoon (§94).

In addition to presenting the Judgement Day theologically, Lambronac'i knows how to use it as an attractive play to motivate the reader toward God's love and fear:

> Those who ridiculed the martyrs for their patient forbearance and the hermits' poverty in this earthly life are perplexed and abashed now, seeing them splendidly crowned [and] reigning with Christ, having risen like the sun – the Jews looking at Stephen whom they stoned; Nero at Peter whom he crucified; Herod at John whom he beheaded. They will be confounded and amazed at how splendid

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[214] See §99, also §98.

> and exquisite was the glory, which awaited [the martyrs], which they [themselves] did not believe. They will regret with the useless sorrow of the foolish virgins and, groaning, they will say, "Lord, when did we see You hungry or naked and did not serve You" (§86).

2. LAMBRONAC'I AND THE BIBLE

Scripture is the primary source of Lambronac'i's readings. The abundance of quotations from it is the best witness to this fact. For the author Scripture is the most important source that speaks about God the Creator: *"Scripture bears witness to God and His creation"* (§5). In order to find God it is essential to study it with perfect faith: *"He [God] is found by those who with perfect faith study Scripture"* (§6). It contains the record of God's revelation throughout the centuries: *"Scripture relates that God created man, talked with Abraham, [and] appeared to Moses"* (§6). It leads the mind to desire God's wisdom: *"Since childhood instruction in the Scriptures and meditation on them turn the minds of students to the desire for God's wisdom"* (§219). Those who despise its instructions are children of vanity: *"Whosoever despises the instructions of the Holy Scriptures, which spread the light of God's wisdom, is vain in his actions and hope"* (§56). On the contrary, those who arm themselves with the words of Scripture are transferred from the transitory state to the spiritual realm:

> Being instructed by Scripture, one avoids the desire for transitory glory [and enters the] spiritual [realm], which does not pass away and turns the ornamentation of earthly garments into a mirror of perceptible brilliance (§129).

Scripture is the monumental record throughout history that God is faithful in His promises in delivering His people and protecting them:

> At all times God became their guardian and protector in the desert and under the judges. As in Egypt likewise in Palestine they enjoyed God's help in protecting them all the way until He brought them to the time of David (§500).

The people of the old Covenant who enjoyed God's privileges is replaced with a new people, thus the Church is regarded as the new Israel:

> He Himself gave this theological wisdom formerly to Israel for their consolation and now to the new Israel,[215] the Church of Christ (§501).

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The Bible is so deeply interwoven with the author's thinking that sometimes it is hard to draw the demarcation line between a Scriptural quotation and his own expression. Lambronac'i has so deeply absorbed the Holy Scriptures that he has totally assimilated them into his own thinking. A good example of this is Wis 16:16a where the commentary follows as part of the text (see §404). Further, discussing the wisdom of God, which eventually leads one to burn with desire for the splendor of His beauty, he quotes Rom 8:38-39 and says: "Neither things present, nor things to come will be able to separate me from the beauty of Christ's love." And in concluding his statement he again quotes Eph 3:18-19 and says: "We experience the same when 'we come to know the length and breadth of Christ's love,' because 'we are filled with the fullness of God' and we become desirous of His beauty, forgetting the visible realm" (see §197). Another example of this fact is Psalm 73:26 "God is the strength of my heart and my portion forever" is modified as "God, the portion of my heart" (see §197).

Scriptural references reveal that the author uses most books of the Old and New Testaments unreservedly: out of the 39 (44) books of the Old Testament he quotes from 26, including Wisdom of Solomon and Sirach, and out of the 29 books of the New Testament he cites from 21 books. Due to the fact that a major part of the Wisdom of Solomon reiterates the theology of Genesis and

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[215] The newly baptized person becomes part of the new Covenant and New Israel. A baptismal hymn of the Armenian church is sung as follows: "We are called the new Israel in Christ; we became the portion of the Lord and co-heirs of Christ" (See *The Rituals of the Armenian Apostolic Church*, New York, NY, [Prelacy of the Eastern USA]: 1992, p. 47).

Exodus respectively, references to those books are also abundant. Next to these two books Psalms is the most quoted from the Old Testament. From the New Testament the Gospel of John is utilized for theological purposes and the Letter to the Romans, mainly in the context of refuting the wisdom of this world, which is unable to comprehend heavenly things. The author has over 600 direct and indirect quotations from Scripture, besides countless allusions. This is a powerful witness to the fact that he was imbued with biblical thought and imagery.

Several verses of the original text of Wisdom of Solomon (i.e., 1:11a, the middle portion of 2:16: "If visitation will occur for him," the beginning of 3:11 "For whoever despises wisdom and instruction is miserable," are not cited in the commentary. It is not clear whether the omissions are due to oversight or these passages were lacking from the text that Lambronac'i was using, or whether he deliberately decided not to comment on them (which is less likely), or that these passages have been omitted by early scribes.

3. THE SPIRITUAL JOURNEY

For Lambronac'i the spiritual journey is not a theoretical contemplation but rather a deep personal experience, which he had enjoyed since his early youth when practicing the austere ascetic life in the monastery of Sa**ɫ**ru, as mentioned earlier. We see this invisible journey of his soul directed to God from the first fruit of his labor, the Commentary on the Divine Liturgy,[216] which he penned at the age of 24, down to his last commentaries on the Wisdom Books at the sunset of his life.

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[216] In his commentary on the Divine Liturgy Lambronac'i says, "It is essential for those who speak to God through the Divine Liturgy to labor and shield his [their] mind from worldly sights, to the extent that he [they] can see God with the intelligible eyes of the mind. Such a vision of God, that when with all his mental counsciousness he asks, 'are you close to God?' he may answer, 'Yes.'" (See Nersēs Lambronac'i, *Xorhrdacut'iwn*, p. 131).

According to Lambronac‘i, the tools for this spiritual journey are not material, and all those who approach with this understanding fail from the outset.

> God remains imperceptible to those who attempt to know Him through the senses (§6)...Whoever is perverted by the thought that because our senses are incapable of ascending to God, one cannot believe in His existence, is separated and alienated from Him and remains apart from God (§7).

The author skillfully invites those who doubt God's existence to know and to ascend toward Him through three means: a) the visible world, b) the intellect and, c) faith.

a) *The visible world.* For a true observer the visible world is a good instructor as to its Maker. As J. Laporte points out, this Biblical theme that the demonstration of God is possible from visible creation "was widespread after Xenophon in the cosmic religion of the Hellenistic times, as represented, for instance, by Cleanthes' 'Hymn to Zeus', the pseudo-Aristotelian treatise *De Mundo*, and Cicero, without mentioning the large influence of the now lost treatise of the young Aristotle. The image of Plato's Demiurge was joined with proof of God's existence from the order of the world and thus was brought into agreement with the biblical faith in the Creator."[217] Philo also discusses this theme, which is ubiquitously treated in the Psalms and the Wisdom Books.[218] Lambronac‘i's view on this issue is very instructive.

> For a genius visible things are teachers of the knowledgs of God, thus the sun's serving the earth as if holding reins, the regular changes of the weather, the movement of stars, the obedience to man of irrational animals, and diverse examples of providential care for fruit growing in the cracks of rocks, through which water runs, it might thus be known that they have a creator whose essence always exists and will endure forever (§323, also §8).

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[217] See J. Laporte, "Philo in the Tradition of Wisdom," in *Wisdom in Israel*, pp. 108-109. Very interestingly Lambronac‘i also refers to Plato and Pseudo Aristotle's "De Mundo" on this issue (see §329).

[218] Philo, "De Abrahamo" [On Abraham], in *The Works of Philo*, C. D. Yonge (tr.), Peabody, MA, Hendrickson Publishers: 2000, p. 433 (§162, §163).

In this regard not only does he convince the reader of God's ontological existence but also presents himself as an artist who utilizes the beauty of visible things to unfold the majestic beauty of God,

> O man, the sun is beautiful and pleasant, the stars are brilliant, man's form and image is attractive, gold and gems are desirable. Make a comparison; use them as a mirror, for if their beauty bewitches you when you gaze upon them, [see] how superior He has maintained His majestic beauty to that of His creature, for He is the creator par excellence and fashioner of their beauty (§354).

On this subject Lambronac'i as an open-minded author calls on even the Greek philosophers as witness, stating:

> The person whose faith depends on [his] senses only and [who] doubts whatever they do not comprehend, is truly fraudulent and lacking in skill, for behold, even the Greek philosophers rationally made plausible many things which are beyond our senses, such as the operation of the luminaries, the measurement of the earth, and the harmony of numbers (§8).

His admiration toward the Greek philosophers is accompanied also with criticism. He wonders how after attaining such a high level of understanding, they could still lead people astray and not acknowledge their Creator:

> He [Solomon] also agrees that they should not be forgiven, for they considered the world and were satisfied with its wisdom by examining the mixture of the four elements, the cycle of four seasons, the course of the stars, the expanse of the earth, musical arrangements, [and] the effects of medical remedies. Why then were they not able to comprehend that there is some one else who steers them and keeps them in order with the reins of His care? (§329).

b) *The role of the intellect.* If the visible world leads us to the knowledge of God, then human intellect is the instrument through which we can gain access to the perception of God: *"God is perceptible to the mind, and inaccessible to the senses"* (§161). The mind also in its turn is limited in its full comprehension of God,

> In certain cases the meditative intellect reaches God and in certain cases falls totally short. That He exists we can know, but what He is or how He exists we cannot perceive clearly (§161).

c) *The role of faith.* Faith is the most valuable vehicle God has granted man to approach Him. "*God is found by those who with perfect faith study the Scriptures* (§6). Faith is not a blind relationship, but rather a conscious process of seeking and knowing God:

> After being instructed in faith with good will, he [Solomon] instructs that you personally should also seek Him (§5).

This search is a highly rewarding experience. As in order to achieve the highest goals in our worldly life we need to study and apply certain rules, likewise the author tells us that we should be schooled for this journey also:

> Truly He appears to all those who seek with a pure heart, when they are schooled in meditating on God (§5).

He emphasizes that the foundation of this search is to believe in the Scriptures with perfect faith:

> First, believe with good will in the Scriptures, which bear witness to God and after that unreasoned faith which is commonplace, seek to know Him in whom you have believed (§5).

For Lambronac'i faith, which characterizes this spiritual journey toward God, is manifested through experiences of growing, blossoming, and eventually coming to its zenith. In a very concise form he provides us with a systematic order of the fundamental steps, which lead the apprentice to enjoy the presence of God. In this journey he proposes the following important steps: a) Believing in God, b) Talking to God, c) Touching God, d) Attaining God, e) Seeing God, f) Enlightenment. He says,

> After believing this [i.e., whatever the Scriptures tell about God], through talking to God in prayer one touches (*hpi)* God through meditation in the mind, and reaches Him through understanding, and thus one's clear mind comes to see God. And one's faith shines more magnificently with the illumination of one's reasoning faculty (§6, also §127).

The order mentioned above is not the only way to reach the divine presence as he arranges the steps very flexibly:

> Thinking of God and meditating on Him with an unagitated and pure heart enlighten us to understand and see Him (§121, See also §150).

None of these steps is discussed in full details, since it was beyond the immediate scope of the author's commentary. However, the expression "to touch *(hpel)* God" is used very frequently. Lambronac'i often employs the phrase touching (*hpel*) God in his commentaries on Proverbs[219] and Wisdom of Solomon to describe intimacy with God. Since touching provides a tangible assurance of a person's presence and creates the most intimate relationship with the one with whom one is in contact, Lambronac'i employs the phrase "the soul/the mind touches God" to evoke the soul's unique and transcendental closeness with God. He believes that, without losing its individual identity, the soul experiences a very special joy in the awesome presence of the Almighty. In the following paragraph he provides us with a pragmatic formula for "touching God":

> By establishing your mind in incorruptibility, it redirects its focus from distraction and through prayer and meditative converse approaches God and touches Him. It abounds with affection and knowledge toward Him who granted this grace of incorruptibility to our corruptible nature (§127. See also n. 216).

Prayer has a central role in Lambronac'i's life and writings. He strongly believes in the personal and intercessory power of prayer. To him prayer is not only a conversation with God but also the most simple and practical means through which, using his own term, one "touches" God.[220] He also believes in the universal character of the power of prayer and hence used to pray for all Christians at large.[221]

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[219] See Prinz Max, *Sprüchwörter,* pp. 2, 7, 28, 38, 89, 128, 267, 412, etc.

[220] See §6 "աղաւթից խաւսակցութեամբ հպի եւ ինքն յԱստուած" [through talking to God in prayer one touches God].

[221] See n. 114.

Lambronac'i also reminds us that when our prayers are not in accordance with God's will, our petitions are not granted. Discussing King David's experience, he says:

> [Solomon's] brother, who was born of Bathsheba before David married her lawfully, died because she conceived him in adultery, and God did not accept David's prayer for the life of the child (§61).

As a central theme of Christianity, love has always been a source of inspiration for the Church Fathers. Nersēs Šnorhali, Lambronac'i's uncle, developed it very skillfully in his spiritual poems to create magnificent images. In his poem known as *Aṙawōt Lusoy* [Morning of Light] he says: "Սէր անուն Յիսուս / Սիրով քով ճմլեա / Սիրտ իմ քարեղէն" [Jesus, Your name is love/ with Your love crush / my stony heart.]"[222] In another poem known as *Nayeac' Sirov* [Look with Love] he says: "Սիրոյ քո հուր արկեալ յերկիր / բորբոքեսցի ի հոգիս մեր" [May the fire of Your love which was poured on earth be kindled in our souls.]"[223] Lambronac'i surpasses his uncle and teacher in this regard and not only discusses love in its pure spiritual form, but rather boldly borrows a carnal term *tṙp'ank'*[224] [amorous desire] and with great art appropriates the concupiscent power of the soul to intensify desire for God.[225] "Out of affection for Him, with amorous desire you will say: My soul thirsts for You" (§125), or, talking about Solomon's prayer, he says:

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[222] *Žamagirk'* [Book of Hours], Ant'ilias, Catholicosate of Cilicia Press: 1986, pp. 37-38.

[223] *Žamagirk'*, p. 603.

[224] Zekiyan comments on this word: "De fait *Տռփումն* en Arménien se réfère explicitement à l'amour sexuel, au désir d'union physique dans son concrétude charnelle. Il constitute un terme clé du langage et de l'expérience mystique de Lambronatsi, où la concrétude existentielle et expressive des mystiques va le plus loin" (See B. L. Zekiyan, "Una lettura Armena dei libri Sapienziali. Il Commento di Nerses di Lambron ai Proverbi /Une lecture arménienne des Livres Sapientiaux" (Studia Ephemeridis "Augustinianum" 37) Roma, 1992, pp. 225-235). The French text of this article was provided by M. Nichanian who kindly translated it for me from the original Italian.

[225] On the subject of how the three aspects or powers of the soul can be used positively or negatively, see *The Philokalia, compiled by St. Nikodimos of the Holy Mountain and St. Makarios of Corinth,* G. E. H. Palmer, P. Sherrard, K. Ware (trs.), vol. 1, London, Faber Faber: 1984, p. 358.

> We should know that supplication is accompanied by amorous desire[226] and by eager desire of soul and longing for spiritual things (§224).

He refers to wisdom in the same manner and says, *"if we do not desire it passionately, His advice will not find a place within us"* (§117, also §125).

In this context it is interesting to note that Lambronac‘i combines two opposite words *ołǰaxoh* = dispassionate and *tṙp‘ank‘* =passion, in order to intensify the desire for God:

> Now, as he was loved by the Lord at his birth and was honored by being named [by Him], it is not surprising then that since his youth he sought to take wisdom as his bride and marry her with the chaste desire of his soul (194).

The method of coupling of opposites was well mastered by Grigor Narekac‘i, the tenth century mystic, who used it frequently and abundantly.[227] This method of contrasts, which is one of the chief principles of Philo's dialectics, as Jean Laporte mentions, is considered biblical as well as Greek.[228]

Yearning for contemplative experience never meant leading a reclusive life for Lambronac‘i, rather he believes in the tremendous power of transforming the energy of the spiritual life into action. To him it changes the entire outlook of a person, molds one's character and causes it to reach those who are in need. In this regard he says:

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[226] This term *tṙp‘ank‘* = amorous desire/passion was part of Lambronac‘i's vocabulary since his earliest work, namely, *Commentary on the Divine Liturgy*, "First by order he took outside [of the church] those who are imperfect and those who are separated by dividing sins, and then those who are perfect and those who are filled with the same *amorous passion* gives the command of the greeting and unity in love" (See *Xorhrdacut‘iwn*, p. 84). Lambronac‘i uses this term in his *Commentary on Proverbs* as follows, "With faith one tends toward love and *amorous passion* for God" (See Prinz Max, *Sprüchwörter*, p. 64), also in his *Commentary on Ecclesiastes* (See Prinz Max, *Versammlers*, p. 130).

[227] See Grigor Narekac‘i, *Narek/Matean ołbergut‘ean* [Book of Lamentation], Ant‘ilias, Catholicosate of Cilicia Press: [2005], (2b, 8b, 11c, 17a, etc.)

[228] J. Laporte, "Philo in the Tradition of Wisdom," in *Wisdom in Israel*, pp. 114-115.

> Practice accepting from true instructors what Scripture as well as the narrators speak [to us]. Hurry enthusiastically to transform everything into action. When you persevere in this over time and abound in the practical, you who previously were unwilling to accept instructors, will know from their fruit that those who instruct are beloved...thereafter you will cherish their instructions with love and you will pray willingly, you will practice chastity, have compassion for the homeless...(§124).

4. LAMBRONAC'I'S SOCIAL VIEWS

As Archbishop of Tarsus, the author makes reference to social and ethical lifestyles and concerns as he was in contact with its population. In discussing social issues he is well aware of existing classes: those who rule and those who are subjects. By virtue of his birth, even though he belonged to the nobility, yet addressing rulers, he interprets their authority in a biblical understanding of stewardship and not in terms of the exercise of power:

> Your dominion is not because of your power, but because you were designated as servants of the command of God, who appointed you over others as their head (§107).

Lambronac'i as a compassionate ecclesiastical overseer invites rulers not to exploit the power they possess over their subjects and reminds them that to have authority first of all means to assume responsibility. He says, *"Those throngs will be educated through you whose obedience you boastfully presume"* (§106).

The Archbishop forewarns those who are involved in social injustice, and says, *"Take care when you do not judge rightly because you love bribe and become accomplices of thieves"* (§109). He posits that the reason to avoid injustice is because man is accountabile to God:

> You are not autonomous, and you are servants accountable to God just as your provincial governors are accountable to you (§109).

Lambronac'i is well aware that poverty and wealth are an inevitable reality in society, and wealth is often the source of discrimination, *"It is customary for man to show favor to a rich person, to honor him for his glory and to forgive his faults"* (§111). Yet he emphasizes human equality and says, *"Those who are regarded among men as small because of poverty and as great because of wealth are all equally God's Creation"* (§112). He views both poverty and wealth in the broader context of this life and the life to come. Thus, he explains poverty not as misery but rather a means to insure eternal ease. Likewise, wealth is a trust to be used to good ends with the hope of attaining an eternal reward; otherwise it can lead to punishment:

> He cares for the poor man through poverty here keeping [him] for comfort there [in heaven]...He cares also for the rich man, providing him with possessions, which God has given him as alms, in order to be cleansed, and on the day of just judgement he will be measured accordingly (§112).

For Lambronac'i the inequality between these two classes (rich and poor) is an external phenomenon. In reality they share the essential virtues equally,

> Piety and holiness is reserved not only for you, as is your material opulence, but for all, both poor and rich, for the mighty and for the indigent (§115).

Out of his compassion for the poor, while not condoning lawbreaking, he displays an understanding toward their aberrant acts in contrast to those of the nobles. He says:

> The princes will be judged impartially for they enjoyed comfort here...But the common people find forgiveness from God many times both here and there, because they approach sin not willingly but in order to fulfill some basic needs, as Solomon says (§110).

It is obvious that Lambronac'i's empathy with the underprivileged class is extraordinary. As mentioned earlier, his regard for them was expressed not only in words but also in deeds. He proved to be true to his convictions when he distributed one third of his paternal inheritance to the needy.[229]

Another social issue and an important institution, which he touches on, is marriage. He acknowledges four major purposes for marriage: a) It is a sacred bond between two persons. b) It is for the satisfaction of physiological needs. c) It is for begetting children. d) It is to share each other's afflictions:

> The law has sanctioned marriage for people to enjoy the pleasure of voluptuousness, and they increase and multiply through the marriage bond and share in each other's afflictions in all respects, including raising children (§70).

In all societies begetting of children is an important aspect of marriage, because children are regarded as the perpetuators of their parents' names. As Lambronac'i says, "*Children are a memorial to their parents, and [thus] their names shall remain unforgotten through them*" (§58). This was the major factor in the Mosaic Law regarding levirate marriage, which permitted men to marry their brother's widow and raise children on behalf of the deceased.[230] It is interesting that while other Church Fathers[231] emphasize the sanctified nature of marriage, placing their emphasis on begetting children, Lambronac'i, as an advanced thinker, handles several aspects of marriage and discusses it from a variety of perspectives, including the physiological and psychological.

As gluttony, intoxication, and avarice are deviations and eventually cause damage to one's health and way of life, likewise for Lambronac'i adultery "*appeared in untimely and unlawful fashion as an excess, just as with food [came] gluttony and with drink [came] intoxication, and with concern for one's basic needs [came] avarice*" (§70). The offspring of that relationship is regarded as illegitimate and deprived of rights and is a constant reminder of the unlawful relationship:

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[229] See nn. 108-109.

[230] See Deut 25:5-6; Gen 38:8.

[231] See *Hovhannes Erznkac'in ev nra xratakan arjakə* [Yovhannes Erznkac'i and his Prose Instruction], Ē. M. Bałtasaryan (ed.), Erevan, Armenian Academy of Sciences: 1977, pp. 155-156.

> The children are not worthy of inheriting from their parents and are not an honor for their father, but only an affront, because [the child] cannot legally inherit wealth and the father, seeing him, does not feel good, but insulted, for he is unexpected fruit, and he is not the product of marriage but the result of passionate voluptuousness (§69).

In his dialogue with Glaucon Socrates makes a remark regarding this issue to the effect that *"In the city of the blessed, haphazard sexual intercourse is unholy. Like haphazard behavior of any kind, the rulers will not allow it."* Of course the continuation of this dialogue concludes with an understanding, which is quite far from the Christian perspective on marriage. But what might be interesting to us is the fact that even in Hellenic circles bearing of children outside the accepted norms was regarded as unacceptable and illegitimate: *"If a man who is still entitled to father children gets access to a woman of the appropriate age without a ruler promoting the union, we shall say he is presenting the city with an illegitimate, unauthorized and unholy child."*[232]

Elsewhere Lambronac'i compares unlawful and lawful offspring and discusses the former quite graphically,

> Those who are unlawful offspring from such excessive voluptuousness, when asked who their father is, how their mother conceived them or how their father planted his seed, cannot be good witnesses on their parents behalf, but rather recall the wickedness of how their father ravished their mother from her husband or parents, and "they had lascivious relations and unlawfully bore me as an aborted offspring." As lawful offspring bring honor to their parents, thus these [unlawful offspring] bring offence and unforgettable memories of wickedness before investigators and examiners (§70).

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[232] Plato, *Republic,* Book V, 458e-461b, pp. 156-159.

The author forewarns parents not only by assigning this misfortune to the earthly sphere but also by pointing out its ramifications for the life to come as well:

> This also he [Solomon] addresses to the parents, that if the child of their adultery dies, they have no hope that the child was dedicated to God with the hope of the reward of the righteous, but rather know that at the Judgement they will be reproached for begetting the child, and punished with adulterers, and thus their raising a family will come to a terrible end in the life to come (§63).

A last note on the issue of marriage is the valuable -albeit Aristotelian- information the author provides about his understanding on the subject of conception. After quoting Solomon's saying that *"I was conceived from the seed of a man who desired a woman and took her to bed to sleep with,"* he analyzes the process of conception as follows: *"This seed nourished by the womb turns into blood and within forty days molds the senses and, being endowed with spirit, remains in the womb"* (§134). It is obvious that for the author a forty-day fetus is already a living creature.

Without discrediting marriage Lambronac'i looks at virginity and chastity as praiseworthy in this life and in the life to come. He believes that through these modes of life one can afford greater opportunity to practice virtues and fight against the Adversary:

> Those who learned to cleanse themselves by recalling this will find a defense against the evil, treacherous words of the demons, because they come to compete against the fortified tower of holiness to destroy it with vice (§116).

The purpose of a virtuous life is not meaningless but rather those who live such a life erect an eternal memorial of holiness in God's sight:

> The one, who resists lascivious and vile lust and with the fear of God tramples upon voluptuousness, erects an undying memorial of holiness in the presence of God (§64).

Lambronac'i is very skillful in discussing opposing issues within the same framework, stressing the positive. He thus extols chastity and says,

> He [Solomon] praises virginity and chastity, because it is desirable for mankind, and when it rests in men they are afraid to attempt wicked deeds or speak viciously. But when it is absent those who are married desire and wish for chastity, because regret and sorrow are the result of sharing [an unlawful] bed, and virginity is desirable and praiseworthy to them, especially when confronted with an inappropriate relationship (§65).

As archbishop of a large city, Tarsus, with a population of multiethnic origin and cultures, Lambronac'i must have witnessed the social ills of his time. Even though he refers to the era of idolatry, the examples he refers to might mirror his contemporaries' lifestyle as well:

> [The worship of idols] ...is the cause of darkness and shadows, which inspires its servants with the suffocation of dishonest works. The source of foolishness and blasphemous words, which educates in vain boasting of those who dally with it, the nurturer of clowns and dancers, and exact cause of carnal passions. It offends the gray hairs of the old and the honor of elders by stimulating them to run into the streets unashamedly [in pursuit of alluring scenes]. It causes the virtuous to lose their virginity through ugly and indecent audacity. It brings to a spectacle those raised at home with decency and modesty...It shames the limbs of [the human body], mortified with chastity, by leading [them] into public debauchery. It reveals the concealed private parts of men and women, which are not supposed to be exhibited. It mutilates the genitals of males for the worship of the demon in woman's form (§360).

5. LAMBRONAC'I THE COMMENTATOR

As I have mentioned earlier,[233] Lambronac'i's commentaries are mostly devoted to Scripture and especially focused on the Wisdom books. Even though he does not discuss the rules or principles, which inform his project, he tends to follow certain norms. Let us review these rules as utilized in the Commentary on Wisdom of Solomon: a) Linguistics, b) historical setting, c) logic, d) rhetoric, i.e., metaphorical and allegorical usage, e) following the theology of the Church, f) identifying himself with the author's thoughts, g) applying the text to the readers' life.[234]

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[233] See pp. 17-19, 30.

a) **Linguistics:** In 9:4 he outlines the semantic range of the term "to look out" in the text as '*to look out' etymologically means to hide and to observe from a distance."*

b) **Historical setting:** In 9:12b He suggests a suitable historical setting for Solomon's promise to God, as follows: *"He besought this in Gibeon when he offered sacrifice."*

c) **Logic:** In 2:24 he states, *"The historian [Moses] does not record whether the Devil envied man, but...the envy [of Satan] is obvious from the dialogue of the serpent, because he spoke evil of God and thus dragged down the simple-minded ones with him."*

d) **Rhetoric**: In 1:16a he elucidates a metaphor: *"By hands he means deeds and by word thought with which the ungodly are infected and find death as their lot."*

e) **Theology**: Taking into consideration the hortatory character of the work, Lambronac'i does not delve much into dogmatics, nevertheless he provides us with a fundamental understanding of Armenian Church theology regarding several issues discussed earlier in this chapter.

f) **Identifying oneself with the author**: In several passages, after quoting the text, Lambronac'i comments on it in such a fashion that his commentary appears part of the text.[235] In so doing, he identifies himself frequently with Solomon. After quoting the text *"I fell before God and implored Him with my whole heart"* (8:21c), he says, *"When I understood that the grace of the power of virtue descends from God and that we are not sufficient in ourselves, I turned to God in prayer"* (§224). Or commenting on

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[234] About these principles and norms see S. Saatēt'ean, *Nersēs Lambronac'i*, p. 116. See also R. W. Thomson, "Is There an Armenian Tradition," p. 47, n. 199.

[235] See §230, §275, §317, §404.

6:24 he says, *"I open the depth of knowledge of wisdom for this purpose"* (§132). He uses this interchange of personalities so ingeniously that at a certain point it creates a harmonious unity between author and commentator:

> He [Solomon] says, when I despised gold and gems, I preferred virtue. By living virtuously under the instruction of wisdom, I delighted in holiness, chastity, prayer, and love. The carnal follow these against their first instinct out of fear of the law. With the guidance of wisdom I lived virtuously with joy and eagerness. I did not know that understanding abounds through virtues, and when I tried the virtues, I discovered that as water refreshes plants and brings forth flowers, likewise virtue begets radiant understanding (§145).

Whole paragraphs are read in the same pattern where Solomon and Nersēs embrace each other in the chamber of wisdom.

Before concluding this section I would like to remark also that occasionally the author is so inspired by the text that he expresses his enthusiasm in an exclamatory style. When he comments on Lazarus and the rich man's judgement, he concludes, *"What a clear condemnation!"* (§79); or, describing the shame of the persecutors upon witnessing the glory of the martyrs on the day of the Judgement, he says:

> What a consternation will he not experience when he sees the one he called insane embellished with amazing glory while he himself is abashed in front of him! (§87).

g) **Relating the text to the reader's life.** Commenting on 19:20a he remarks:

> The same happens now, in that when animals and men are killed by bolts of lightning they are not scorched. We saw swords melt in their sheaths while the sheaths remained unscorched (§498).

Or, commenting on 12:19a, he concludes,

> Thus He instructed you too to be forgiving and humane toward each other in your trespassing (§309).

Steeped in the exegetical tradition of the Schools of Antioch and Alexandria like his predecessors, Nersēs Lambronac'i employs both literal and allegorical methods. In the Commentary on Wisdom he basically uses the literal method, nevertheless the allegorical method is also present. Here are a few examples of the latter. While interpreting the verse 1:1a, he states:

> The judges of the earth are not only kings, princes, and high priests who judge souls: every single human being judges the earth of his body as the Lord related in a parable: "There was a judge in a certain city." This symbolizes free will in the flesh, which judges flesh with regard to all essential necessities permitted by law, and with regard to superfluous things from which the law is meant to restrain us (§4).

In the same way, interpreting 13:6-7, on the fact that pagans go astray while seeking God, he says:

> The Lord's parable of the prodigal son refers to this. When he grew needy from worshiping God, he joined Satan, who sent him to the farm of this world to worship the beasts, and even desired to have their natural nourishment such as pods but could not have [them]. Because of them [the beasts] he contemplated returning to his father and said, "I will go and I will say, treat me like one of your hired hands" (Lk 15:19), in other words, save me from the fear of death and make me like the luminous ones with incorruptible flesh[236] (§328).

It is obvious that along with the literal method, the author practices the allegorical approach wherever he deems it appropriate.

6. LAMBRONAC'I THE PEDAGOGUE/EDUCATOR

As a teacher Lambronac'i skillfully uses the question-answer style in his commentary. As if talking to or teaching students when he refers to the worship of animals, he points out: *"Solomon says that worship of animals is more foolish than that of wood and clay."* Then he questions, *"Why should that be?"* and gives the answer, *"Because they failed even in this worship"* (§388, also §74, §161).

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[236] See §328. For other examples §84 (Mt 5:25), §253 (Gen 28:12-15).

In this regard he creates an interesting comparison -if not an application- to those who do not act wisely with children and even degrades them. For example, referring to the Egyptians' worship of animals, he says: *"In this they were found more foolish than immature, unschooled children, being despisers of the prototype and worshipers of the image"* (§316); or, referring to image worshipers, he says:

> [They] are more foolish than thoughtless infants for the latter are ignorant of both good and evil, while the former is ingenious in evil although speechless and thoughtless in [doing good] (§383).

Having in mind the pedagogical character of the Wisdom book and its commentary, Lambronac‘i uses it for didactic purpose and in a simple way he explains the means of becoming a recipient of wisdom:

> Solomon teaches us the skill by which we can become intimate with Him [the Spirit of wisdom]. He easily appears to those who love Him and tarries at the gates of those who seek Him and encounters them on their paths. Come and learn how you can start to receive it and make it rest in you and be illuminated (§124).

And concludes his remark by saying, *"See how he raises you gradually to lovingly keep the laws which instruct you"* (§125).

As abbot of the Monastery of Skewṙa, Lambronac‘i was an inspiring instructor through his teachings and deeds as well. Unfortunately, we do not possess a full list of his students, but even the few that we do know of are qualified authors or scribes such as Samuēl Skewṙac‘i,[237] Grigor Skewṙac‘i, his second biographer, Kostandin, Xač‘atur Skewṙac‘i,[238] Gēorg,[239] Yovsēp‘[240] and Yovhannēs.[241]

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[237] See in Y. Tašean, *Mayr c‘uc‘ak hayerēn jeṙagrac‘ matenadaranin Mxit‘arean i Vienna* [Catalogue of Manuscripts of the Mxitarist Monastery in Vienna], Vienna, Mxit‘arist Press: 1895, p. 332. Also Garegin I, *Yišatakarank‘*, p. 548.

[238] See Garegin I, *Yišatakarank‘*, p. 562. Xač‘atur Skewṙac‘i has a eulogy on Nersēs Lambronac‘i where he says, "Come and deplore Daniel, Genesis, Catholic Epistles, come Apostle Paul" (See "Ołbk‘ i Dēr Nersēs Arhiepisko-

As a pedagogue, Lambronac'i believes that a child's education is important because it keeps the mind clear of all vices,

> Because the corrosion of vice[242] does not burden the mind, actions, and stature of a child as he progresses to a lively enthusiasm, discipline of mind clears this [corrosion] away (§220).

He emphasizes the importance of early education because it directs the mind to seek God,

> Childhood education in the Scriptures and meditation on them turn the minds of students to the desire for God's wisdom (§219).

As an instructor, he always couches his beliefs in illustrations to make them understandable. In order to explain the operation of the Holy Spirit in us he says:

> My discourse cannot reveal how the Spirit operates without evidence. Just as the light of the sun, combining with our sensible eyes, allows us to see the beauty of creation, likewise the effect of the Holy Spirit enlightens our minds to the wisdom of God's ineffable Word (§9).

This approach is followed throughout the work in order to clarify and to render accessible difficult questions or passages.

As mentioned earlier,[243] biblical commentaries were intended for didactic usage in monasteries. After commenting on 12:19a, Lambronac'i concludes his words by saying, "Thus He instructed you too to be forgiving and humane toward each other in your trespassing" (§309).

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pos Tarsoni" [Eulogy on Archbishop Nersēs of Tarsus], *B*, 32 (1874), pp. 242-243.

[239] See Garegin I, *Yišatakarank'*, p. 548.

[240] See L. G. Xač'erean, *Hayagir dprut'ean*, p. 405.

[241] See N. Akinian, *Nersēs Lambronac'i*, pp. 70-74.

[242] Yovhannēs Erznkac'i dedicates an entire chapter of his book to the education of children and uses a similar image: "The mind of the child is like a mirror. Do not let the corrosion of sin cover and corrupt it" (See E. M. Bałtasaryan, *Hovhannes Erznkac'in*, p. 153).

[243] See nn. 191, 199, 200.

As an educator, he acknowledges that there are scriptural passages which seem to be very perplexing for a believer (e.g. God's commandment not to kill, and on the other hand His order to kill) and says, *"For this reason the human mind becomes dull and is unable to make a choice in His paths."* And humbly he confesses *"We need God's grace to think that which is worthy"* (§237).

As a spiritual instructor, Lambronac'i is also concerned with issues, which challenge the believer's faith, such as the tribulations and unexpected death of the righteous due to different causes. Even though the text of Wisdom itself raises these questions, the natural causes and the geopolitical factors of his own time were also apt to give birth to similar situations.

Talking about such tribulations, he states: *"Through physical torments God tested Job and all the saints, and found them unshakeable in their hope and love toward Him."* And in concluding his statement he adds:

> He [Solomon] says that physical torments like gold in the furnace, purified the servants of God from the rust of sin so that, like a sacrificial burnt offering, they were found wholly pleasing to God, cleansed of every defect through the testing of torments (§50).

Likewise, discussing the issue of the unexpected death of the righteous, Lambronac'i interprets it as a divine intervention in favor of the righteous. He says:

> Do not retort that the lifespan of the righteous is also shortened many times just like that of the ungodly. Both go down the same path but with different hopes; the ungodly without hope of [eternal] rest, the righteous to their rest. God cuts short the life of the righteous person. Stopping him from [doing] evil by shortening the life of the righteous one, He spares him so that in this life of many temptations he should not be ensnared or deceived by the demons (§74).

He uses very practical examples, so as to simplify complex issues:

> As with the example of the skillful builder who finishes a building in one week, which others take a year to complete, likewise, he [So-

> lomon] says the righteous one accomplished the full measure of service and labor within a short time and [thus] pleased God[244] (§76).

7. LAMBRONAC'I THE NATURALIST AND HUMANIST

The young archbishop, who had been a great pilgrim of the spiritual life from his childhood, was also a great admirer of God's creation both in nature and especially the human being. He proclaims the beauty of nature as follows:

> The sun has power and efficacy along with beauty, and the same should also be said of the stars. Fire is also powerful through combustion and water through its nourishing irrigation; while plants, buds, and roots are efficacious, which are used in medicine (§326).

He also does not hide his admiration for human attractiveness: *"Man is attractive, man's looks are lovely and alluring, and his word is sweet and seductive"* (§327). It is very interesting to note that even though he abhors idolatry, nevertheless when it comes to judging those who worship idols of animals and those who worship idols of man, he is harsher toward the former:

> By nature we are lovers of human beauty, while animals are not desirable. Even when we make them in the form of idols, they do not appear as beautiful as man's image. Therefore, those who honored their images became more reprobate (§388).

For Lambronac'i the beauty of nature or the human being is not a self-contained factor; rather, his ultimate goal is to seek and find the source of beauty, God Himself,

> See the creator in these, compare the Uncreated with created things...the originator of love with us who are loving, and through these [examples] make your way toward His beauty, power, gentleness, and sweetness" (§327).

8. LAMBRONAC'I THE BIBLIOPHILE

Lambronac'i's thirst for reading matter was not limited to religious materials. The *Commentary on Wisdom of Solomon* is a good witness to his interest in Greek philosophy as well as mythology, and in ancient religions. According to the text we know that the author had read Plato's *Timaeus*[245] (§329), *The Republic* (§359), and Pseudo Aristotle's *De Mundo* (§329). He is familiar with the Greek deities Kronos, Aphrodite, and Dionysus and talks about their feasts (§330, 354). He refers to Greek philosophers and their skills in the fields of astronomy, geometry, and mathematics[246] (§8). He also mentions the lore concerning the salamander, a small lizard like amphibian, in Greek mythology, which feeds on fire but is never consumed by it, and lives in Mount Etna on the island of Sicily (§282). It is worthwhile to note that the translation of some of Plato's works was ascribed to Grigor Magistros,[247] an eminent eleventh century intellectual. However *The Republic* of Plato was not translated into Armenian until the 20th century.[248] This is tangible proof that Lambronac‘i was exposed to the Greek authors in the original language also.

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[244] See also §78, §79, §80, §81.

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[245] Lambronac‘i refers to Plato's *Timaeus* also in his *Commentary on Ecclesiastes* (See Prinz Max, *Versammlers,* p. 7).

[246] Bart‘ikyan attributes to Anania Širakac‘i (7th cent.) the Armenian translation of the works of Aratos of Soli, the Astronomer (See H. Bart‘ikyan, "Aratos Solac‘u ev Połos Ałek‘sandrac‘u astłabašxakan erkeri hin hayeren t‘argmanut‘yunə" [The Ancient Armenian Translation of the Astrological Works of Aratos of Soli and Paul of Alexandria], *BM,* 12 (1977), pp. 137-162). M. Leroy suggests that the Armenian translation of Euclid of Alexandria, the Geometrician, was effected by Grigor Magistros, in accordance with the latter's note in his letter XXI (See M. Leroy, "La traduction arménienne d'Euclide," *Annuaire de l'institut de philologie et d'histoire orientales et slaves,* 4 (1936), pp. 785-816).

[247] The following works of Plato are translated into Armenian: Eutyphro, Timaeus, Apology, Laws, and Meno. Though G. Zarbhanēlean ascribes these translations to Grigor Magistros, nevertheless he mentions that other authors date them to the 5th century (See G. Zarbhanēlean, *Matenadaran haykakan t‘argmanut‘eanc‘*, p. 656). S. Arevšatyan believes that Plato's works were translated by the sixth century (See S. Arevšatyan, "Płatoni erkeri hayeren t‘argmanut‘yan žamanakə" [The Translation Date of Plato's Works], *BM*, 10 (1971), pp. 7-20).

[248] *Płat‘oni Hanrapetut‘iwnə* [Plato's *Republic*], A. B. Yeretzian, Los Angeles, CA, 1940.

Lambronac‘i was familiar with Philo's views on the two wills or powers of God: the creative and sustaining power and the royal power (§303). He was also familiar with Gregory of Nyssa’s *On the Making of Man* (§322), and Nemesius of Emesa’s *On the Nature of Man*[249] (§225). In affirming the authorship of Wisdom of Solomon he refers to Athanasius the Great, Gregory the Theologian, and Eusebius of Caesarea (§2).

Lambronac‘i’s familiarity with the works of the above-mentioned philosophers and Church Fathers clearly underlines the fact that he was open to multicultural influences and was an avid reader.

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[249] Nemesiosi *Yałags bnut‘ean mardoy* [Nemesius’ *On the Nature of Man*], Venice, St. Lazar’s Press: 1889.

Chapter V

PARALLEL TOPICS DISCUSSED IN LAMBRONAC'I'S COMMENTARIES ON PROVERBS, ECCLESIASTES, AND WISDOM OF SOLOMON

Lambronac'i's commentaries on the Wisdom Books: Proverbs (hereafter CP), Ecclesiastes (hereafter CE) and Wisdom of Solomon (hereafter CWS) are the product of the last years of the author's life (1193-1197). As mentioned earlier, Lambronac'i's commentaries on Proverbs and Ecclesiastes are published.[250] In comparing these works, I found that in the Commentary on Wisdom of Solomon theological issues are more fully discussed. In addition, Lambronac'i's knowledge of Greek authors and culture is more obvious in the latter work. The descriptions of human beauty and of nature are more elaborate. The commentary on Proverbs possesses a more theoretical character, however it contains valuable remarks in reference to the tradition of tithing in the Western churches and the Armenian Church,[251] corruption within hierarchy,[252] and various heresies. Moreover, it employs an interesting style involving the personification of animals.[253] The commentary on Ecclesiastes by virtue of its content highlights different philosophical views on life. In reference to creation and the seasons Lambronac'i quotes Plato,[254] and in discussing fortune and fate refers to Greek philosophers in general.[255]

Because the Wisdom Books handle similar topics, it is not surprising to observe the same issues discussed repeatedly in Lambronac'i's commentaries as well. I would like to present some of the topics the author broaches from the wisdom tradition.

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[250] See n. 34.

[251] Prinz Max, *Sprüchwörter,* p. 66.

[252] Prinz Max, *Sprüchwörter,* p. 486.

[253] Prinz Max, *Sprüchwörter,* p. 416-418.

[254] Prinz Max, *Versammlers,* p. 7.

[255] Prinz Max, *Versammlers,* p. 132.

a) *Wisdom.* For Lambronac'i the very essence and ultimate goal of wisdom is to be understood in relationship to God. In CP he says *"Genuine and perfect wisdom for the mind is to approach God and intelligible things and by meditating upon these to arouse the desire [for them]."*[256] In CWS he says *"God is the goal of wisdom and the foresight of perception approaches God. Through His illumination He guides those who perceive Him in accordance with their purity [of heart]."*[257]

b) *Faith/reason vs. the senses.* One of the most fundamental issues about which Lambronac'i constantly reminds his readers is that it is not possible to comprehend God by depending only on the senses. In CP he says, *"Comprehension is the vision of the mind, to which the senses do not attain. And God as well as the angels and the bounties of heaven are comprehensible."*[258] In CWS he says, *"The person whose faith depends on [his] senses only and [who] doubts whatever they do not comprehend, is truly fraudulent and lacking in skill."*[259]

c) *Doubting God's essence.* Well aware that one of the dilemmas of the human mind is doubting God's essence, Lambronac'i addresses this issue in CP and says, *"Ungodly is the one who doubts God's essence with disbelief,"*[260] and in CWS he says, *"Thinking of God in goodness means not to doubt His essence because of His imperceptibility to our sensible eye"* (§5).

d[1]) *Acknowledgment that the pagan Greeks practiced natural law.* Lambronac'i acknowledges that pagans were not privileged to receive laws directly from God, yet he states that they were also enriched with God's grace and practiced right judgment. In CP he says, *"Even though the pagans did not receive laws openly from God, nevertheless they gained wisdom through His grace and*

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[256] CP p. 7.
[257] CWS §150.
[258] CP p. 151.
[259] CWS §8.
[260] CP pp. 19-20.

defined their laws, according to the Apostle, with their minds,"[261] and in CWS he asserts, *"The Greek philosophers rendered plausible to reason many things which are beyond our senses"*[262] (§8).

d^2) *...and possessing knowledge of the natural sciences*. Likewise Lambronac'i praises the enlightenment of the Greeks in natural sciences, by stating in CP, *"Wisdom is the knowledge of the elements [of nature] and of sentient beings to which the Hellenes attained in their subtlety."*[263]

e) *Good vs. evil.* Lambronac'i follows the Scriptural understanding that God created everything good and there is nothing evil in nature. Deviation from God's will through our free will results in evil. In CE he says, *"In God's creation there is no evil, but it is wholly good, as He saw and proclaimed. Evil occurs because of temporal preference [as opposed to eternal]."*[264]

Lambronac'i strongly states that actions in themselves are not essentially good or evil but rather that which pleases God characterizes good and evil. Quoting the Scriptures, he states, *"God said: 'Do not kill' but, when the course of time required it of Elijah the wise, he transgressed this commandment and killed the multitudes...now who can question God, the king of all, as to 'why did You change the law?' For it is His power and dominion and when we keep His commandments we should carefully choose and know the time and cleave to God."*[265]

f^1) *Marriage vs. adultery*. Lambronac'i discusses and acknowledges marriage as one of the most important institutions in society.[266] However, his approach toward marriage is more encompassing in CWS (§70) than in CP or CE. In the former he says, *"We should know that God provided us with a modicum of voluptuousness as essential for love between man and woman, so that first they lower themselves to the indecent (zazir) parts [of their bodies], which without love seem to be abominable; second they may endure the burden of child bearing and the difficulties of nurturing. Thus married couples utilize sensuality for the conception of children and conception for the sake of sensuality."*[267] In CE he says, *"Whoever assists in child birth and conceives and gives birth in the sacred [marital] bed, is praised and blessed by God, who said: Be fruitful and multiply."*[268]

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[261] CP p. 32.
[262] CWS §8.
[263] CP p. 69, also p. 147, see CWS §8.
[264] CE p. 43, see CWS §20.
[265] CE p. 121 also p. 43, see CWS §20, §29.
[266] See pp.74-75.

f^2) In CWS[269] adultery is defined as a deviant relationship. In Proverbs this is discussed as a major topic. Lambronac'i shares Solomon's understanding that hunger and passion are natural drives, and even though he sympathizes with the burglar who acts thus to survive, nevertheless he does not justify adultery at all. In CP he says, *"Christ Himself did not prohibit legal marriage for the purpose of conceiving children, but said 'Anyone who is able to endure this [celibacy], let him endure it.'*[270] *...Now foolish is he who ignores the righteous pleasure of marriage through which one becomes fruitful and multiplies, but instead follows adultery due to his lascivious sensuality. This behavior is prohibited by God's law and punished by secular custom."*[271] In CE he says, *"The law despises whoever is moved by licentious vice and is found to be immoderate."*[272]

g) *Perverted sexual relations in the temples.* While admiring various aspects in the lives of pagans, Lambronac'i criticizes temple prostitution. In CE he says, *"Thus were the pagans in their vices.*

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[267] CP p. 98.
[268] Gen 1:28, CE p. 37.
[269] See p. 62.
[270] Mt 19:12.
[271] CP pp. 120-121.
[272] CE p. 37.

They celebrated the feasts of their gods with copulation,"[273] *and "They used to come openly on idols' feast days for copulation."*[274]

h) *An apprentice should follow and practice the teaching of his instructors.* It is very interesting that Lambronac'i teaches that apprentices should not be passive but rather engage in questioning the instructor to seek and learn the truth: *"Thus, he wants the student (lit. youth) not to approach his teacher's instruction with simplicity of mind, but rather to be more inquisitive, and ask questions and receive solutions."*[275]

i) Sea as a metaphor for human life. Lambronac'i uses it in his CP[276] and in CWS.[277] "The sea of this world" is an image frequently employed in classical Armenian literature. In the following hymn the world is depicted as a sea, while the individuals are boats, the storm is the evil power. God is the Captain *par excellence*, "Ծով կենցաղոյս հանապազ զիս ալէկոծէ/Մրրկեալ ալիք թշնամին ինձ յարուցանէ/ Նաւապետ բարի, լեր անձին իմոյ ապաւէն" [The sea of this life constantly tosses me/ the Enemy raises stormy waves against me/ Good Captain be my refuge].[278] A more vivid application of the theme was employed by Grigor Narekac'i, in his *Narek/Matean ołbergut'ean* [Book of Lamentation] where elegy 25 is completely devoted to this inner struggle.[279] I believe that Philo's allegorical interpretation of the Flood might be related to this image. He says, "Մարմինս մեր պարտ է օրինակի իմն ընդ ծով անցանել, եւ ալէկոծ լինել կարեւորօք ի վերայ ելեալ քաղցոյ եւ ծարաւոյ, եւ ցրտոյ եւ ջերոյ, յորոց ի վեր ի վայր դեդեւեալ եւ խռովեալ եւ շարժեալ է" [Our body should pass figuratively through the sea and, being buffeted by [vital] necessities, should overcome hunger and thirst, cold and heat, by which it is tossed up and down, agitated, and roiled].[280]

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[273] CP p. 51.
[274] CWS §359.
[275] CP p. 8 also pp. 9-12, see CWS §124.
[276] CP p. 412.
[277] See §106.
[278] See, "Orhnutiwnk' Apašxarut'ean" [Blessings of Repentance], in *Šara-kanŠaraknoc'* [Hymnal], Ant'ilias, Catholicosate of Cilicia Press: 1997, p. 180.
[279] See Grigor Narekac'i, *Narek,* Ban IE (25), pp. 156-164.

j) The usage of special terms - *hpel* (to approach, lit. to touch), and *tïp'ank'* (amorous passion) in the context of spirituality are discussed earlier in this chapter.[281]

All the above-mentioned topics reflect the fact that there is consistency in Lambronac'i's thought and judgments in his various works; moreover, he has elaborated them by further clarification and developed them.

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[280] See *P'iloni Ebrayec'woy Mnac'ordk' i Hays* [The Remnants of Philo the Jew in Armenian], M. Awgereanc' (ed.), Venice, St. Lazar's Press: 1826, p. 103. See also "Questiones et Solutiones in Genesin II-20" [Questions and Answers on Genesis II-20], *The Works of Philo*, C. D. Yonge (tr.), Peabody, MA, Hendrickson publishers: 1993, p. 822.
[281] See pp. 65-67.

Chapter VI

TEXTUAL AND LINGUISTIC QUESTIONS

As I have discussed earlier, the primary sources concerning the first translation of the Bible into Armenian do not mention precisely whether it was effected from Syriac or Greek.[282] However, we are sure that the second translation was from Greek.[283] Most probably Wisdom of Solomon was translated into Armenian in the fifth century because early Armenian Church Fathers in their works used it,[284] and readings from it were included in the Armenian lectionary.[285] Also, taking into consideration that the first Biblical book translated into Armenian was the Book of Proverbs, by virtue of its nature, as part of Wisdom Literature Wisdom of Solomon could not be excluded from the initial translation of the Bible.

Wisdom of Solomon as an extra-canonical book of the Bible, or as a commented text, was in constant circulation for didactic purposes in the monasteries. The very fact that the contents of all manuscripts available for our study include the Commentary on Wisdom of Solomon along with commentaries on other Wisdom Books shows that they were used as a source-book on Wisdom Literature for actual classes in the monasteries.

Even though it is outside my immediate purview to discuss the textual differences between the Septuagint and the Armenian text, as well as differences between the Armenian manuscripts and the printed Armenian text of the Wisdom of Solomon, nevertheless, I would like to treat it briefly in the hope that it might be useful for Biblical scholars.

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[282] See n. 189.

[283] Koriwn, the biographer of St. Maštoc‘, records that he himself with other pupils Yovsēp‘, Eznik, and Łewondēs, brought from Constantinople authentic copies of God-given book and placed before the Fathers the testaments of the Holy Church (See Koriwn, *Vark‘ Mashtots’i,* Armenian text pp. 74, 76, English tr. p. 43).

[284] See appendix C.

[285] See appendix D.

A. DIFFERENCES BETWEEN THE SEPTUAGINT AND THE ARMENIAN TRANSLATION

The Armenian translation of the Bible has constantly attracted scholarly attention for its characteristic peculiarities. C. Williams has rendered a great service in this field by carefully studying the Armenian variants in the Book of Wisdom.[286] I would like to add to his list the following minor variants:

2:16b μακαρι΄ζει ἔσχατα δικαίων "He blesses the end of the righteous" is translated as *երանէ զվախճան մարդոյ* "He blesses the end of man."

4:14a ἔσπευσεγσπεύδειν in e.g. Ex 15:15 etc. implies emotional agitation and is translated accordingly in the Armenian Bible. It appears to be used transitively in the sense of 'urged out of', or 'whisked away' with God as the subject, as a means of explaining the righteous' early death. It seems that the Armenian text here *տագնապեցաւ* renders the same sense except that the verb is employed in the passive voice with the righteous as subject.

4:19b πρηνεῖς = supine, on the ground. In concert with the Latin and Ethiopic translations the Armenian reads *ուռուցեալս*, which suggests a Vorlage or interpretation related to the Greek verb πρήθειν = to blow, swell out.

8:4 τῶν ἔργων = of the works. The Armenian translation is *գեղոյ նորա* "of His beauty." Probably the Armenian translator was influenced by the reading at 8:2b: καὶ ἐραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς *եւ եղէ ցանկացող գեղոյ նորա* and I became enamored of her beauty.

14:14 *κενοδοξίᾳ* = through vanity, empty illusion, or by vain glory. It is translated as *նորակրաւնաւորութեամբ*, meaning "by religious innovation" (reading *καίνο*–).

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[286] C. S. C. Williams, "Armenian Variants in the Book of Wisdom," *JTS*, n.s. 7 (1956), pp. 243-246.

15:7 The Armenian text has a clause not represented in the Greek text. The Greek text reads: ἀλλ ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τετῶν καθαρῶν ἔργων δοῦλα σκεύη τά τε ἐναντία
The Armenian text reads: Սակայն անդստին ի կաւոյ ստեղծ, կամ եթէ սրբութեանց ինչ ի սպասաւորութիւն անաւթս, կամ թէ գործոյից, կամ թէ ամենեւին իսկ նոցին հակառակ:
"But immediately he created out of the clay either a vessel for the service of holy things, *or for works*, or for contrary uses."

B. EXAMPLES OF ARMENIAN SUPPORT FOR GREEK VARIANT READINGS

1:5 πνεῦμα παιδείας = "spirit of discipline"
παιδείας Or. II 160 IV 408. 501 et alii patres] παιδίου 755A; σοφίας A *L* a-534' 359 542^{II} 543 547 Arm Cant. Chr. VIII 238 PsAth. IV 189^{ap} Cyr. I 244. 976 II 664 IV 205 Dam. P. 281 Antioch. P. 1680: cf. 6a 7$_{7}$
Armenian version: *հոգի իմաստութեան* [spirit of wisdom]. As the critical apparatus indicates, the Armenian translator has followed the Greek majority text.

14:21 καὶ τοῦτο ἐγένετο τῷ βίῳ εἰς ἔνεδρον σκάνδαλον 766 + et in scandalum Arm (Ziegler p. 144).
Armenian version: Եւ այն եղեւ կենաց դարանակալութիւն եւ ի գայթակղութեան:
"And this became a hidden trap and a stumbling block for life."

C. DIFFERENCES BETWEEN THE ARMENIAN MANU-SCRIPTS OF THE COMMENTARY ON WISDOM OF SOLO-MON AND THE PRINTED TEXT

Oskan Erewanc'i printed the first Armenian Bible[287] based on the text of a manuscript known as the King Het'um Bible, written in 1295 (Matenadaran MS 180). This first printing of the Bible took place in Amsterdam in 1666 after some alterations on the basis of the Vulgate. A diplomatic edition of the Armenian Bible was published by Y. Zohrabean[288] (Zohrab) in Venice in 1805.[289] A full diplomatic edition of several books of the Bible is presently in progress in Armenia.[290]

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[287] *Asduacašunč' Hnoc' ew Noroc' Ktakaranac'*, O. Erewanc'i (ed.), Amsterdam, 1666.

After comparing the MSS with Zohrab I found that even though Lambronac‘i's manuscripts (hereafter L.) differ slightly from the Zohrab text (hereafter Z.), nevertheless many of the variant readings in Zohrab's apparatus (hereafter Z.a.) are in agreement with Lambronac‘i's text; therefore these variants should not be regarded as errors but as the immediate result of employing a different archetype. I would like to quote those differences which are of significant value.

1:8	L. + Z.a. առանց բժշկութեան [without healing]
	Z. բժշկութեան] կշտամբութեան [rebuke]
1:9	L. անիրաւութեանց [ungodliness]
	7 MSS + Z. անօրէնութեանց [lawlesness]
	The Greek is ἀνομημάτων = lawlessness
2:10	L. 11 MSS + Z.a. մի՛ խնայեսցուք [let us not spare]
	10 MSS+Z. մի՛ խորշեսցուք [let us not show regard]
	Z. մի՛ խորշեսցուք [let us not show regard]
2:18	L. + Z.a. արդարն [the righteous]
	V255 + Z. արդարեւ [indeed]
9:5	L. + Z.a. կարաւտ [longing for]

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[288] *Asduacašunč‘ Matean Hin ew Nor Ktakaranac‘*, Y. Zohrabean (ed.), Venice, St. Lazar's Press: 1805.

[289] For more comprehensive information on this issue see S. P. Cowe, *The Armenian Version of Daniel*, (UPATS 9), pp. 4-8.

[290] See A. S. Zeytunyan, *Girg Cnndoc‘* [The Book of Genesis], (Matenadaran), Erevan, 1985; A. S. Zeytunyan, *Girg Elic‘* [The Book of Exodus], (Matenadaran), Erevan, Armenian Academy Press: 1992; A. S. Zeytunean, *Girk‘ Łewtac‘woc‘* [The Book of Leviticus], (Matenadaran), Ant‘ilias, Catholicosate of Cilicia Press: 1993; A. S. Zeytunean, *Girk‘ T‘uoc‘* [The Book of Numbers], Ant‘ilias, Catholicosate of Cilicia Press: 1998; H. Amalyan, *Girk‘ erkotasan margarēic‘* [The Book of Twelve Prophets], (Matenadaran), Erevan, Magałat‘: 2000; H. Amalyan, *Girk‘ Makabayec‘woc‘* [The Book of Maccabees], (Matenadaran), Erevan, Armenian Academy of Sciences: 1996. See also C. E. Cox, *The Armenian Translation of Deuteronomy*, (UPATS 2), C. E. Cox, *Armenian Job*, (Hebrew University Armenian Studies 8), Louvain, Peeters: 2007.

Z. կրտսեր [junior/younger]
10:8 L. + Z.a. առ ի ճանաչելոյ զբարիս
[from recognizing goodness]
Z. ճանաչելոյ] չճանաչելոյ [not recognizing]
11:21 L. + Z.a. հասեալք [caught]
Z. հոսեալք [driven by]
Gr. is άιστησεται.
15:2 L. + Z.a. ի քում համարի եմք [we are accounted as Yours]
Z. համարի] հրամանի [(we are under your)order]
15:10 L. + Z.a. բժշկեաց [healed]
Z. փրկեաց [saved]
16:14 L. ոչ կերպարանի շունչն գրաւեալ
[the captured breath does not take form]
Z. ոչ կերպարանի] ոչ պարանի [does not revert]
Greek οὐδὲ αναλύει ψυχὴν παραλημφθεῖαν
16:21b-22 L. MSS + Z.a. առ որ ինչ կամէր որք: Խառն ձիւն եւ սառն [what anyone wished to be served mixed snow and ice]
The adj./adverb mixed modifies the snow and ice
Z. կամէր որք: Խառն] կամէր որք խառնէր
The verb mix is part of the previous sentence
17:9 L. + Z.a. ճճեաց ախտիւք[at the worms' diseases]
Z. ախտիւք] անցիւ [at the warms' passing]
18:9 L. + Z.a. աւրինակ [the example]
Z. օրէնս [the law]
19:4 L. + Z.a. զանցելոց տանջանացն
[the punishments of their past torments]
Z. զանցելոց] զմնացելոց [of those who remain]
19:17 L. MSS + Z.a. բնակութիւնք [the residences]
Z. բնութիւնք [natures]

D. LITERAL STYLE

Lambronac'i, an inveterate reader and producer of valuable works, is an author who well mastered classical Armenian with all its subtleties. A study of his works reveals a writer whose style is similar to the so called "Golden Age" authors. The innovation of new words or the presence of rare words used by ancient authors serve witness to the wealth of his language, his familiarity with classical authors, and his creative mind. I would like to list those words employed in the *Commentary on Wisdom of Solomon* either created by him or rarely used by others.

a) *Hapax legomena*[291]

Lambronac'i has created new words and enriched the Armenian lexicon. We owe to his talent the following coinages:

§69 բարեյիշատակի= feel good
§166 181անընդիմարգել= without resistance
§278 խաշնաղարմանութիւն= employment as shepherd
§283 հրաշնչութիւն= fiery breath
§324 ճաճանչատեսակութիւն[292]= sparkling brillance
§325 շքեղազարդութիւն= majestic beauty
§325 բողբոջեցուցանէ= to cause blossoming
§326 կիզանողութեամբ= through combustion
§327 պակշոտեցուցանող= seductive
§345 կամահաճութիւն = to please
§378 հրահալելի= smelting
§441 արձագանգութեամբ= through the echo

b) The usage of rare words

The usage of words which have been rarely employed by ancient authors point to the fact that he was familiar with their works, be they original in Armenian or translated into Armenian from other languages. The following words are coinages of different authors and subsequently used either by Lambronac‘i alone or very rarely by others also.

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[291] The source book for this passage is G. Awetik'ean, X. Siwrmēlean, M. Awgerean (eds.), *NBHL,* 2 vols., Venice, St. Lazar's Press: 1836, 1837. A facsimile reproduction of the Venice edition by Erevan University Press: 1979, 1981.

[292] Used also in *Commentary on Proverbs* (See Prinz Max, *Sprüchwörter,* p. 140).

§65 ախտաշարժ = vicious. Nersēs Šnorhali (12th cent.)
§180 պատկերագրէ= depict. the translator of Gregory of
Nyssa's *Commentary on Song of Songs*
§329 վերահռչակեմ = proclaim. the translator of the
Dionysiac Corpus
§327 սիրահարուստք= attractive. A. Lastiwertc‘i (11th cent.)
§485 գազրաթորմի = nasty. Grigor Narekac‘i(10th cent.)
§485 ջրականացն= aquatic life. Grigor Narekac‘i
§492 հիւրատեացք = haters of guest. The translator of
Philo's *De Vita Contemplativa*

The following words are found in the fifth century Armenian translation of the text of Wisdom of Solomon (hereafter ABT = Armenian Bible Translators) which have found their way into Lambronac‘i's commentary and a few other texts:

§68 կանդաղեալ = established/attached
§285 մահկանացութիւն = mortality
§322 աստուածանգիտութիւն = ignorance of God
§325 արարչապետ = Creator par excellence
§329 կախարդասար = magician.
used in Acts of Apostles 19:19
§344 նորակրաւնաւորութեամբ = with the new religion
§358 աղմկութիւն = tumult
§378 սակաւավախճան = short duration
§406 ամենաշիջոյց= all-extinguishing
§418 ամենակերակրիչ = all nourishing
used only in the translation of George Pisides'
Vecōreayk‘[Hexameron], Venice, 1900
§488 աւտարատեցութիւն = hatred of strangers

E. GRAMATICAL DEVIATIONS

The oldest dated manuscript of the Commentary of the Wisdom of Solomon dates from 1292, almost a century after the work was written. Taking into consideration the author's exceptional knowledge of classical Armenian and the lack of the autograph of the current work, we are inclined to ascribe to scribes the various grammatical deviations, which were common during the Cilician era.[293] I would like to mention a few of them here.

a) Lack of grammatical congruity between singular and plural numbers.

§56 Որ զգրոց սրբոց խրատ արհամարհէ որ զԱստուծոյ իմաստն լուսաւորեն instead of լուսաւորէ
§87 բազում դպրութիւնդ զքեզ ի մոլորութիւն դարձուցանեն instead of դարձուցանէ
§126 զայրէնսն յառաջ անբանաբար կատարեցեր եւ ակամայ եկիր ի նորին ցանկութիւնն instead of նոցին

b) The termination *k'* which denotes nominative plural case in classical Armenian has its use frequently extended to the accusative, replacing the proper accusative case ending *s*.

§8 զզգայարանքս instead of զզգայարանս
§15 լսէ զչար բանքս մեր instead of բանս
§92 զայն հանդերձեալ ստրջանքն instead of ստրջանս
§343 նոր կրաւնք զտին instead of կրաւնս

c) A reverse case is that the case termination *s* replaces its counterpart *k'*.

§313 հաղորդս լինելոց եմք instead of հաղորդք

d) The usage of *ē* in the third person of the verbs in past tense

§11 ած (brought) is used in the form of էած as well.

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[293] For a comprehensive analysis of gramatical deviations during this period see J. Karst, *Historische Grammatik des Kilikisch-Armenischen*, Strassburg, 1901, Berlin, Photomechanischer Nachdruck: 1970.

§41 եգիտ (found) is used in the form of էգիտ as well.
§90 անց (passed) used in the form of էանց as well.
§270 եհար (hit) is used in the form of էհար as well.
§311 բարձ (carried) is used in the form of էբարձ as well.

e) Other irregularities

§182 զնոցին instead of զնոսին
§280 նոքիմք instead of նոքիմքք

F. REFERENCES TO THE ORIGINS OF MIDDLE ARMENIAN

J. Karst exhaustively discusses the presence of the middle Armenian during the Cilician era within and without the borders of Cilicia, as mentioned above. M. Nichanian points out that Nersēs Šnorhali in his Pastoral letter has translated a classical Armenian (*grabar*) discourse into the vernacular and Nersēs himself mentions that he has translated it into plain speech (geɫǰuk barbaṙ) hence he concludes by saying, "C'est précisément l'usage qui l'impose, et l'arrivée sur la scène culturelle d'un nouveau type de lecteurs...la dualité relevée plus haut à naissance de l'arménien moyen comme langue littéraire...se retrouve donc ici."[294] I have no doubt that Lambronac'i's language was fundamentally pure classical Armenian of the fifth century, nevertheless later scribes have left the mark of the language of their own time thus we observe the presence of subsequent Armenian usage in his Commentary on Wisdom of Solomon. I would like to mention a few examples of this usage.

§129(2096-97) պատուեա եւ որոնեա [honor and seek] rel
պատուէ եւ որոնէ BC $^{-V1627}$ M2603 M1143
[same as above]

Both forms denote the singular of the imperative mood of the verb "to honor and to search." The former is the classical Armenian mode while the latter is the modern

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[294] M. Nichanian, *Ages et usages de la langue arménienne*, Paris, editions Entente: 1989, pp. 215-216.

Armenian form.[295] *It is interesting that in the previous sentence the imperative mood of the verb to touch is հպէ in modern form in all MSS including M4211 except V1627 հպեա.*

§236(3301) պիտոյ է մեզ rel

պիտոյ է] պիտի M2602

Both readings reflect a sense of necessity in different forms.

§419(5320) զոր դուն սիրեցեր A B^2 B^3 C1 $^{-\text{V255}}$ M2602 M2603 [whom you loved]

զոր դուն] զոր դու C1 M1143 V1627 V255 (same as above).

The former is singular, second person of personal pronoun used in middle Armenian[296] *and maintained in the modern language, while the latter is the classical Armenian form.*

§420(5341) ի ծագել արեգականն [at sunrise] A and J559

արեգականն] արեւուն (same as above) BC $^{-\text{J559}}$

The genitive case of the words արեգակն and արեւ.

In classical Armenian *արեգակն* refers to the sun as a luminary, while արեւ denotes the sun's light or ray. This variant indicates the semantic development of *արեւ* in middle Armenian in the full sense of sun.

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[295] The singular է is already attested in Cilician Armenian. See J. Karst, *Historische Grammatik*, §388, p. 335.

[296] J. Karst, *Historische Grammatik*, p. 224.

Chapter VII

PHYSICAL DESCRIPTION OF THE MANUSCRIPTS

To my knowledge twenty one manuscripts of Nersēs' *Commentary on Wisdom of Solomon* have survived. They are preserved in the Maštocʻ Matenadaran, Erewan (M4211 M2602 M2603 M1143 M1166 M1141 M1144 M1142 M1232), the St. James' library, Jerusalem (J646 J559 J391 J1761 J480 J755), the Mxitarist St. Łazar library, Venice (V1627 V1565 V396 V255), the Mxitarist library, Vienna (W 1049), and in the Bibliothèque Nationale of Paris (P 32). Here I would like to present their description.

1. COLLECTION OF LAMBRONACʻI'S WORKS (M4211)[297]

Date: 1292. *Place:* Hṙomklay. *Scribe:* Margarek. *Patron:* The priest Simēon. *Binder:* Manuēl. *Folios:* 529. *Size:* 24x16cm. *Columns:* two. *Script:* minuscule (bolorgir). *Lines:* 25. *Binding:* Wood covered by leather, decorated. *Colophons of the scribe:* 68b, 76b, 96a, 286a, 527b. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronacʻi. *Remarks:* A subsequent suppletor has added ff. 429b-430a to replace the text of the original folios fallen out. As mentioned earlier[298] Hṙomkla was besieged and fell on June 28, 1292. Hence it is likely that this MS constitutes one of the last MSS copied there.

2. MISCELLANY (M2602)[299]

Date: 13th cent. *Folios:* 358. Size*:* 25x16,5cm. *Column:* one. *Script:* minuscule. *Lines:* 34. *Contents:* Commentary on Proverbs, Ecclesiastes, Wisdom of Solomon by Nersēs Lambronacʻi; Commentary on Song of Songs by Origen; Commentary on Song of Songs by Grigor Narekacʻi.

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[297] See Ō. Ekanyan, A. Zeytʻunyan, P. Antʻabyan, *Cʻucʻak jeṙagracʻ Maštocʻi anvan Matenadarani* [Catalogue of Manuscripts in the Maštocʻ Matenadaran], vol. I, Erevan, Armenian Academy of Sciences: 1965, p. 1171.

[298] See n. 71.

[299] Ō. Ekanyan, *Cʻucʻak jeṙagracʻ*, p. 834.

3. MISCELLANY (M2603)[300]

Date: 13th cent. *Patron:* Step‘anos, son of Tarsayič. *Folios:* 370. *Size:* 23,5x16cm. *Columns:* double. *Script:* minuscule. *Lines:* 31. *Scribal colophons:* 157b, 294b, 341b. *Contents:* Commentary on Proverbs, Wisdom of Solomon by Nersēs Lambronac‘i, Commentary on Song of Songs by Vardan Vardapet.

4. MISCELLANY (M1143)[301]

Date: 13th cent. *Scribe:* Grigor. *Patron:* Baron Kostandin. *Folios: 293. Size:* 24,2x16,5cm. *Columns:* one. *Script:* minuscule. *Lines:* 25. *Scribal colophon*: 147b. *Contents:* Commentary on Proverbs, Wisdom of Solomon by Nersēs Lambronac‘i; Commentary on Song of Songs by Vardan Vardapet.

5. MISCELLANY (M1166)[302]

Date: 1303. *Scribe:* Daniēl. *Patron:* Yohannēs Vardapet. *Folios:* 370. Size: 25x16,5cm. *Columns:* one. *Script:* minuscule. *Lines: 35. Scribal colophons:* 146a, 291a, 344a. *Contents:* Commentary on Job by Vanakan Vardapet; Commentary on Proverbs, Wisdom of Solomon by Nersēs Lambronac‘i; Commentary on Song of Songs by Vardan Vardapet. *Remarks:* The MS has been subjected to numerous corrections.

6. COLLECTION OF LAMBRONAC‘I’S WORKS (J391)[303]

Date: 1329. *Place:* Veri Noravank‘. *Scribe:* Step‘anos. *Patron:* Kirion ṙabunapet. *Folios:* 444. *Size:* 24x17cm. *Columns:* two. *Font:* minuscule. *Lines:* 39. *Colophons of the scribe:* 57a, 202a, 250a, 347a, 442b. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac‘i.

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[300] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 834.
[301] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 486.
[302] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 492.
[303] N. Połarean, *Mayr c‘uc‘ak jeṙagrac‘*, vol. 5, p. 315.

7. MISCELLANY (M1141)[304]

Date: 1335. *Place:* Glajor. *Scribe:* Grigor. *Patrons:* Sargis and Nersēs priests. *Binder:* Mkrtič‘. *Folios:* 332. *Size:* 24,7x16,5cm. *Columns:* two. *Font:* minuscule. *Lines:* 32-41. *Colophons of the scribe:* 44a, 331a. *Contents:* Commentary on Proverbs and Wisdom of Solomon by Nersēs Lambronac‘i; Commentary on Song of Songs by Vardan Vardapet, and Grigor Narekac‘i.

8. MISCELLANY (M1144)[305]

Date: 1388. *Place:* Spatakert. *Scribe:* Yohannēs. *Patron:* Yohannēs Vardabet and Kirakos Vardapet. *Binder:* Mkrtič‘. *Folios:* 433. *Size:* 26,3x17cm. *Columns:* two. *Font:* minuscule. *Lines:* 29. *Colophons of the scribe:* 293a, 379b, 431b. *Contents:* Commentary on Proverbs and Wisdom of Solomon by Nersēs Lambronac‘i, Commentary on Song of Songs by Vardan Vardapet.

9. COLLECTION OF LAMBRONAC‘I’S WORKS (M1142)[306]

Date: 1389. *Scribe:* Nersēs. *Folios:* 355. *Columns:* two. *Font:* minuscule. *Lines:* 29. *Colophons of the scribe:* 274a, 277a. *Contents:* Commentary on Proverbs and Wisdom of Solomon by Nersēs Lambronac‘i. *Remarks:* The catalogue does not provide the external dimensions of the manuscript.

10. MISCELLANY (V1146/V1627)[307]

Date: 1415. *Place:* Koterac‘ covahayeac‘ Astuacacni vank‘ (the monastery of the Godbearer, overlooking the sea).[308] *Scribe:* Vardanēs Abełay cousin of the patron. *Patron:* Hovhannēs Vardapet. *Folios:* 349. *Size:* 24x16,5cm. *Columns:* two. *Script:* minuscule. *Lines:* 33. *Colophons of the Scribe*: 94b, 128b, 195b, 349a. *Contents:* Commentary on Job by Vanakan Vardapet; Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i; Commentary on Song of Songs by Vardan Vardapet.

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[304] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 486.

[305] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 486.

[306] Ō. Ekanyan, *C‘uc‘ak jeṙagrac‘*, p. 486.

[307] S. Čemčemean, *Mayr c‘uc‘ak hayerēn jeṙagrac‘ matenadaranin Mxit‘areanc‘ i Venetik* [Catalogue of the Armenian Manuscripts of the Mxitarist Library in Venice], vol. 6, Venice, St. Lazar’s Press: 1996, p. 943.

11. COLLECTION OF LAMBRONAC'I'S WORKS (J 480)[309]

Date: 15th cent. (?) *Folios:* 296. *Size:* 23x17cm. *Columns:* one. *Script:* italic. *Lines:* 27-31. *Contents:* Commentary on Wisdom of Solomon, and Ecclesiastes by NersēsLambronac'i.

12. COLLECTION OF LAMBRONAC'I'S WORKS (M1232)[310]

Date: 1620. *Place:* Jerusalem. *Scribe:* Sgandar. *Patron:* Hovhannēs Vartabed. *Folios:* 263. *Size:* 21x15cm. *Columns:* two. *Script:* minuscule. *Lines:* 35. *Binding:* Wood covered by leather, decorated. *Colophon of the scribe:* 257a. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i.

13. MISCELLANY (J1761)[311]

Date: 1609-1657. *Place:* Lim. *Scribe:* Łukas Kronawor (the monk). *Folios:* 768. *Size:* 21x15cm. *Columns:* Double. *Script:* minuscule and italic. *Lines:* 27-29/37. *Colophons of the Scribe:* 276a, 467b. *Contents:* Commentary on Proverbs, Ecclesiastes, Wisdom of Solomon by Nersēs Lambronac'i; on Song of Songs by Vardan Vardapet; Chronicle by Michael the Syrian.

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[308] Fr. Oskean quotes from F. Conybeare's *Cat. Brit.* the colophon of a MS which has a close parallel with the present MS. It was written in 1412 "in the district (gawaṙ) of Arcrunik', in the Kočerac' monastery, under the protection of the Holy Godbearer, overlooking the sea...under the patronage of Yovhannēs Vardapet, the abbot of the holy brotherhood" (See H. Oskean, *Vaspurakani-Vani vank'erə* [The Monasteries of Vaspurakan-Van], (Azgayin Matenadaran 149), Vienna, Mxitarist Press: 1940, pp. 417-418).

[309] N. Połarean, *Mayr c'uc'ak jeṙagrac'*, vol. 2, p. 473.

[310] Ō. Ekanyan, *C'uc'ak jeṙagrac'*, p. 505.

[311] N. Połarean, *Mayr c'uc'ak jeṙagrac'*,vol. 6, 1972, p. 103.

14. MISCELLANY (J 646)[312]

Date: 1671. *Place:* Jerusalem. *Patron:* Martiros Vardabet Łrimec'i. *Folios:* 792. *Size:* 21,5x15,5cm. *Columns:* two. *Script:* minuscule. *Lines:* 33. *Colophon of the scribe:* 777b. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i; Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Grigor Tat'ewac'i.

15. MISCELLANY (J755)[313]

Date: 17th cent. *Folios:* 824. *Size:* 20,5x14cm. *Columns:* two. *Script:* italic. *Lines:* 30. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i; Commentary on Song of Songs by Vardan Vardapet; Commentary on Proverbs, Ecclesiastes, Wisdom of Solomon, and Song of Songs by Grigor Tat'ewac'i.

16. MISCELLANY (V1157/V396)[314]

Date: 17th cent. *Scribe:* Grigor. *Patron:* Minas Vardapet. *Folios:* 259. *Size:* 21x16cm. *Columns:* two. *Script:* minuscule. *Lines:* 35. *Colophon:* 176b. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i; Commentary on Song of Songs by Vardan Vardapet.

17. COLLECTION OF LAMBRONAC'I'S WORKS (V1159/V1565)[315]

Date: 17th cent. *Folios:* 226. *Size:* 21x14,5cm. *Columns:* two. *Script:* italic. *Lines:* 32. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac'i.

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[312] N. Połarean, *Mayr c'uc'ak jeŕagrac'*, vol. 3, 1968, p. 64.

[313] N. Połarean, *Mayr c'uc'ak jeŕagrac'*, vol. 3, p. 199.

[314] S. Čemčemean, *Mayr c'uc'ak jeŕagrac'*, p. 990.

[315] S. Čemčemean, *Mayr c'uc'ak jeŕagrac'*, p. 984.

18. MISCELLANY (P32)[316]

Date: 17th cent. *Place:* Constantinople (?). *Scribe: Folios:* 345. *Size:* 29.5x21cm. *Columns:* two. *Script:* minuscule. *Lines:* 31. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac‘i; Commentary on Song of Songs and Daniel by Vardan Vardapet.

19. COLLECTION OF LAMBRONAC‘I’S WORKS (V1171/V255)[317]

Date: 18th cent. *Folios:* 358. *Size:* 29x21cm. *Column:* Single. *Script:* italic. *Lines:* 43. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac‘i. *Remarks:* The script has left spaces for later readers to fill, presumably because the word or phrase was illegible in his example.

20. MISCELLANY (W1049)[318]

Date: 18th cent. *Scribe:* Pōłos. *Folios:* 265. *Size:* 35x22,5cm. *Columns:* two. *Script:* italic. *Lines:* 42. *Contents:* Commentary on Proverbs, Ecclesiastes, Wisdom of Solomon by Nersēs Lambronac‘i; on Song of Songs by Grigor Narekac‘i; on Proverbs, Ecclesiastes, and Wisdom of Solomon by Grigor Tat‘ewac‘i.

21. MISCELLANY (J559)[319]

Date: 1809. *Place:* Jerusalem. *Scribe:* Bishop Petros Astuacadureanc‘. *Folios:* 444. *Size:* 22x17cm. *Columns:* two. *Script:* italic. *Lines:* 39. *Colophon:* 2b, 89b, 269a. *Contents:* Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Nersēs Lambronac‘i; Commentary on Proverbs, Ecclesiastes, and Wisdom of Solomon by Grigor Tat‘ewac‘i.

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[316] R. H. Kévorkian, A. Ter-Step‘anian, *Manuscripts Arméniens de la Bibliothèque nationale de France*, (C. Gulbenkian Foundation), Paris, Bibliothèque nationale de France: 1998, p. 53.

[317] S. Čemčemean, *Mayr c‘uc‘ak jeṙagrac‘*, p. 1022.

[318] H. Oskean, *Mayr c‘uc‘ak hayerēn jeṙagrac‘ Mxit‘arean matenadaranin i Vienna* [Catalogue of the Armenian Manuscripts of the Mxitarist Library in Vienna], vol. 2, Vienna, Mxitarist Press: 1963, p. 715.

[319] N. Połarean, *Mayr c‘uc‘ak jeṙagrac‘*, vol. 6, 1972, p. 103.

Chapter VIII

TEXTUAL ANALYSIS OF THE MANUSCRIPTS

It is significant that all the MSS contain the commentary on Wisdom of Solomon as part of the corpus of wisdom commentaries by Nersēs Lambronac'i. Of the twenty one MSS studied here, it is likely to assume that the main core of Lambronac'i's commentaries on Wisdom Literature had initially contained Proverbs/Ecclesiates/Wisdom of Solomon (MSS M4211, J391, M1232, V1565, V255). M2603 M1143 M1166 M1141 M1144 M1142 contain commentaries on Proverbs and Wisdom of Solomon. J480 contains commentaries on Ecclesiastes and Wisdom of Solomon. Successive copyists have included the commentary on Song of Songs by Grigor Narekac'i to this core (M2602 M1141 W1049), by Vardan (M2603, M1143, M1166 M1141, M1144, V1627 J1761, J755, V396 V1565, P32), and by Origen (M2602). On Job by Vanakan (M1166, V1627), on Daniel by Vardan (P32), also Michael the Syrian's Chronicle (J1761). Some scribes linked Lambronac'i's corpus with that of Grigor Tat'ewac'i (J646, J755, W1049, J559).

Hence their documentary type has the same origin. This finding supports the unitary character of the MSS as textual witness, which was established on the basis of internal study of readings.

A. CLASSIFICATION OF THE MANUSCRIPTS

Nerses' autograph having been lost, upon examination the available existing manuscripts were divided into three major groups:

Group A: M4211 W1049
Group B: M2602 M1166 M1144 M1142 V1627 M1232 J646 J559
Group C: J391 M1141 J480 J1761 J755 V396 V1565 P32 V255
Unaffiliated M2603, M1143

1. Group A

Both M4211 and W1049 share common errors unrepresented in other MSS.
§68(1194)[320] Ոստս կոչէ ամբարշտին բազմութիւնն A

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[320] The number of the paragraph and the number of the foot note in parenthesis are given to facilitate reference. The reader should follow the Armenian text.

[He calls branches the multitude of the ungodly]
բազմութիւնն] բազմորդութիւնն BC [He calls branches the many children of the ungodly]
§69(1209) արտաքս ձգին որպէս զանկարս A [They are cast out as weaklings]
զանկարս] անկատարս BC [(They are cast out as) immature]

2. Group B

The following readings substantiate B as an independent group. Group B evinces similarities with group A, but most frequently with group C.

§59(1025) ասէր rel
ասելով B M1143
§240(3393) ո՞վ գիտաց ի մարդկանէ A
ո՞վ կարաց ի մարդկանէ գիտել B M1143
ի մարդկանէ ո՞վ կարաց գիտել C M2603
§260(3596) օգնականութեամբ rel
օգնութեամբ B

Group B has three subgroups:
B1: M2602 M1166 V1627
B2: M1232 J646 J559
B3: M1144 M1142

B1 variants reflect minor errors, which nevertheless establish the group's independent existence.

§52(922) Դշխոյն Հարաւոյ rel [the Queen of the South]
Հարաւոյ] Հարաւու B1 (same as the former)
§59(1035) ասէ Տէր ցներքինիսն rel [The Lord says to the eunuchs]
ցներքինիսն] զներքինիսն B1^{-M1166} (same as the former with a difference, i.e., eunuch is accusative form)
§115(1810) զխոհեմական միտքն rel [the mind that is rational]
զխոհեմական] զխոհական B1 (same as the former)

$B1^{a}$ presents a unique relationship between M1166 V1627.
§5(148) յետ այնր անբան հաւատոցն rel [after that unreasoned faith]
անբան] միաբան $B1^{a}$ [after that unisom faith]
§9(254) խոկան rel [they meditate]
խոհական $B1^{a}$ [judicious/reason]
§63(1115) զաւակ իւր rel [his child]
զաւակ անիրաւ $B1^{a}$ [unrighteous child]

B2 variants are subtle, but substantial.
§4(99) խնդրեցէք զՆա rel [seek Him]
խնդրեցէք զՏէր $B2^{-M1232}$ [seek the Lord]
§20(473) ո՛չ բարկութիւնն rel [food is not sin] nor is passion
ո՛չ բարկութիւնն ըստ պատշաճի B2 [food is not sin] nor is passion when appropriate
§44(804) ակն անկեալ V1627 [the fallen eye]
ակն անգեղ rel [the eye of the falcon]
ակն անկեղ B2 [the eye without ulcer/sore]

B3 variants are also subtle, but substantial
§87(1408) զվարս դորա rel [his behavior]
զվաստակ դորա B3 [his labor]
§87(1410) զվախճան դորա անարգութիւն rel [his end is without honor]
անարգութիւն] անկարգութիւն B3 [his end is disorder]
§325(4275) ձեւ մարդկան rel [man's form]
գեղ մարդկան B3 [man's beauty]

3. Group C

The following readings substantiate C as an independent group. Group C evinces similarities with group A, but most frequently with group B.
§14(420) պարտաւորիմք rel [we will be condemned]
պարտաւորիմք] պատուերեմք W1049 [we command ?]

պարտաւորիմք] պարտաւոր յանդիմանիմք C. It is composed of պարտաւոր = condemned, and յանդիմանիմք = we will be rebuked

§42(766) ի նոցա չար կամաց/ն նիւթեցաւ rel [plotted by their evil will]

չար կամաց/ն] չարչարանացն C [plotted by their sufferings]

§84(1355) տագնապեալք rel [perplexed]

տուգանեալք C [fined/amended]

§123(1933) հնարս աստ rel [ingenuity (means) here]

հնարագէտ C [genius]

Group C has two subgroups:
C1: J480 P32 J755 V255
M1141
C2: J391 J1761 V396 V1565

The following readings indicate clearly that C2 is dependent on C1 and has developed out of this matrix.

§9(230) ոչ կարէ rel [can not]

ոչ է կար C1 ոչ է կարող C2 [is not able]

§61(1079) մի է ի տասն պատգամս ո՛չ շնալ rel [One of the Ten Commandments is *"Do not commit adultery"*]

ո՛չ շնալ] ո՛չ շնալն C1 M1142 ...մի՛ շնալն C2

Both are semantic equivalent of the above in different forms.

§84(1366) մատնէ զքեզ ոսոխ խղճի մտացդ դատաւորին Աստուծոյ rel [Your enemy, namely your conscience, will hand you over to the judge, God]

խղճի] խիղճ C1 (ի խիղճ J480) (counscious in different form)

խղճի] խեղճ C2 (poor)

C1 has two subgroups: c^{1a} and c^{1b}

J480 and P32 form a subgroup (c^{1a})

J755 and V255 form a subgroup (c^{1b})

M1141 shares variants with both c^{1a} and c^{1b}

§9(234) ընդ զգալի աչացս C2 [with our eyes]
աչացս] աչքս rel (same with different form)
աչքս] աչս c^{1a} յաչս c^{1b} (same with different form)
§9(247) առ կոյրսն rel [in the blind (pl. form)]
առ կոյր c^{1b} առ կոյրն c^{1a} [in the blind (sing. form)]
§192(2792) ցօղեա յիս rel [wash me]
ցօղեա յիս մշտկաւ c^{1a} [wash me with hyssop]
The c^{1a} reading marks a secondary conflation with the Scriptural text.

C2 has two subgroups: c^{2a} and c^{2b}
J391 and V396 form a subgroup (c^{2a}).
J1761 and V1565 form a subgroup (c^{2b}).

§145(2283) ես, ասէ rel [I, he says]
եւս ասէ c^{2a} [and also, he says]
եւ սա ասէ c^{2b} [and this, he says]
§174(2590) անհաս խորոցն զխորութիւնն rel [knowledge of the incomprehensible [divine] depth]
խորոցն] խորհրդոց c^{2b} խորհրդոցն c^{2a}
c^{2a} and c^{2b} [incomprehensible (divine) thoughts]

J391 and V396 form a subgroup (c^{2a}).

§14(408) զհոգւոց/ն rel [of the souls]
զհոգւոյն... c^{2a} [of the soul]
§334(4504) նաւակեն M4211 [they sail]
նաւարկեն rel (same as above)
նաւ արկանեն c^{2a} (same as above)

J1761 and V1565 form a subgroup (c^{2b}).

§163(2508) ախտ որ են V396 [lit. vice which are]
ախորժեն rel [they desire]
ախտօրէն c^{2b} [viciously]

§181(2670) ի Հոգւոյն բաւականութենէն rel [by the sufficiency of the Spirit]
բաւականութենէն] բանականութենէն c^{2b} [by the rationality of the Spirit]

B. INTERNAL FACTORS

The reading of oldest MSS M4211 M2602 M2603 M1143 M1166 J391 proves that they are secondary copies and not derived directly from Lampronac'i's autograph. The reason for choosing M4211 as the base text is due to internal and external factors. The text of M4211 is less corrupt than the others and hence preserves more of what must be considered original readings. Among examples of significant importance one might cite:

1. The Advantage of M4211

§65(1164) կուսութիւնն նոցին անձկալի...առ անտեղի մերմերձաւորութեանն [virginity is desirable to them ...in an inappropriate relationship]
առ անտեղի] առ ետեղ B2 M2602 M2603 M1143 J391 M1141 J755 P32 (The meaning is not clear)
անտեղի] աղտեղի B1^{a} B3 V396 [in a dirty relationship]
անտեղի] առ ի տեղ V255
անտեղի]աղէտեղի ետեղ J1761
անտեղի] առեալ է տեղի էտեղ V1565

The meaning of the readings of V255 and J1761 V1565 is not clear. Yet it is obvious that the three variants are derived from M2602

§68(1190) զաղփաղփուն կանդաղեալն [unstably attached to]
կանդաղեալն] կան դանդաղեալն M2602 V1565 (not clear)
կանդաղեալն] դանդաղեալն [unstably slowed one (?)] J391 J1761 J646 J599
կանդաղեալն] դանդաղելն [unstably slowing (?)] C1 V1627

§81(1341) երկրային մտաւքն [with earthly mind]

երկայնամտացն M2602 [of patient ones]
երկնային մտաւքն rel [of heavenly mind-set]
The two words երկրային and երկնային are graphically and phonetically close to one other.

§97(1586) զսպառազէն/նս A c^{2b} [armor]
զսկայից զէնս M2602 [the giants' weapons]
զսպասիցն զէնս V396
զսպաից/զսպայից/ն զէնս rel [the officers' weapons]
The reading of M4211 is obviously the lectio difficilior and echoes the form սպառազինութիւն in the biblical text.

§121(1908) զմտաւ ածել զԱստուած [to think of God]
զմտաւ ածել] զի մտածել rel [because to think of God]
The second reading is a corrupt version

§127(2013) յանեղծութիւն հաստատելով զմիտսդ [by establishing your mind in incorruptibility]
զմիտսդ] զյոյսդ rel [by establishing your hope in incorruptibility]

§258(3578) փրկեցաւ արդարութեամբ A V396 V1565 J755 [was saved by righteousness]
արդարութեամբ] արիութեամբ/արութեամբ rel [was saved by bravery]

§423(5370) պահանջեաց զԻսրայէլ յԵգիպտոս [He summoned Israel in Egypt]
պահանջեաց] պահեաց rel [He preserved Israel]

2. The Advantage of Group A

W1049 derives from the 18th century and hence possesses a wide range of further copying errors, some of which are witnessed in common with representatives of later textual groups. Even though W1049 is unfortunately corrupted, nevertheless in certain key instances it unites with M4211 in faithfully manifesing the original reading against those of the other MSS groups.

§320(4197) ո՞ր ծանեան A [where did they recognize?]

ու՞ր տեսին rel [where did they see?]
The text of The Wisdom of Solomon "They saw and recognized as the true God" (12:27b) underlines this ambiguity because both verbs are used. However, both texts prove the presence of two interpretations.

3. Modification /Simplification

The manuscripts of groups B and C tend to simplify the text. By virtue of simplification, they attest that M4211 preserve the *lectio difficilior* and has undergone fewer changes. Here are some illustrative examples:

§64(1130) վասն... ցանկութեան/ն Ac^{1a} [because of lust]
ցանկութեան/ն] հեշտութեան/ն rel [because of voluptuousness]
ցանկութեան/ն] հեշտ ցանկութեան c^{2b} [because of voluptuous lust]
The third reading has a reason by conflation of the two close synonyms above

§85(1374) բազում համարձակութեամբ A [with much boldness]
բազում] մեծաւ rel [with great boldness]
բազում/մեծաւ *are broad synonyms.*

§438(5532) յառնուլն ինչ ի ձեռս զարհուրէր A [holding something in his hand, he was terrified]
զարհուրէր] զանգիտէր rel
զարհուրէր/զանգիտէր are synonyms

§441(5582) եթէ վէմ ի շեպէ հատանէր A [if a rock broke off from the precipice]
om V255
ի շեպէ] ի սեպէ rel
The latter is synonymous with the former, which is of rare usage.

4. M4211 and rel vs M2602

Even though M2602 is potentially one of the oldest preserved manuscripts of this work (13th century), a number of its readings indicate that textually it is less reliable than M4211.

§11(302) Աստուծոյ տեսչութիւնն…կշտամբէ զնոսա բնական աւրինաւքն rel [divine supervision …rebukes them through natural law]
բնական] բանական M2602 [divine supervision …rebukes them through rational law]
The two adjectives բնական and բանական are so close to each other phonetically that they may easily have been confused.[321]

§19(464) խրատու օձին հաւանեալ rel [consenting to the advice of the serpent]
հաւանեալ] յարեաւ M2602 [he rose over the advice of the serpent]

§74(1262) զի մի՛…նենգութիւնն պատրիցէ զանձն նորա rel [may guile not deceive his soul]
պատրիցէ] պարտիցէ M2602 [may guile not overcome his soul]
պատրիցէ] պատրաստեսցէ P32 [may guile not prepare his soul]

§90(1456) զանշահ մեծութիւնն որ էանց անգոսնեն rel [will make light the useless wealth which has gone]
որ էանց] իւրեանց M2602 [will make light of their useless wealth]

§99(1624) ի վերայ անաւրինացն rel [over the wicked]
անաւրինացն] յանցաւորացն M2602 [over the trespassers]
The reading of M2602 is an example of modification.

§180(2644) զհրեշտակս պատկերագրէ rel [he depicts the angels]

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[321] See also under §E of this chapter.

պատկերագրէ] նշանակէ M2602 [he denotes the angels]
The former indicates rare usage and is closer to Lambronac'i's style.

§360(4746) խաւարի եւ ստուերաց առիթ rel [the cause of darkness and shadows]
առիթ] առաջնորդ M2602 [the leader of the darkness and shadows]

Even though "the leader" implies a more forceful attribute, it has been already used twice in preceding sentences. For that reason it is more understandable that the author has used "the cause" of darkness as an alternative. Hence, we may assume that the repetition of the term here may be the result of scribal inattention.

5. The Advantage of Groups BC over A

Here are some of the significant cases:

§59(1015) մալեալն rel [he who's testicles are crushed]
մաշեալն A M1232(^{mg} մալ.) J559 [he who is consumed]
om B1^{a} B2 C M2603
The third letters in the words մալեալն and մաշեալն are graphically close to one other and easily confused.

§115(1825) պարսպէ զցանկականն ողջախոհութեամբ rel [limits passion with chastity]
om A J646

§160(2424) ափիփերան առնէ զկարծողսն BC$^{-J559\ J1761\ J480}$ [He confounds those who assume]
զկարծողսն] զկարողսն A J559 J1761 J480 [He confounds those who are able/mighty]
The difference is due to the letter "ծ" which is omitted in A and the rest.

§176(2440) հետեւի նմին BC [follows him]
ի նմին A [same]

Apparently the first part of the verb հետեւի [follow] has been omitted and the last letter has remained.

§386(5036) ընդ կենդանագրութեանն rel [lifelike representation]
ընդ կենդանութեանն A J480 J755 V255 [in a life time]

C. EXTERNAL EVIDENCE

The external evidence which somewhat suggests the reliability of MS M4211 is its provenance. It was copied in Hṙomklay, the headquarters of the Armenian Catholicosate from 1151 until June 28, 1292, when the fortress underwent a devastating destruction.[322] Coincidently the date of copying of MS M4211 is also 1292; Therefore we are certain that it was copied before June, 1292, almost a century after the creation of the work.

The site of the copying process provides us with good reason to believe that an acceptable copy might be preserved in the catholicosate Library and that the copyist should have been a competent scribe.[323]

All the three MSS of group B2, which consists of M1232 (1620), J646 (1671) and J559 (1809), are copied in Jerusalem. M1232 was reproduced from a MS dated 1201. Both MSS of group B1^{a} share almost the same content with the exception that V1627 adds Commentary On Ecclesiastes after Proverbs. Both J646 and J559 share the same content with the same order.

D. TRANSMISSION HISTORY

Due to the lost manuscripts the full evolution of the text remains unclear. However, there are a few examples which witness to its transmission history. I would like to mention those of significant importance:

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[322] See n. 71, 298.

[323] About the reliability of the site producting manuscripts with great care see J. M. Alexanian, *The Armenian Version in Luke and the Question of the Caesarean Text,* (Ph.D. dissertation), University of Chicago, 1982, p. 45.

§38(704) խորշեցուցանէր զայլս յասելն A [He warned others to shun by saying]
զայլս յասելն] զայլս ասէր V255 (same as above with slight nuance)
զայլս յասելն] զայլս BC$^{-\text{M2602 V1565 P32 V255}}$ M2603 M1143 [He warned others to shun]
om M2602

This verse is a good example of the process of modification and omission. Most probably the original text had the Biblical reference Mt 23:3ff.
M4211 has not quoted the biblical reference yet carries a reminiscence of it.
V255 follows M4211 with a slight verbal variance.
BC$^{-\text{M2602 V1565 P32 V255}}$ *has omitted the verb "by saying"*
M2602 It is not clear if the scribe has omitted because of uncertainity.

§240(3393) ո՞վ գիտաց ի մարդկանէ A [who has learned from men (Your counsels)]
ո՞վ կարաց ի մարդկանէ գիտել B M1143 [who is able from men to know (Your counsels)]
ի մարդկանէ ո՞վ կարաց գիտել C M2603 [from men who is able to know (Your counsels)]

§426(5402) Ոչ տեսանէին զլոյս աստուածպաշտութեանն Իսրայէլի, այլ ընդ անլոյս կռապաշտութեամբն դեգերէին M2602 [They could not see the light of the godliness of Israel, but wandered under benighted (lit. lightless) idolatry]

1. անլոյս is a rare adjective attested in Armenian translations of Greek theological works and in the writings of later Armenian theologians.
2. Only this reading can explain the development of the other two.

անլոյս կռապաշտութեամբն] լոյս կռապաշտութեանն B3 M2603 M1141 V1627 [wandered through light of idolatry] անլոյս կռապաշտութեամբն] լոյս ras խաւար sup lin կռապաշտութեամբն M4211 [wandered through darkness with idolatry]

The reading լոյս probably arose as a result of an error auditery with two syllables involving nasals in immediate succession. It is perfectly understandable why a later scribe erased the now unacceptable term լոյս in association with idolatry and substituted its opposite խաւար. In this way the original sense of the passage is reconstituted.

om W1049

դեգերէին ընդ խաւար կռապաշտութեանն rel [wandered through darkness of idolatry]

E. VARIANTS AS A RESULT OF TEXTUAL INTERPRETATION

I would like to conclude this chapter by pointing to a fact which embraces the major differences between the MSS discussed above. Along with the scribal errors, misunderstandings and editorial nuances, tangible variants reflect a difference in approach of understanding explaining the text. In this context it is worth to take into consideration the examples discussed above in the previous passage §D of this chapter. I would like also to mention other examples, those of significant importance:

§70(1228) վշտակցին առ ամենայն ինչ եւ ի մանկասնութիւն AB $^{-V1627}$ M1143 V255 [(the married couples) share in each other's afflictions in all respects, including raising children]

մանկասնութիւն] մանկածնութիւն/ն rel [(the married couples) share in each other's afflictions in all respects, including childbearing]

It is obvious that each school is emphasizing a certain aspect of the same beginning.

§73(1256) եւ կենդանոյն ի միջոյ մեղաւորաց փրկեցաւ A M2602 V396 J559 [while yet living among sinful men, he was saved]

փրկեցաւ] փոխեցաւ rel [while yet living among sinful men, he was transferred]

Both readings are pointing to the salvation of the righteous one but it is obvious that the second reading is also refering to Enoch's translation.

§174(2592) որպէս յառաջ ընթացեալ A and rel [as moving forward]
ընթացեալ] ընթերցեալ B1^{a} B3 C$^{-\mathrm{J480\ V255}}$ M2603 [as reading beforehand]
յառաջընթաց M1143 [forerunner ?]

§187(2726) պատկերն ի նախատիպէն A and rel [the image from the prototype]
նախատիպէն] նախաստեղծէն B1^{a} C$^{-\mathrm{M1141\ J480\ P32\ V255}}$ M1142 [from the first-created]

Considering that the time span between the original text and most of its available copies covers merely a century or two, with all its evolving variants we are fortunate that the text has not undergone major distortions and has retained its integrity.

PART II

COMMENTARY ON WISDOM OF SOLOMON

[Preface]

1. From the title we learn that this Wisdom [book belongs] to Solomon, as [do] those which precede it: Proverbs, Ecclesiastes, and Song of Songs. That proved a stumbling block for some, as Eusebius relates in his *Church History*,[324] but all did not confirm that opinion, because the doctors of the church examined the clarity of the words and the depth of their meaning. Because it exhibits congruence with the preceding writings, they did not reject Solomonic authorship. But, even if the affinity is not complete, this should not give rise to doubt because the spirit of wisdom with which he [Solomon] was strengthened, was able to embellish his wisdom in variegated forms. Indeed, those books, which remained above suspicion, are not homogeneous; for the style of Ecclesiastes varies from that of Proverbs, while Song of Songs is totally different from the latter. Likewise, this one [Wisdom] has similarities with the former books as well as differences from them. In this he [Solomon] adduces agreements with his father David's works as he [too] composed the lines of stanzas into prayers. In addition, like him [David] he records the beneficence of God towards the patriarchs[325] saying, "Joseph was sold" and "the king released him."[326] He also records the plagues of Egypt, and eloquently embellishes his discourses like David.[327] Thus, those who examine [the question] insightfully can in no way approve the exclusion of this grace of wisdom from Solomon.

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[324] Some Church Fathers refer to the Wisdom Book as "disputed Scriptures" (See Eusebius, *Church History*, p. 260). Lambronac'i refers to this same issue in his CP, "զիմաստութիւնն ոմանք կարծեօք ընկալան զառաջնոցն, թէպէտ եւ այսօր պատուի ընդ այլ սուրբ գիրս" [The authorship and canonicity of the book of] Wisdom was dubiously accepted by some of our predecessors, although today it is honored with the other holy scriptures" (See Prinz Max, *Sprüchwörter*, p. 4).

[325] See §258.

[326] Ps 105[104]:17, 20. Hebrew/NRSV numbering is cited first followed by the Armenian/Septuagint.(LXX) numbering in brackets.

[327] See Ps 105[104]:28-36.

2. Therefore, each of the blessed Fathers used his testimony in their works and adopted them as Solomon's word in their doctrines. But, if the Apostle Paul or the Evangelists did not quote it,[328] this should not be a reason to discredit it. First, because they did not feel the need to employ it in support of their admonitions. Second, they did not even use Ecclesiastes and the Song of Songs, which are respected and cited by their followers. In fact, Paul and Peter used only Proverbs,[329] and if the Scriptures are to be honored solely by their references, [then] many prophets are not directly quoted [and therefore could not be counted part of Scripture]; yet they are honored without being cited. The doctors of the church, such as Athanasius the Great,[330] Gregory the Theologian,[331] and others along with them sought testimonies from this book without reserve. Eusebius also mentions earlier leaders of the Church, who sincerely sought its testimony, viz. Irenaeus[332] and Clement[333] who were followers of the apostles, as well as others. Thus the work was honored by them, being cited under Solomon's name, and let it be honored by us, too.

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[328] This view is not valid any more. It is proved that the Wisdom of Solomon was used by the New Testament authors (See Šahē[Gasbarean], "Imastut'iwn Sołomoni" [Wisdom of Solomon], *Luys*, 28 (1905), Constantinople, V. Minasean Press: 1905, pp. 672-676. Fascimile reproduction with introduction by Karekin II Catholicos of Cilicia, Ant'ilias, Catholicosate of Cilicia Press: 1987, pp. 672b-676a. The NRSV apparatus provides ample references that the New Testament authors were familiar with Wisdom of Solomon: Rom 1:20 to Wis 13:1-9; 1:23 to Wis 11:15; 2:4 to Wis 11:23; 5:12 to Wis 2:24; 8:18 to Wis 3:5,6; 9:20 to Wis 12:12; 9:21 to Wis 15:7; 13:1 to Wis 6:3; 1 Cor. 1:21 to Wis 13:1-9; 1 Cor. 4:4 to Wis 17:11; 1 Cor 9:25 to Wis 4:2 and 5:16; 2 Cor 5:1 to Wis 9:15; Eph 4:24 to Wis 9:3; 6:11 to Wis 5:17 Col 1:15 to Wis 7:26; 4:6 to Wis 8:12; Heb 1:2 to Wis 7:22; 1:3 to Wis 7:25;26 8:1; 4:13 to Wis 1:6; Jas 1:2 to Wis:5,6; 4:18 to Wis 2:4 and 5:9-13; 2 Peter 2:5 to Wis. 10:4, 2:7 to Wis 10:6-8; Rev. 8:6,7 to Wis 11:5-12:2; 9:3 to Wis 16:9; 9:17 to Wis 11:17,18; 19:13 to Wis 18:14-18. (See *Holy Bible* with the Apocryphal/Deuterocanonical Books, New Revised Standard Version, New York, NY, American Bible Society: 1991).

[329] See Rom 3:15; Prov 1:16; Rom 12:20; Prov 25:21; Heb 12:5; Prov 3:11; 1 Pet 4:8 cf. Prov 10:12; 1 Pet 4:18 cf. Prov 11:31; 2 Pet 2:22 cf. Prov 26:11.

[330] Athanasius, "On the Paschal Festival," p. 552b. Deacon Hmayeak lists the Church Fathers, i.e., Tatian, Tertullian, Clement of Alexandria, Hippolytus, and Cyprian who have quoted from Wisdom (Hmayeak, *Luys,* pp. 578a-579a).

[331] Gregory the Theologian, "The Second Theological Oration," Or. 28, 8, in *NPNF*, vol. 7, p. 291.

[332] Irenaeus, "On Divine Scriptures," in Eusebius, *Church History,* pp. 223, 244, 260. See also Irénée de Lyon, *Contre les Hérésies*, A. Rousseau (tr.), Paris, Les Éditions Du Cerf: 1984, p. 688.

3. Therefore, without wavering we are drawn to examine this book like the preceding ones. It is worth mentioning that this book was not the only one whose authorship was questioned by some early Fathers, as Eusebius mentions, but also the Letter to the Hebrews,[334] James,[335] Second Peter[336] and Jude,[337] as well as the Revelation of John.[338] But, as to their edification for the Church, these books did not pose issues for later Fathers and were honored by being read. Thus let this book [be honored], whose taste is sweeter than honey and the honeycomb to the palate of those who examine it, as David puts it.[339]

4. *"Love righteousness, you who judge the earth, think of the Lord in goodness and seek Him with simplicity of heart"* (1:1a). The judges[340] of the earth are not only kings, princes, and high priests who judge souls: every single human being judges the earth of his body[341] as the Lord related in a parable: "There was a judge in a certain city."[342] This symbolizes free will in the flesh,[343] which judges flesh with regard to all essential necessities permitted by law

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[333] Clement of Alexandria, "The Writings of Clement," in Eusebius, *Church History,* pp. 259-260.

[334] Eusebius, *Church History*, p. 244.

[335] Eusebius, *Church History*, p. 128.

[336] Eusebius, *Church History*, pp. 133, 273.

[337] Eusebius, *Church History*, p. 128.

[338] Dionysius, "The Apocalypse of John," in Eusebius, *Church History,* p. 309.

[339] Cf. Ps 19[18]:10; Ps 119[118]:103.

[340] D. Winston asserts that 'judge' in the sense of ruler is common in the Old Testament (Amos 2:3; Micah 4:14; Ps 2:10; Wis 6:1), and adds that "it seems to be synonymous with 'prince' in the Ugaritic Baal cycle" (See D. Winston, *The Wisdom of Solomon*, p. 100).

[341] In the Armenian hymnal, the hymn of 5th Sunday of Great Lent dedicated to the Judge, the author elaborates this same idea by saying, "O, Christ, Righteous Judge, You have established the mind in us to judge the soul and the body with just judgement according to Your laws" (See *Šarakan/Šaraknocʻ* [Hymnal of the Armenian Church], Antʻilias, Catholicosate of Cilicia Press: 1997, p. 246).

[342] Lk 18:2.

and with regard to superfluous things from which the law is meant to restrain us. And while free will reproaches the flesh for pursuing the latter, it bestows approbation for practicing moderation. And there is an irreverent and upright[344] judge, as Christ witnesses, "[who] neither feared God nor was ashamed before men," referring to the weak willed ones. On the other hand, the valiant ones through fear of God rise far above the level of men's sense of shame and remain upright, like Job and Joseph, and in later times the holy martyrs who loved righteousness both in faith and in deeds. Hence he advises us not to permit the flesh to behave unjustly toward the mind by the wickedness of the senses, but rather instructs us to encourage our free will to love righteousness, and provide the body with its essential needs, while we with hope and faith seek the knowledge of invisible things and attain our longing for God and the bounties to be found there.

5. *"Think of the Lord in goodness and seek Him with simplicity of heart"* (1:1b). Thinking of God in goodness means not to doubt His essence because of His imperceptibility to our sensible eye, as did the idolaters, but rather with uprightness to believe in the Scriptures, which bear witness to God and His creation, so that His invisible essence might be comprehensible, according to Paul.[345] After being instructed in faith with good will, he [Solomon] instructs that you personally should also seek Him, and [states that He] is attainable by [pursuing] a stainless life with an undistracted

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[343] See also n. 1013. Lambronac'i uses the same parable of Lk 18:1-8 and explanation in his *Commentary on Proverbs* saying, "դարձեալ, դատաւոր իմանամք առ մեզ զինքնիշխան կամս" [Again, we understand free will as the judge in us] (See Prinz Max, *Sprichwörter*, p. 400).

[344] All the MSS read the form *ուղեղ/ուղիղ* [upright], yet the context demands the opposite sense in that it presents a contrast between the three concepts employed in this sentence and slightly further on. There we find 1) valiant *(արիք)*, 2) God fearing *(Աստուծոյ երկիւղ)* and 3) uprightness *(ուղղութիւն)*. Here the first two are well contrasted by 1) week-willed *(վատթար)*, and 2) irreverent *(անպատկառ)*. The logic of this opposition requires that the third element here must also be negative. This compares us to argue that the original reading must have been unjust *(անուղեղ/անուղիղ)*, rather than upright *(ուղեղ/ուղիղ)*. We must suppose that the negative prefix fell out in the course of copying (See also §214).

[345] Cf. Rom 1:20.

mind. And look how he exposes his thought in orderly fashion. First [he suggests that one should] believe with good will in the Scriptures which bear witness to God and after that unreasoned faith which is commonplace, seek to know Him in whom you have believed. Truly He appears to all those who seek [Him] with a pure heart,[346] when they are schooled in meditating on God, as Moses said: "Study and know that I am God."[347]

6. *"Because He is found by those who do not test Him and manifests Himself to those who do not distrust Him"* (1:2). Testing [God] means to remain doubtful of God's existence as fools think saying, if God existed either He would rise like the sun or declaim like a king. God remains imperceptible to those who attempt to know Him through the senses. He is found by those who with perfect faith study the Scriptures, which relate that God created man,[348] talked with Abraham,[349] [and] appeared to Moses.[350] After believing this through talking to God in prayer, one touches God through meditation in the mind, and reaches Him through understanding and thus one's clear mind comes to see God, and one's faith shines more magnificently with the illumination of one's reasoning faculty, as David said, "Previously I saw the Lord before me,"[351] and Christ said, "Your Father who sees in secret will reward you openly."[352]

7. *"For perverse thoughts separate [men] from God and [when His] power [is] tested, it convicts the wicked"* (1:3). Whoever is perverted by the thought that because our senses are incapable of ascending to God, one cannot believe in His existence, is separated and alienated from Him and remains apart from God. The power of God, [Solomon] says, does not rebuke such people on their own account but on account of the righteous, because they basely disbelieved God. The writings of the prophets and the apostles also reproach them, providing different testimonies of God's testing and power, and confound those who do not believe.

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[346] Cf. Mt 5:8.
[347] Cf. Ex 10:2, 16:12.
[348] See Gen 1:27, 2:7.
[349] See Gen 12:1ff, 13:14ff, 15:1ff, 17:1ff, 18:13ff.
[350] See Ex 3:2.
[351] Ps 16[15]:8.
[352] Mt 6:4.

8. *"Because wisdom will not enter a fraudulent soul, nor dwell in a body governed by sin"* (1:4). The person whose faith depends on [his] senses only and [who] doubts whatever they do not comprehend, is truly fraudulent and lacking in skill. For behold, even the Greek philosophers rationally made plausible many things which are beyond our senses,[353] such as the operation of the luminaries,[354] the measurement of the earth,[355] and the harmony of numbers.[356] If these things are rationally credible, how much more should God be, whose invisible nature is perceivable through created things:[357] the order of the seasons, and the function of the heavenly bodies. But the malevolent one, who has become an instrument of Satan, does not think on this, and the wisdom of God does not find a place in him.[358] For his body follows voluptuous sins and does not relish faith in God, in order that the terror of His punishment should not confront with his sinful course and disturb his comfort, but that he should remain dead in his sins,[359] and so without a conscience he becomes [even] more evil through his disbelief in God.

9. *"For the Holy Spirit*[360] *of wisdom*[361] *will flee from deceit and will depart from foolish thoughts and admonishes [us] to overtake*

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[353] Lambronac'i also discusses the wisdom of Greek philosophers in his *Commentary on Proverbs* (See Prinz Max, *Sprüchwörter,* p. 6).

[354] He refers to astronomy.

[355] He refers to geometry.

[356] He refers to mathematics.

[357] Cf. Rom 1:20.

[358] Cf. Wis 1:4.

[359] Cf. Eph 2:1; Col 2:13.

[360] D. Winston indicates that the LXX uses the same expression *τὸ πνεῦμα τὸ ἅγιον* at Isa 63:10 and Ps 51:13, and adds "For the association of Wisdom and Spirit, cf. Isa 11:2, where every attribute assigned to the Spirit of the Lord is connected with wisdom" (See D. Winston, *The Wisdom of Solomon,* p. 100).

[361] The Armenian text supports the Greek variant *Σοφίας* [wisdom] over against the Greek majority text *παιδείας* [discipline] (See Ch. VI, §B. p. 91).

unrighteousness" (1:5). The operation of the enlightenment of the Holy Spirit was given to man in the beginning, as it is said: "God breathed into man the breath of life,"[362] but, when he trespassed, God said: "May my spirit not abide in them for they are flesh,"[363] and God took from Moses' spirit and gave it to the seventy elders.[364] Likewise David used to pray: "Do not remove your Holy Spirit from me."[365] Now it is obvious from the Old and New Testaments that the recipients of the Spirit were enlightened with divine wisdom. My discourse cannot reveal how the Spirit operates without evidence. Just as the light of the sun, combining with our sensible eyes, allows us to see the beauty of creation, likewise the effect of the Holy Spirit enlightens our minds to the wisdom of God's ineffable Word. It is revealed experientially to those who are close [to the Holy Spirit], according to the capacity of each. This wisdom, says [Solomon] flees from deceit and foolish thoughts. He calls deceitful those who are skeptical about God. The Spirit does not find a dwelling place in them, just as light in the blind. It is not because He wants to depart [from them], but because they reject Him. He is also rejected by those whose minds attentively observe visible things but doubt the invisible. In contrast, those who are sincere in their faith in God and who meditate on practical virtues, are reproached by the Holy Spirit and rebuked by their conscience if they turn away from [doing] good works, because He instructs their minds to rejoice in God's laws. When the law of the flesh contradicts it and enslaves him to the law of sin, the poor man is rebuked and reproached.

10. *"For the spirit of wisdom loves mankind and does not exculpate the blasphemer from [the guilt of] his lips"* (1:6a). See how this coheres with the previous statement; the Spirit loves mankind and not only reproaches the wrongdoer for his unrighteous deeds, but also when he doubts that one can know God and blasphemes that there is no God, applies pressure to the inner man so that, when he declaims God's nonexistence with his tongue, the inner man exposes his lie and disrespectfully rebukes him for saying that capriciously and not genuinely. The pagans enjoyed [the impact of] this philanthropy, for even though they deviated from knowledge of the true God, nevertheless they so hungered to worship God that they erected an image to the unknown God,[366] because their hearts did not acknowledge to their lips that they were self-existent and did not accept their soul as being righteous through atheism, but [instead] they convicted themselves through their thoughts, as the apostles writes.[367]

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[362] Gen 2:7.

[363] Gen 6:3.

[364] Num 11:25.

[365] Ps 51:11[50:13].

11. *"For God is witness of their reins*[368] *and a true overseer of their hearts and hearer of their tongues"* (1:6b). Whenever the Scriptures mention the reins, they refer to the concupiscent part of the soul. Thus he calls the concupiscent part reins and the spiritual part heart and reason the tongue; for these are the components of the soul: reason, spiritedness, and concupiscence.[369] Divine supervision oversees these. When any of them steps out of line rebukes them through natural law and does not forgive them for acting wickedly in vice, but witnesses that the concupiscent part was perverted, the spirited became agitated and the rational element became intemperate. This witness to God caused the pagans to progress, as Paul states: "Gentiles who did not have the law did by nature what the law required, showing that the works of the law were written in their hearts by the testimony of their minds and convicted them by means of their thoughts."[370] Do you see how God's oversight inscribed the law in the minds of the Gentiles without education and familiarized them through nature with God's uprightness, though they lacked faith, to be wary in doing good deeds as those summoned to judgement to give an account of themselves.

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[366] See Acts 17:23.

[367] See Rom 2:15.

[368] "The kidneys or the reins, the innermost part of the frame: as the heart with which it is often joined, is figuratively used to signify the temper and disposition, so the reins by the sympathetic nervous system closely connected with the heart, signify close thought and reflection of the mind" (See W. Wilson, *Old Testament Word Studies*, [Peabody], MA, Hendrickson Publishers: p. 345b).

[369] On this issue see n. 209 for Plato's view. On the tripartite division of soul and their function see Grigor Narekac'i *Ban xratu vasn ułił hawatoy mak'ur varuc' aṙak'inut'eann* [Paraenesis on Right Faith of a Pure Conduct of Virtue], N. Alemēzean, (ed.), Ant'ilias, Catholicosate of Cilicia Press: 2002, p. 36. Yovhannēs Erznkac'i, elaborating the tripartite division of soul, says that it is very important that each of these aspects in order to be productive should be used in a well balanced manner (See E. M. Bałtasaryan, *Yovhannes Erznkac'in*, p. 211).

12. *"Because the Spirit of the Lord has filled the universe, and that which holds all things has knowledge of speech"* (1:7). Truly [He has filled] the entire universe and not only Israel, as the Apostle witnessed: "The Gentiles wrote the works of law in their hearts."[371] It is obvious that that occurred because of the illumination of the Holy Spirit. Moreover Paul mentions that they were not able to attain to the knowledge of God, stating that "It was not the good pleasure of God's wisdom for men's wisdom to come to know it, nevertheless they were directed to act by the influence of the Spirit"[372] and strove to worship God, though erroneously, as Malachi says on the part of God: "From the rising of the sun to its setting My name is glorified among the nations, and in every place incense is offered in My name and also holy sacrifice; for My name is great among the nations, says the Lord Almighty."[373] The pagans used to offer incense to their creator, directing it to their idol: He accepted it, while the one who was not creator, remained deprived. For example, as when someone enters a palace [and] through ignorance bows to someone mistaking him for the king, and the real king receives him without reproaching him for his ignorance and he is abashed before the king for extending the honor to someone unworthy, likewise the Spirit of the Lord filled the universe and taught them [the pagans] to worship God, as Malachi bears witness to their faith and Paul to their works. "He who holds everything with the power of His word,"[374] is aware of what they say in their minds and examines it, as David says, "He who examines the heart and the reins [is] God the righteous."[375]

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[370] Cf. Rom 2:14-15.
[371] Rom 2:15.
[372] Cf. 1 Cor 1:21.
[373] Mal 1:11.
[374] Heb 1:3.

13. *"Therefore he who murmurs unrighteous things cannot be hidden and justice will not pass him by without healing"* (1:8). If He is the examiner of the heart,[376] no murmur, which comes out of it is hidden, but is judged, and He rebukes him [the murmerer], as He said to Cain, "Even though you offered righteously, because you did not share in a right way, you sinned."[377] He rebuked Sarah also for doubting in her mind that she would bear a child.[378] Therefore, it is obvious that our thoughts are not hidden from God; hence we are advised to be cautious not only with regard to deeds, but thoughts as well, as David used to pray, "Establish a pure heart within me."[379] Therefore He examines our unrighteous thoughts, but heals us by judging [us] with righteousness to prevent us from leading ourselves astray. On the contrary, Satan brings this [sc. going astray] about through darkness and wounds [us] severely with evil thoughts. When we repent before the all-seeing God, He does not ignore our uprightness, but punishes the deceiver and righteously heals us from deception through repentance. This uprightness of ours was rendered more luminous through the righteousness of Christ's flesh, as He said, "The prince of this world has been condemned."[380]

14. *"For inquiry shall be made into the counsels of the ungodly and the sound of their words will come to the Lord for the censure of their iniquities"* (1:9). He demonstrates that it is not enough to keep only the body from sin: the mind also, which is the ruler of the body, requires circumspection. Moses also wrote similarly,

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[375] Ps 7:9[7:10].

[376] In the MSS the heart is in the plural genitive while the pronoun in singular. Is it possible that Lambronac'i's initial thought was mankind hence the heart was said in a plural form. Yet considering that each individual have one heart the continuation was expressed in the singular?

[377] Cf. Gen 4:6-7.

[378] See Gen 18:13-15.

[379] Ps 51:10[50:12].

[380] Jn 16:11.

"Take heed to yourself that there be no wicked thing in your heart,"[381] and Job offered sacrifices for his children's thoughts,[382] because God is spirit[383] and seeks the purity of souls in the flesh. He examines the wicked through their thoughts by His word, which pierces [the flesh] until the separation of the breath and the spirit,[384] and examines which thought is our own and which is sown by Satan. Thus our words reach God, who will call us to account for their vacuity: "By your words you will be justified or condemned."[385] Hence [Solomon] agrees with Christ, bearing witness that we are rebuked and condemned by our evil words.

15. *"For a jealous ear hears all things and the sound of murmuring shall not be hidden"* (1:10). He calls Satan [this], bursting with envy toward us, as the text indicates later, "Through the envy of the Devil death entered the world."[386] Now, this envious enemy hears our wicked words and thoughts and speaks ill of them in the presence of God. We learn this from Job in deed,[387] and from Psalms in words, "For the princes sat and slandered me."[388] Likewise: "They opened wide their mouths against me and said, 'Indeed our eyes have seen [it].' "[389] Therefore, our words cannot be hidden only from God, but also from the envious demons.

16. *"For murmuring in secret does not pass for nought and the lying mouth slays the soul"* (1:11b).[390] That which seems to be secret to us is apparent to God, who said, "For all careless words will be accountable,"[391] and even more so for liars.

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[381] Cf. Deut 15:9.
[382] See Job 1:5.
[383] Jn 4:24.
[384] Cf. Heb 4:12.
[385] Cf. Mt 12:37.
[386] Wis 2:24.
[387] See Job 1:9-11.
[388] Ps 119[118]:23.
[389] Ps 35[34]:21.
[390] The text of 11a is missing from the MSS of Lambronac'i's *Commentary on Wisdom of Solomon.*
[391] Cf. Mt 12:36.

17. *"Do not seek death by straying in your life and do not bring upon yourself destruction by the works of your hands"* (1:12). Straying is transgression of the law, which was given as an aid to our nature, as Isaiah said, "He gave the law as an aid"[392] and this straying through temporary pleasure brings us to eternal death, which is prepared for the wicked,[393] and our evil works cause our destruction in hell.

18. *"Because God did not make death and He does not delight in the perdition of the living"* (1:13). God did not introduce sin into our nature, which is the death of souls, but rather the man was deceived and came to transgress the command through the counsel of the woman, which she received from the snake and this resulted in a sentence and bodily death.[394] Thus, sin, which God did not create, became the sting of death[395] and cast away the body to the perdition of non-existence.

19. *"For He established all things in being so that they might exist and the handiworks of the world are for salvation"* (1:14a). Coming into being and not dissolution is the will of God and [the purpose of] creation, because He created the plants, the animals, the luminaries and then man the prince of the world. But the latter transgressed God's commandment, consenting to the serpent's advice, and thus corruption came upon him not from the fruit nor from his nature, but from his going astray.

20. *"There is no destructive poison in them and the dominion of Hell is not over the earth"* (1:14b). He states that the poison of death is not God's creation, because all things which God created are very good[396] and food is not sin, nor drink, nor marriage, nor anger, nor is passion: rather it is a sin to be guided by them inopportunely or inordinately. Sin is not [caused] from the materials of this world, but rather from our free will, which arms itself in opposition to the law. Hence, when were David's ninety-nine wives regarded as a sin? Still when he was attracted to one more [i.e., Bathsheba] he sinned.[397] Or when was killing regarded as a sin to Elijah?[398] But when David [killed] with envy it was abhorred.[399] Therefore, the materials of this world, which God gave us to enjoy, are not destructive poison -neither gold, nor silver, nor food, - when we use them properly and they do not permit Hell, i.e., death, to have dominion over us.[400]

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[392] Isa 8:20.
[393] Cf. Mt 25:41.
[394] See Gen 3:1-6, 19.
[395] Cf. 1 Cor 15:56.
[396] See Gen 1:4ff.

21. *"For righteousness is immortal"* (1:15). He says that to enjoy these things righteously leads man to immortality, as with Noah, Abraham, and Job, who married righteously, became abundantly wealthy, killed [those who] deserved it,[401] and were not deprived of the condition of righteousness and immortality.[402]

22. *"But the ungodly by their hands and words called death upon themselves"* (1:16a). By hands he means deeds and by words thoughts with which the ungodly are infected and find death as their lot. Thus through reason they rebel against the belief that there is a God or that there is punishment for evildoers and reward for the beneficent. Therefore, they surrender to the voluptuousness of material things, regarding them not as gifts of God to be used in measure, but as self-exiting bounties [to be indulged in] with unbound voluptuousness, as did the Sodomites and invited upon themselves that horrifying death.[403] Thus the physical lives of those who were spiritually dead were shortened.

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[397] See 2 Sam 11:2-5.
[398] See 1Kings 18:40.
[399] See 2 Sam 12:10-14.
[400] Cf. Rom 6:9.
[401] See Gen 14:14-15.
[402] In his letter addressed to the princes Nersēs Šnorhali elaborates on the same notion that they should use wealth righteously, according to God's will, as did Abraham and Job (See Nersēs Šnorhali, *Ǝndhanrakan T'ułt'k'*, p. 71).
[403] See Gen 19:24-25.

23. *"Considering him a friend, they pined away, and they made a covenant with him, because they are worthy to be his partner"* (1:16b). By friend he means following Satan's will, because consenting to his thoughts brings us to death. The ungodly regarded his [Satan's] thoughts as friends, just as Adam in Paradise,[404] and the Sodomites in their excessive voluptuousness,[405] and Pharaoh in the hardness of [his] heart,[406] and the pagans in idolatry. Their increasing familiarity with Satan led them astray from natural law to atheism and unlimited vices. They pined and slunk away from the knowledge of God and allied themselves with Satan by sorcery, magic, and idolatry,[407] and worthily share eternal torment with him, as Christ said, "Go to the eternal fire, which is prepared for Satan and his angels."[408]

24. *"For they reasoned unsoundly in themselves and said, 'Short and sorrowful is our life, and there is no remedy when a man's life comes to an end, and no one has been known to return from Hell. Because we were born by mere chance and hereafter we shall be as though we had never been"* (2:1-2a). With such thoughts, deeds, and words they call forth death and by the enjoyment of created things they become Satan's partners, because they turn their backs on the knowledge of God and plunge into the pleasures of created things, enjoying them not with thanks to the giver as God-granted gifts, but as self-existent, lacking hope in the life to come. All the pagan nations thought in this way and with these unsound thoughts plunged into the pleasures of this world.

25. *"Because the breath in our nostrils is like smoke, and reason is like a spark kindled in the beating of our hearts. When it is extinguished, the body will turn to ashes"* (2:2b-3a). It has been said that the soul exists by the union of the four elements,[409] and the harp was used as an example.[410] As, when the wood and strings are fitted together, a sound is generated, likewise it has been argued that we emit rational speech by the fitting together of the four elements, and on their dissolution the soul is also dispersed. He [Solomon] uses another example: as, when wood is kindled, it causes smoke and, when the wood is consumed, the fire is also extinguished, likewise it has been suggested that reason is from the body as fire is from wood, and, when the body dies, reason also perishes and turns to ashes like fire.

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[404] See Gen 3:6.
[405] See Gen 19:4-5.
[406] See Ex 10:27-28.
[407] Cf. Rom 1:28.
[408] Mt 25:41.
[409] The Greek philosopher Empedocles (c.490-430 B.C.) was the first to conclude that all matter is comprised of four "roots" or elements: earth, air, fire, and

26. *"And the spirit is dispersed like light air"* (2:3b). As smoke rises from the fire and as the fire is extinguished when the wood is consumed and the smoke disperses, likewise at the death of our body, which is [like] wood, reason is extinguished like fire, and the soul disperses and disappears like smoke.

27. *"Our name will be forgotten in time and no one will remember our deeds"* (2:4a). With the death of our body, he says, our names also fade away and our deeds become old by the time of subsequent generations and are forgotten.

28. *"Our life will pass away like the traces of clouds and be scattered like mist that is chased by the rays of the sun and oppressed by its heat"* (2:4b). They know only physical life, and of necessity this is what happens to it, for death annihilates it as the sun [destroys] the mist.

29. *"For our life is the passing of a shadow and there is no means of preventing man's death, because it is sealed and no one can turn it back"* (2:5). By seal he refers to the punishment of God, who said: "You were earth, and to earth you shall return."[411] This

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water. According to him these elements exist not only as physical manifestation or material substances, but also as spiritual essences (See *The Encyclopedia of Philosophy*, P. Edwards (ed.), vol. 2, New York, The Macmillan and the Free Press: pp. 496-497. See also Eznik Kołbac‘i, *Ełc ałandoc‘*, p. 13)

[410] Musical instruments are used to depict the different aspects of human life, see Gregory of Nyssa, "On the Making of Man," in *NPNF*, vol. 5, W. Moore, H. A. Wilson, Ph. Shaff, H. Wace (eds.), pp. 394b-395b.

[411] Gen 3:19.

[seal], he says, which God affixed to our nature, no one can reverse, and there are no means of preventing the death of the body.

30. *"Come now and let us enjoy the good things that exist, and enjoy ourselves fully, involved in creation as in youth"* (2:6). The law limits the enjoyment of created things in order not to forget God and the hope of life in Him by occupying ourselves with excessive voluptuousness. Those who do not have this hope do not restrain themselves from frivolous distractions, and excessive voluptuousness [and behave] with youthful exuberance even though they are old and senile.

31. *"Let us fill ourselves with various wines and aromatic ointments: and let no flower of spring pass us by. Let us crown ourselves with rosebuds before they wither. Let no one at all lack a share in our stupendous party"* (2:7-9a). In other words, let us enjoy all the various pleasures without leaving out any: getting drunk with wine, indulging in aromatic ointments, and delighting the sensuousness of our eyes with flowers.

32. *"Let us leave signs of partying, for that is our portion and lot"* (2:9b). They appropriated as their lot involvement in physical pleasure since they did not believe in life after death.

33. *"Let us oppress the poor unjustly, let us not spare the widow, nor spare the aged gray hair of the elderly"* (2:10). See where voluptuousness leads. After finishing with tenderness, it plunges into unrighteousness, as the Sodomites did,[412] as Ezekiel said to Samaria, "This is the unrighteousness of your sister Sodom: because through a surfeit of food they became merciless to the poor."[413] Now if they by nature follow voluptuousness, [and] misanthropy does not belong to [our] nature, nevertheless it is not [our] nature, which leads people to immoderation but Satan's wiles.

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[412] See Gen 19:4-5.

[413] Cf. Ezek 16:49.

34. *"Let our force be the law of justice: for weakness is dismissed as worthless"* (2:11). As those who worship God have righteousness as law, he says, let us use force, let us abuse and injure and let us not appear weak in all this, but totally without mercy or pity.

35. *"Let us lie in wait for the righteous man because he became our adversary*[414] *and stood opposed to our deeds, and reproaches us for offending the law and slanders us with the sins of our youth"* (2:12). Even though the ungodly thought this about all the righteous, as the Sodomites did about Lot, and Israel about the prophets, and the pagans about the Apostles, nevertheless this portent more probably relates to the Jews, as Isaiah says on their part, "Let us bind the just, for he is opposed to us."[415] Now Jesus opposed the evil deeds of Jews, and rebuked [them] saying, "Woe to you, Scribes and Pharisees, hypocrites! For you have neglected the weightier matters of the law, mercy and faith!"[416] And these kinds of reproaches did not bring them to correction, but hardened [them] against Him.

36. *"He professes to have the knowledge of God and he calls himself the child of God"* (2:13). As Jesus said: "I do not speak on My own account, but I do whatever the Father has commanded Me."[417] They challenged Him as to who His father was. They took up stones to pelt Him[418] because He said, "I am the Son of God,"[419] something prophetically foretold by the wise [Solomon].

37. *"He became a reproof to our thoughts. Even looking at him is intolerable for us; for his life is not like other men's, and his ways*

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[414] Clement of Alexandria quoting this verse as "Let us remove the righteous man from us, because he is troublesome" compares it to a quotation from the second book of Plato's *Republic*, "Thus he who is constituted just shall be scourged, shall be stretched on the rack, shall be bound, have his eyes put out; and at last, having suffered all evils, shall be crucified" (See Clement of Alexandria, *The Stromata,* p. 470).

[415] Isa 3:10.

[416] Cf. Mt 23:23.

[417] Jn 8: 28, 12:49.

[418] Jn 10:31.

[419] Jn 10:36.

are different" (2:14-15). This is the thinking of the scribes and priests,[420] as the evangelist says, "Because they were avaricious, they despised His words."[421] It is obvious that they could not tolerate Him, because His life was spotless and pure[422] unlike theirs. That is why they were boiling with envy and accused Him of healing the sick on the Sabbath.[423]

38. *"We were counted by him as loathsome, and he shuns our ways as an abomination"* (2:16a). Christ avoided the way of the scribes and warned others to shun them saying.[424] He ate with tax collectors[425] and taught that whatever enters the mouth does not defile a man.[426] The blind leaders of the blind were scandalized at that, about whom Jesus said: "Woe to you, blind leaders."[427]

39. *"He blesses the end of man*[428] *and boasting calls God his father"* (2:16b). As the evangelist says, "The Jews persecuted Jesus all the more because He not only broke the Sabbath, but also called God His father and equated Himself with God,"[429] and with regard to His blessing the end you hear thousands of times in the Gospel: "Whosoever wants to save his life will lose it,"[430] "Do not fear those who kill the body,"[431] and "Whosoever loves his life loses it."[432] He certainly does bless the end.

40. *"Let us see if his words be true: and let us test his end. For if the righteous man be the son of God, God will help him and deliver*

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[420] Cf. Mt. 12:2,10, 15:1-2.

[421] Cf. Lk 16:14.

[422] Cf. 1 Pet 1:19.

[423] See Mt 12:10-14.

[424] Cf. Mt 23:2-36. Through primitive error the actual quotation has been lost.

[425] See Mt 9:11.

[426] See Mt 15:11.

[427] Mt 23:16.

[428] The original Greek is *δικάιων* = the just, same in Zohrab.

[429] Jn 5:18.

[430] Mt 16:25; Mk 8:35.

[431] Mt 10:28; Lk 12:4.

[432] Jn 12:25.

him from the hand of his adversaries" (2:17-18). The Jews also scorned this; they despised His words, because they condemned to death the leader of life[433] by the betrayal of His disciple and by false witnesses. And, when they hanged Him from the wood, they repeated the same words: "If You are God's Son, come down from the cross," and, "if You trusted in God, He would save You so that we might see and believe."[434]

41. *"Let us torment him with insults and beatings, that we may take the measure of his meekness and test his absence of malice"* (2:19). Although the Jews indeed acted in this way to Christ according to their erring thoughts, nevertheless they became an instrument of the will of Satan, who had fought with Him for thirty years and was defeated and heard Him say: "Which of you will convict Me of sin?"[435] He [Satan] applied insult by means of the Jews and torture by the soldiers to take the measure of His meekness. But the other [Christ] maintained the highest degree of tolerance, enduring all the torments with forbearance, until He gave up the ghost. And when the prince of this world[436] came, he found nothing of his own, but recognized that He had died not on account of debt but because of His obedience to His Father.

42. *"Let us condemn him to a shameful death [to see] if the salvation he spoke of will come to pass"* (2:20). [This happened] because the demons as well as the Jews heard Him saying, "I am the resurrection and the life,"[437] "Do not fear those who kill the body."[438] Satan, doubting these statements, which he had not heard from any other man, led Him to a disgraceful and cursed death, and observed whether the salvation would come to pass, which He had spoken of while He was wandering in Galilee, "I will die and on the third day I will rise."[439] He assumed death, plotted by their evil will, for the salvation of the world, and He rose [from the dead], remaining free of corruption. He deprived Satan of his power and ridiculed him[440] with His sinlessness as debtor for the sins of all,[441] when with His sinless body He raised from the tomb, according to the Apostle.[442]

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[433] Cf. Heb 2:10.
[434] Cf. Mt 27:40, 42-43; Mk 15:32.
[435] Jn 8:46.
[436] Jn 14:30.
[437] Jn 11:25.
[438] Mt 10:28.
[439] Cf. Mt 16:21.

43. *"Thus they reasoned and were deceived; for their wickedness blinded them"* (2:21). Indeed Satan and the Jews were deceived in plotting Christ's death, because if Satan had thought that He would remain sinless without wavering until death and the Jews had believed in the resurrection, they would not have plotted His death on the Cross, as Paul says: "If they had understood, they would not have crucified the Lord of glory."[443] But the blindness of the disease of envy darkened their minds and because of the evil of egregious envy they were unable to grasp that He who raised others from the dead,[444] would not be subject to corruption.

44. *"And they did not know the mysteries of God nor hope for the wages of holiness, nor discern the honor for blameless souls"* (2:22). Truly the mystery of God's manifold wisdom remained incomprehensible to them, that through Christ's passion He would expiate the debts of mankind and would justify them righteously. Satan was not able to comprehend this, as Job writes, "The falcon's eye has not seen it."[445] The Jews, who became Satan's instrument, did not love the grace of purification that was to come from Christ and did not do their soul honor by well doing, but rather, despairing of their soul's salvation, they plunged their hands into the blood of the Innocent, whose innocence they themselves had witnessed.[446] There is no justification for their sin, as Christ said, "If I had not come and spoken to them, they would not have sin;"[447] "but they have seen and hated both Me and My Father."[448] Nor did they discern the honor for souls, as Jesus said: "How can you believe, for you receive glory from one another and do not seek the glory that comes from God alone?"[449]

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[440] Cf. Col 2:15.
[441] Cf. 2 Cor 5:21.
[442] Cf. Col 2:15.
[443] 1 Cor. 2:8.
[444] He is referring to the scene of the crucifixion when the chief priests and scribes challenged Jesus saying, "He saved others, He cannot save himself" (Mt 27:42).
[445] Job 28:7.
[446] See Mk 13:55; Lk 23:14-15.

45. *"For God created man for incorruption and made him in the image of His own beneficence"* (2:23). As Moses records about creation that God created man in His own image,[450] so the human substance is both incorrupt and immortal, but through creation became liable to death. He was formed according to the archetype of good, although later through deception he assumed the form of evil.

46. *"Through the devil's envy death entered the world and those who side with him experience it"* (2:24-25). The historian [Moses] does not record whether the devil envied man, but ascribes the betrayal to the serpent, removing it from the rank of beasts. Christ also confirms Moses' declaration on this in saying about the devil, "He was a murderer from the beginning."[451] Therefore, whosoever is a murderer has caused death. The envy [of Satan] is obvious from the dialogue of the serpent, because he spoke evil of God[452] and thus dragged the simple-minded ones down with him. Into this temptation, he says, fall those people who fall to Satan's lot. Do not interpret this as occurring against their will: rather it is by their own free will that they err. It was possible for other people to please God and possess immortality, like Enoch,[453] but they did not wish to.

47. *"But the souls of the righteous are in the hand of God and no death will ever approach them"* (3:1). This mystery also was hidden from the other prophets, but Christ illuminated his [Solomon's] premonition of what was to happen in [the parable] of the rich man and Lazarus. For of the corporeal ones this [mystery] was comprehensible only to Him who was the Lord of the souls, who revealed that the soul of the righteous Lazarus was carried away by the angels to rest in Abraham's bosom,[454] and thus remained outside the rich man's torment.

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[447] Jn 15:22.
[448] Jn 15:24.
[449] Jn 5:44.
[450] Gen 1:27.
[451] Jn 8:44.
[452] See Gen 3:5.
[453] See Gen 5:24.

48. *"In the eyes of the miscreant they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction"* (3:2-3a). Because the miscreant despairs of the soul's immortality, he thinks that life ends with the dissolution of the body, and, because the righteous one had a hard life on earth [the miscreant] mocks him in his death, as Paul said, "If we have hoped in Christ for this life only, we are of all men most to be pitied."[455]

49. *"But they are at peace, for though in the sight of men they were tormented, yet their hope is full of immortality. Having been disciplined a little, they will find great benevolence"* (3:3b-5a). The peace of the righteous is revealed by Lazarus' repose on his transport from the flesh, while regarding compensation for the torments and discipline Paul declares, "The sufferings of the present time are not worth comparing with the future glory that is to be revealed."[456] Christ also proclaims, "The righteous will shine like the sun in the kingdom of heaven."[457]

50. *"Because God tested them and found them worthy of Himself; like gold in the furnace He essayed them, and like a sacrificial burnt offering He accepted them"* (3:5b-6[6a]). Through physical torments God tested Job and all the saints and found them unshakeable in their hope and love toward Him, while they despised themselves and physical life on account of Him.[458] Therefore, he [Solomon] says that physical torments, like gold in the furnace purified the servants of God from the rust of sin so that, like a sacrificial burnt offering, they were found wholly pleasing to God, cleansed of every defect through the testing of torments, and they reached Him, as David says, "God, You have tested us; and essayed us as silver is essayed"[459] "We went through fire and water; yet You have brought us out into Your rest."[460]

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[454] Cf. Lk 16:22-23.

[455] 1 Cor 15:19.

[456] Rom 8:18.

[457] Mt 13:43.

51. *"In the time of their visitation they will shine forth and will run like sparks through the reeds"*[461] (3:7[6b-7]). Visitation signifies Christ's second coming, in which Christ compares the shining of the righteous with the sun, and [states that] as sparks kindle reeds, the souls' illumination enhances their bodies.

52. *"They will judge nations and have dominion over peoples, and the Lord will reign over them forever"* (3:8). The archetype son of David [Solomon] corresponds to our Lord, the true Solomon, who says: "You will sit on twelve thrones judging Israel,"[462] and "The Queen of the South will rise at the judgement with this generation and condemn them, for she came from the ends of the earth to listen to Solomon's wisdom, and behold, someone greater than Solomon is here."[463] The judgement will be as follows: believers will be a reproach to each of those who remained in unbelief in their ranks and times; thereafter "God will be all in all"[464] and those reigning with Him will remain under Christ's rule forever.

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[458] See Jn 12:24-26.

[459] Ps 66[65]:10.

[460] Ps 66[65]:12.

[461] This image of 'running like sparks through the reeds' has its parallel in pre-Christian Armenian religion. The birth of god Vahagn is described as a golden-haired boy leaping out of fire (See J. R. Russell, *Zoroastrianism in Armenia*, (Harvard Iranian Series 5), Cambridge, MA, Harvard University Press: 1987, p. 197).

[462] Cf. Lk 22:30.

[463] Cf. Lk 11:31.

[464] 1 Cor 15:28.

53. *"Those who trust in Him will understand truth and the faithful will expect Him with love"* (3:9a). Truly he [Solomon] who addressed to God these three [virtues], which he enumerates, hope, faith, and love, always knows Him through faith, awaits Him through hope, and unites with Him through the fusing of love, as Paul said: "Faith, hope, and love abide,"[465] also, "For us who are justified by faith, sufferings produce patience, and patience produces fortitude, and fortitude produces hope, and hope does not disappoint us,"[466] but it is refreshed in Christ through love.

54. *"Because grace and mercy are upon His saints, and His visitation is upon His elect"* (3:9b). While the righteous hope and await Him with love, Christ pours out His grace upon those who ask with hope, and by visiting them fortifies them with mercy and strengthens them in their piety, as the Apostle writes, "Not I, but the grace of God which is with me."[467]

55. *"But the ungodly will receive punishment as their thoughts deserve, who disregarded righteousness and rebelled against the Lord"* (3:10). He calls ungodly those who are far removed from faith and good works; by the operation of their mind they did not choose to know God and by their actions they rebelled against His laws, as did the idolaters, whose mind was debased by lack of the knowledge of God, according to Paul, so as to do those things which are unworthy and full of all unrighteousness.[468] On the Day of Judgement the wrath of God will be revealed to them, according to the Apostle, against their ungodliness and unrighteousness[469] and they will be sent to the fire of Gehenna, which is eternal.[470]

56. *"For whoever despises wisdom and instruction is miserable. Their hope is in vain, and their labor unprofitable, and their works*

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[465] 1 Cor 13:13.

[466] Cf. Rom 5:1, 3-5.

[467] 1 Cor 15:10.

[468] Cf. Rom 1:28-29.

[469] Cf. Rom 1:18.

[470] Cf. Mk 9:42.

are useless" (3:11). We can know God through the perception of the mind and not through the senses' power of vision. Therefore, whosoever despises the instructions of the Holy Scriptures, which spread the light of God's wisdom, is vain in actions and hope, because he observes only the visible, which ends in death, for first he is separated bodily from [the visible world] and then disintegrates to nothing.

57. *"Their wives are foolish, and their children wicked; their offspring are accursed"* (3:12-13a). The wife is the husband's body, and he is the head.[471] Therefore the wife follows her husband's foolishness and their offspring also imitate their parents in evil deeds and by erring from the faith, and thus they are accursed because of their evil deeds, and become subject to God's wrath, which will be revealed on the Day of Judgement against the ungodly.

58. *"For blessed is the barren who is undefiled, who has not known a sinful bed; she will have fruit during the visitation of souls"* (3:13b). Moses did not mention barrenness as a blessing in the law, but rather said, "Let there not be among you one who is barren and childless,"[472] because children are a memorial to their parents, and [thus] their names shall remain unforgotten through them. That is why men in Israel used to marry their brothers' wife [widow] and raised children on behalf of the deceased.[473] Here, he says that it is more blessed to be barren than to raise children in unbelief and train them in evil deeds, for barrenness has borne faith in God as fruit and good works instead of children. She will shine through her deeds when God visits mankind on the day of resurrection. Therefore, she will be remembered more than those who give birth physically.

59. *"And the eunuch, who has not performed iniquity with his hands, nor thought wicked things against the Lord shall be given a special gift of grace according to his faith and a desirable lot in*

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[471] Cf. Eph 5:23, 28.
[472] Cf. Deut 7:14; Ex 23:26.
[473] See Deut 25:5-6; Gen 38:8.

the temple of the Lord" (3:14). Just as Moses disdained the barren in the laws, so too did he despise the eunuch in saying, "He who is castrated[474] and mutilated shall not enter into the assembly [of the Lord]."[475] But he [Solomon] considers that physical barrenness does not alienate from God those who are spiritually enlightened, who do not think that God does not exist, but rather strive to do His laws, and they will receive from God the grace of gifts in eternal life and an inheritance in the heavenly temple,[476] as David desired saying, "How lovely is Your dwelling place, O Lord."[477] Likewise Isaiah wrote against the law [concerning the eunuch], "Let not the foreigner say, 'the Lord will refuse me', and let not the eunuch say: 'I am a dry wood.' For thus says the Lord: 'To the eunuchs who keep my observances and stand firm in my covenant, I will give an honorable place in My house and under My rampart, better than to those who had an abundance of sons and daughters, and I will give them an everlasting name, and they shall not be left in want."[478] Now, because Moses did not write anything concerning the resurrection, he indeed disdained the barren and the eunuch for extinguishing their family line, and commanded that children should be raised in memory of the deceased [husband]. But because they [the prophets] are faithful to their [belief in] eternal life, which can be inherited through good works and not through offspring, they are right to bless the one enlightened with good works, even though he is deprived of physical offspring.

60. *"For the fruit of good labors is glorious and the root of wisdom shall not fail"* (3:15). Wisdom produces faith and faith begets charity. Whoever lays an unfailing foundation of faith in God and on it practices the works of the law, whether he is a eunuch or barren, [then] this fruit [of faith] glorifies him before God and he is not despised because of childlessness, as Isaiah said: "I will give them an everlasting name so as not to die out in want but always to inherit heavenly glory."[479]

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[474] I.e., he whose testicles are crushed.

[475] Deut 23:1.

[476] In Medieval ages this understanding gave birth to have a child in heavenly Zion through good works. One of the manifestations of this approach was interpreted through patronizing manuscripts (See L Xačʻerean, *ŽE dari hayeren jeṙagreri hišatakaranner,* masn errord (1481-1500), Colophons of 15th cent. Armenian MSS, 3rd part, 1481-1500], Erevan, Armenian Academy of Sciences: 1967, p. 432.

[477] Ps 84:1[83:2].

[478] Cf. Isa 56:3-5.

61. *"As the children of adulterers shall be defective, and the offspring*[480] *of an unlawful bed shall perish"* (3:16). One of the Ten Commandments is "Do not commit adultery."[481] If anyone despises the law and bears children from an unlawful bed, the child is deemed defective. First, because the law does not permit him to inherit from his parents, as Ishmael could not [inherit] from Abraham.[482] Second, the child of an unlawful bed dies, as his [Solomon's] brother, who was born of Bathsheba before David married her lawfully. He died because she conceived him in adultery, and God did not accept David's prayer for the life of the child.[483] This is the sort of thing that happens to the children of adultery, since, as defective, they are deprived of their inheritance, and likewise it turns out that their lives are short.

62. *"Even if they live long, they shall be regarded as of no account and in the end their old age shall be without honor"* (3:17). By this he does not condemn the innocent children but the foolish will of the parents, who have raised children through adultery instead of a lawful bed. If this type of child does not die as David's [did], but rather lives on into old age like Abraham's son, nevertheless he is despised and deprived of inheriting his father's house and possessions. Instead he is regarded as of no account by the survivors. The family members adopt more outsiders into the household rather than the child of adultery.

63. *"If they die young, they will have no hope and no consolation in the day of reproof; for the end of an unrighteous generation is*

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[479] Isa 56:5.
[480] The Greek is *σπέρμα* and the Armenian is *զաւակ*.
[481] Ex 20:14.
[482] See Gen 17:20-21.
[483] See 2 Sam 12:15-18.

grievous" (3:18-19). This also he addresses to the parents, that if the child of their adultery dies, they have no hope that the child was dedicated to God with the hope of the reward of the righteous, but rather know that in the Judgement he[484] [they] will be reproached for begetting the child, and punished with adulterers, and thus their raising a family will come to a terrible end in the life to come, as Paul said, "Neither adulterers, nor fornicators shall inherit the kingdom of God."[485]

64. *"Childlessness with virtue is better; for immortality is its memory, because it is known both by God and men"* (4:1). The adulteress did not come to bed in order to bear a child, but rather because of licentious lust; that is why the law cast her out together with her involuntary offspring. The one who resists lascivious and vile lust and tramples upon voluptuousness with the fear of God, erects an undying memorial of holiness in the presence of God, and becomes celebrated like Joseph, who was known by God and glorified among men with a royal crown in Egypt.[486]

65. *"When it approaches*[487] *[men] they imitate it, when it departs, they long for it"* (4:2a). He [Solomon] praises virginity and chastity, because it is desirable for mankind, and when it rests in men they are afraid to attempt wicked deeds or speak viciously. But, when it is absent, those who are married desire and wish for chastity, because regret and sorrow are the result of sharing [an unlawful] bed, and virginity is desirable and praiseworthy to them, especially in an inappropriate relationship.

66. *"It marches forever, crowned in triumph, having won the war of unfading exploits"* (4:2b). He says that not only has chastity been praised by men, but the saints and the chaste will be crowned and will march with the heavenly king in eternity, as Christ said in the parable about the wise virgins,[488] and as John saw in Revelation, those who in this life have transcended the vice of voluptuousness are decorated with an unfading crown.[489]

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[484] It is unclear whether this is a scribal error or derives from the author.

[485] Cf. 1 Cor 6:9-10.

[486] See Gen 41:40-45.

[487] The Armenian word is *հպիլ* which literally means to touch.

[488] See Mt 25:1-12.

67. *"May the prolific brood of the ungodly be of no use, and let none of their rotten seedlings strike a deep root and let no frail foundation hold firm"* (4:3). Just as eunuchs were praised for virtue, so too having many children is no consolation for the ungodly, but as a recompense for his deeds, rather he should expect rotten seedlings. For unbelief and unjust deeds are a frail foundation, which is being readied for the fire and sinks the stability of the body at the termination of life.

68. *"For even if for a while they sprout branches, nevertheless they are unstably attached and will be shaken by the wind and uprooted through the violence of the winds"* (4:4). He calls branches the many children of the ungodly and success in life. This sort of person does not remain long, for the wind of temptations shakes him, and death uproots the hopeless from the afterlife.

69. *"The immature seedlings will be broken in pieces round him and their fruits are useless, unripe as food and useless for* anything" (4:5). The immature seedlings are the offspring of adultery, who do not possess the full honor of lawful children. They are broken and cannot be heirs of their patrimony, but are cast out as immature: and thus their fruit is useless like the untimely fruit of trees, which is useless as food. Likewise the children are not worthy of inheriting from their parents and are not an honor for their father, but only an affront, because [the child] cannot legally inherit wealth, and the father, seeing him, does not feel good,[490] but insulted, for he is unexpected fruit, and he is not the product of marriage but the result of passionate voluptuousness.

70. *"For children born of unlawful unions are witnesses to their parents' evil deeds at their investigation [before] God"* (4:6). As the Preacher himself says, everything is good at the proper time[491] and the same thing is bad outside the right context, so it is with marriage. It is both labor and pleasure. Because the law has sanctioned marriage for people to enjoy the pleasure of voluptuousness, and they increase and multiply through the marriage bond and share in each other's afflictions in all respects, including raising children. But adultery appeared in an untimely and unlawful fashion as excess, just as with food [came] gluttony and with drink [came] intoxication and with concern for one's basic needs [came] avarice. Therefore, those who are unlawful offspring from such excessive voluptuousness, when asked who their father is, how their mother conceived them or how their father planted his seed, cannot be good witnesses on their parents behalf, but rather recall the wickedness of how their father ravished their mother from her husband or parents, and "they had lascivious relations and unlawfully bore me as an aborted[492] offspring." As lawful offspring bring honor to their parents, thus these [unlawful offspring] bring offence and unforgettable memories of wickedness before investigators and examiners.

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[489] See Rev 2:10, 3:11.

[490] A hapax in Lambronac'i. "Feel good" in Armenian is *բարեյիշատակի*, literally it means feel with good memory.

71. *"But when the righteous man comes*[493] *to die, he will be at rest"* (4:7). The righteous one suffers in this life, but awaits rest after death and dies in peace. As Paul said, "We must enter that rest through much affliction."[494]

72. *"For it is not length of life that makes for honorable old age, nor is it measured by the number of years; but rather wisdom is a man's gray hair, and a spotless life is old age"* (4:8-9). Gray hair and the length of days without wisdom, he says, is not an honor, but rather an offence, that even after a lengthy life one has not come to one's senses. Whereas wisdom and upright conduct, in contrast, exalt one before God and man.

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[491] See Eccl 3:11.

[492] The author is attempting to equate illegitimate birth with spiritual death.

[493] The Greek is *φθάνῃ* and the Armenian is *հասցէ*. The Greek assumes an early death.

[494] Cf. Acts 14:22[21].

73. *"Being well-pleasing to God, he was loved and, while yet living among sinful men, he was translated"*[495] (4:10). Whoever God is pleased with He also loves, as He witnessed upon Christ in the Jordan.[496] God loves them [though they live] among sinners and translates their living souls from the tabernacle of the body[497] and brings them to Himself, as Christ said, "Where I am, there shall My servant be also."[498]

74. *"He was snatched away lest evil pervert his wisdom, or guile deceive his soul"* (4:11). He says, do not retort that the lifespan of the righteous is also shortened many times just like that of the ungodly. Both go down the same path but with different hopes; the ungodly without hope of [eternal] rest, the righteous to their rest. God cuts short the life of the unrighteous person, preventing him from [doing] evil, and by shortening the life of the righteous one, He spares him so that in this life of many temptations he should not be ensnared or deceived by the demons that betray by guile. Thus through forethought God cares for the righteous one and shortens his life so as not to attain to old age but transport him to His rest out of many snares.

75. *"For the fascination*[499] *of evil dims the good and the distraction of concupiscence perverts innocent minds"* (4:12). The wicked demons, which constantly fight to lead astray and dim the good in men, have an envious fascination with man. They sow in them the various ills of concupiscence and in leading the righteous one to meditate and choose [evil], the innocent one becomes alarmed, frightened [and unable to] struggle against the traps [laid] on the left and right side.

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[495] The author alludes to the translation of Enoch (Gen 5:23). The MSS of Lambronac'i's commentary are divided into two groups in regard of this word. Five MSS (A M2602 V396 J559) use the term "saved" while the rest use "translated." The Greek is *μετετέθη*.

[496] See Mt 3:17.

[497] "The tabernacle of the body" is of rare usage. In the New Testament the verb *ἐσκήνωσεν* = tabernacled (dwelt) is used only in Jn 1:14 referring to the incarnation of Jesus Christ. But we do not find the noun. While in I Cor 6:19 St. Paul asserts that the believer's body is the shrine/sanctuary (ναὸς) of the Holy Spirit.

[498] Jn 12:26.

[499] The original Greek word is *βασκανία* (=malign influence, witchery, sorcery, jealousy). The Biblical text emphasizes the sense of enchantment, while Lambronac'i focuses on evil-eye and jealousy.

76. *"Perfected in a short span, he has fulfilled long years"* (4:13). As with the example of the skillful builder who in one week finishes a building others take a year to complete, likewise, he says that the righteous one has accomplished the full measure of service and labor within a short time, and has [thus] pleased God.

77. *"As his soul was dear to God, therefore he was spirited from the midst of evils"* (4:14a). Paul was seized with this anguish and said, "I consider it better to depart and be with Christ"[500] and "For me to live is Christ, and to die is gain."[501] As the Lord is pleasing to them, so too are they to their Lord. Listen [to the following], "Father, I desire that where I am, they may also be with Me, so they may behold My glory, which You have given Me."[502]

78. *"Yet the peoples saw this and did not understand, nor did they think that the righteousness of God is upon His saints and visitation upon His chosen"* (4:14b-15). He says that when men see the premature or untimely death of the righteous, they do not believe that God has visited His righteous judgement upon them and removed them from affliction to [eternal] rest. They know the visible life as the only one; therefore they are choked with their doubt as to why the righteous one did not succeed in living long.

79. *"The righteous dead condemns the living ungodly, and a youth who is swiftly perfected [condemns] the hoary old age of the unrighteous"* (4:16). When the life of the righteous person is shortened and the unrighteous flourishes in old age, it is a sign of God's providence and care to believers, [trusting] in God that the righteous died in order to be saved from evil temptations and that the godless one, living in the debauchery of an evil life, despairs of God's rest. As Abraham said to the rich man, "You have received good things in your life, and Lazarus in like manner [received] sufferings,"[503] which means that you received the recompense of your good works and Lazarus [received] the repayment of his evil deeds through the wounds and great fatigue of his body. What a clear condemnation!

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[500] Phil 1:23.
[501] Phil 1:21.
[502] Jn 17:24.

80. *"For they will see the end of a wise man*[504] *and will not understand what the Lord purposed for him and to what end the Lord has kept him safe"* (4:17). When the imprudent, who look to earthly things, see believers' lives cut short, they do not comprehend that the Lord was concerned that he [the believer] should not be ensnared in this life, and transported him from [earthly] troubles to rest.

81. *"They will see and will have contempt for him, but the Lord will laugh them to scorn"* (4:18). Just as Job's friends jeered at him in his tribulations, but were themselves ridiculed and rebuked by God,[505] likewise those who look to earthly things jeer at believers when they do not succeed according to earthly wisdom, while they themselves are ridiculed by God, who has prepared suffering for them but rest for the righteous.

82. *"And after this they will be [subject to] vile destruction and an outrage among the dead forever"* (4:19a). After the death of the body, sinners who were successful on this earth will be destroyed in hell for their deceit and will be [an object of] outrage in eternal death, as He says: "Cast him into the outer darkness, where there will be weeping and gnashing of teeth."[506]

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[503] Lk 16:25.
[504] The Armenian MSS adduce the plural form *իմաստնոց* instead of the singular form *իմաստնոյ*.
[505] See Job 42:7-8.
[506] Mt 22:13.

83. *"For He will burst*[507] *them speechless, shaking them from their foundations, and they will be made an utter desert, and shall be in anguish, and their memory shall perish"* (4:19b). He is alluding to the future punishment of sinners, which will take place with righteous judgement, and they will remain speechless, unable to respond, and will suffer the pain of endless torments in perdition, overlooked in [the distribution of] bounties, without leaving any memory of goodness.

84. *"At the reckoning of their sins they will come perplexed and their lawless acts will convict them to their face"* (4:20). He is referring to the sins, which they have amassed. The angels will unnerve them and hasten them to the torments in recompense for their sins. They will be reproached not by others but by their own conscience, that they deserve the torments they are enduring for what they did, as Christ said: "Your enemy, namely your conscience, will hand you over to the judge, God; and He to the angel hangman, and you will be thrown into the prison of outer darkness."[508]

85. *"Then the righteous one will stand with great boldness in the presence of his oppressors"* (5:1a). Truly in that great and marvelous square when the thrones are set and the Ancient of Days will take his seat[509] and the Son of Man will come and all the angels with Him and will sit on the throne of His glory.[510] At that time Christ will stand with great boldness against the Jews, His torturers, who will lament when they see Him, as is recorded in the Gospel.[511] And likewise the apostles, crowned with wreaths along with the martyrs, will sit on their thrones in judgement on their persecutors.[512]

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[507] The original Greek term *ῥήξει* is the same verb as in Mt 9:17, which means burst, rend.

[508] Cf. Mt 5:25.

[509] See Dan 7:9.

[510] Cf. Mt 25:31.

[511] Cf. Mt 24:30.

[512] Cf. Mt 19:28.

86. *"And those who ridiculed his labors will be shaken with dreadful fear upon seeing him and will be confounded by his astonishing salvation. They will repent in their mind and in anguish of spirit they will groan, and say"* (5:1b-3a). Those who ridiculed the martyrs for their patient forbearance and the hermits' poverty in this earthly life are disturbed and abashed now, seeing them splendidly crowned [and] reigning with Christ, having risen like the sun – the Jews looking at Stephen whom they stoned;[513] Nero at Peter whom he crucified; Herod at John whom he beheaded.[514] They will be confounded and amazed at how splendid and exquisite was the glory which awaited [the martyrs], and which they [themselves] did not believe. They will regret [their actions] with the vain sorrow of the foolish virgins[515] and, groaning, will say, "Lord, when did we see You hungry or naked and did not serve You."[516]

87. *'This is the man whom we once held in derision and for a byword of reproach, fools that we were; his life we accounted madness, and his end without honor"* (5:3b-4). On the Day of Judgement the judges and kings, torturers of God's loved ones, will utter this. They obliged the saints to worship idols and, when they stubbornly refused, their dying [for Christ] was interpreted as an insanity, as Festus said to Paul, "You are mad, Paul. Too much learning is driving you insane!"[517] What a consternation will he not experience when he sees the one he called insane, embellished with awesome glory while he himself is abashed in front of him!

88. *"How was he reckoned among the sons of God, and how is his portion among the holy ones?"* (5:5). God's children are those who fulfill the full stature of the body of Christ, as Paul says: "Let us all attain to unity, to maturity of person, to the measure of the full stature of Christ."[518] Now, when their torturers and slanderers see [their victims] coming from East and West and sitting with Abraham and Isaac in the Kingdom, they will be abashed, benumbed, remorseful, and repentant.

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[513] See Acts 7:58.

[514] See Mt 14:10.

[515] See Mt 25:11-12.

[516] Cf. Mt 25:37-38, 44.

[517] Acts 26:24.

89. *"So we strayed from the way of truth and the light of righteousness did not illuminate us, and the sun of righteousness did not rise in our hearts. We wandered through the paths of lawlessness and destruction and went through trackless deserts, but we did not know the way of the Lord"* (5:6-7). At that time [the Day of Judgement] they will primarily acknowledge their error that they remained obstinate against those who now rebuke them. They will be remorseful with vain sorrow, for their departure from the light and the path was of their own volition and not of God, who says day by day: "Repent and be remorseful at the acceptable time and on the day of salvation,"[519] while they answer, "We do not want to know your ways," then terrible anguish and vain remorse will overcome them.

90. *"What has our arrogance profited us and what good has our boasted wealth brought us? All those things have gone by like a shadow"* (5:8-9a). All those who now boast arrogantly and turn against the law, at that time when their glory comes to an end and they have to give account, will make light of their useless wealth, which has gone.

91. *"And like the fleeting fame of a man, and like a ship that sails through the swelling surge, of whose passage not a trace is to be found, nor the track of its way among the waves; or as when a bird flies through the air, there is no trace of its passage except the light breeze whipped up by the beating of its pinions and pierced by force, and the bird flutters in the wind and by the movement of its wings soars ahead, and thereafter no sign is found of its ascent there; or as when an arrow is shot at a target, the air is parted and instantly closes up again, so that none discerns its passage"* (5:9b-

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[518] Cf. Eph 4:13.

[519] Cf. 2 Cor 6:2.

12). With these different examples he describes this shadowy, vain, and empty life. As they are short-lived and disappear, that is how those who attain to the Resurrection will consider the luxury of their physical lives, from which they have been removed, concerning which David uses the following analogy: "They are like a dream when one awakes."[520] Just as a person who awakes and retains the memory of his dream, likewise they recall the dream of the physical pleasure, stung with nostalgia for what they have been deprived of, according to the examples mentioned above.

92. *"So we too ceased to exist as soon as we came to be and could not display any sign of virtue, but were consumed in our wickedness"* (5:13). According to the above mentioned examples they say, "We who were physically alive, immediately ceased to exist, just like a boat which sails through the water, and a bird who soars through the air, and an arrow fired by one's fingertips, likewise it seems that the life we lived for seventy or eighty years has flown by, and now we are transported to the eternal realm, where our portion is woe, lamenting, and tears, and because of [our] vain occupation with that world we have been excluded from endless glory here." This wise man [Solomon], seeing now with a clear mind that future remorse, advises us to meditate on this now, in order to avoid that [remorse] later, as Paul wrote: "Let us therefore approach His throne of grace with boldness, so that we may receive mercy and find grace right at the time when we need help."[521]

93. *"For the hope of the ungodly is like dust raised by the wind, or like a frost*[522] *scattered by the storm, and light smoke dispersed by the wind, or like the memory of a guest who stayed but a day"*

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[520] Ps 72[71]:20.

[521] Heb 4:16.

[522] Zohrab edition reads *զսարդիոստայն եւ զեղեամն* [cobweb/spider's web and frost] while the Bagratuni edition as well as Zohrab footnotes are similar to the MSS *(See Girk' Astuacašunč'k' Hin ew Nor Ktakaranac'* [Holy Scriptures Old and New Testaments], [A. Bagratuni], Venice, St. Lazar's Press: 1860, p. 669).

(5:14[15][523]). So far he has presented demonstrations concerning those excluded from the glory of the life to come, while now with other examples he depicts this fleeting, shadow-like life. As dust disappears as soon as it appears, and frost [is driven away] by dew from a storm, and smoke is dispersed by the wind, likewise human beings who come [as guests] to the hostel of this life and did not grasp the hope of the life to come, fail, disappear, come to naught and, like the above examples, end up as naught.

94. *"But the righteous will live forever and their reward is from the Lord and their care is met by the Most High"* (5:15[16]). He says that in the place where the ungodly disappear and come to naught in perdition, the righteous attain everlasting life as their portion, which they enjoy and delight in like a bride and groom on their honeymoon. There they receive the reward of their labors, as Christ said: "Come, you that are blessed of My Father, who satiated my hunger through that of My needy brothers."[524] Thus with God's care they enjoy ineffable delights.

95. *"Therefore they will receive a majestic kingdom and a beautiful crown from the hand of the Lord"* (5:16a[17a]). Indeed they will be crowned with the royal insignia as Paul wrote, "There is reserved for me the crown of righteousness, which the Lord will bestow on me, and not only on me but also on all who have loved His revelation."[525] Thus they will be richly adorned as joint kings along with Christ.

96. *"For He will shelter them with His right hand and with His arm He will shield them"* (5:16b[17b]). The right hand and the arm by which the righteous are cared for in this perceptible life represent God's wonderful providential care, through which He grants rest to the saints, the co-heirs of His kingdom, as Christ commanded: "Blessed is the servant, whom the master will find awake when he arrives. Truly I say to you, he will gird himself and sit them at table and will serve them."[526] Here is the service for the righteous by His right hand and arm, as witnessed by the One who crowns them.

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[523] Verse 14 as number is omitted in MSS, and in the printed edition. Therefore the verse numbers of the Armenian version are off by one in the rest chapters of five and six.

[524] Cf. Mt 25:34-35, 40.

[525] 2 Tim 4:8.

97. *"He will take His zeal as armor and will fire all creation in seeking revenge from His enemies"* (5:17[18]). After telling of the reward of the righteous, he comes to the terrible tribunal to relate the punishment of sinners, following the order used by Christ, as He also called first the sheep at His right hand and then the goats on His left to drive them out saying, "You that are cursed, depart from Me."[527] Now, as the king buckles his iron armor to his body, and seeks revenge from transgressors, likewise he says that Christ will arm Himself with the zeal that ensures the equitable dispensation of justice, and fires creation, that is the souls that serve Him, to seek revenge from sinners, who were found to be enemies of God in evildoing, and to whom He says: "Take him to the outer darkness,"[528] and immediately His order is carried out.

98. *"He will put on righteousness as armor and wear impartial judgement as a helmet"* (5:18[19]). As nothing can tear apart the solidity of armor, likewise the merciful will of Christ at that time [on Judgement Day], hardened with righteousness, will not accept the tearful request of sinners who say: "Lord, Lord, let us in;"[529] rather He who now bears mercy and gentleness as a helmet, on that day will say impartially: "I do not know you, depart from me, you who committed iniquity,"[530] and they will turn away, weeping and gnashing their teeth.

99. *"He will take holiness as a protective shield, He will sharpen [His] stern wrath into a sword"* (5:19-20a[20-21a]). The merciful [Lord] who loves humanity will be strengthened with a shield of pure impartiality, and will not yield to the tears and lamentations of sinners, but rather He will sharpen His wrath, as Paul said: "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men."[531] And Christ said: "Whoever does not obey the Son will not see life, but the wrath of God will remain upon him."[532] Now God tempers [His] wrath, but on that day [it] will flash mercilessly with terrible and horrible effulgence over the wicked.

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[526] Mt 24:46.
[527] Mt 25:41.
[528] Mt 22:13.
[529] Mt 25:11.
[530] Cf. Mt 7:23.

100. *"The world will join Him in the fight against the wicked"* (5:20b[21b]). Because the earth does not have a place for them to run away and hide from the wrath [of the Lamb], as wrote John wrote in the [Book of] Revelation, "And there was no longer any place for them" to hide from the terrible wrath.[533]

101. *"Vigorous shafts of lightning will fly as from a well-drawn bow and will leap from the clouds to the target and from a catapult of anger teaming hailstones will be hurled"* (5:21-22a[22-23a]). The same sort of ideas is found in the king's command motivated by righteous anger: "Cut him in pieces,"[534] and "You that are accursed, depart from me."[535] This order was released from the bow of wrath like the shaft of lightning and fatally pierces sinners and expels them to wither in eternal torments as leafy foliage does under the barrage of hailstones.

102. *"The water of the sea shall rage against them, and rivers will relentlessly overwhelm them"* (5:22b[23b]). This water is not refreshing but burning, as Daniel said: "An abundant stream of fire flowed out from His presence,"[536] and David [said] "Fire will go before Him,"[537] and the Apostle Peter [comments] "Just as the first time the earth was flooded by water, likewise fire is reserved for the second time, which will overwhelm and kill the ungodly.[538]

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[531] Cf. Rom 1:18.
[532] Jn 3:36.
[533] Cf. Rev 20:11.
[534] Mt 24:51.
[535] Mt 25:41.
[536] Dan 7:10.
[537] Ps 97[96]:3.

103. *"A violent wind will be whipped up against them, and like a tempest it will bear them away"* (5:23a[24a]). As the Baptist said, "His winnowing fork is in His hand to clear His threshing floor and gather the wheat," i.e., the righteous, "into His granary."[539] But the wind of equitable justice will be whipped up against sinners and bear them away like chaff into the unquenchable fire.[540]

104. *"Lawlessness will demolish the entire earth and fraud will destroy the thrones of despots"* (5:23b[24b]). The earth will be demolished not for its demise, but for its transformation into renewal through cleansing by fire from the impurity of lawlessness.[541] The throne, which will be destroyed from the earth, is that of Satan, the despot, the forger, and deceiver who used to traverse the world, and wander under the sky[542] and was known as the prince of the world.[543] As Isaiah said, "Let there be a new heaven and new earth, which I will make to stand before me."[544] Peter, also referring to the same, said, "We wait for a new heaven and a new earth, in accordance with His tidings, where righteousness resides."[545] Therefore, it is clear that this earth will be demolished, where lawlessness has increased and corruption and curse have become its lot, as Paul says, "Creation itself will be set free from its bondage to decay [and will obtain] the freedom of the glory of the Son of God."[546]

105. *"Hear then, you kings, and understand; learn, O judges of the ends of the earth"* (6:1[2]).[547] After finishing his words concerning the end of the world, truly coming to a conclusion, he refrains from continuing in that style and changes direction, namely to offer kings and the judges advice on reform, for they are in a position to make those under their rule comply with their rectitude or aberration [from accepted standards]. Therefore by taking them on as his pupils, he reforms all their subjects.

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[538] Cf. 2 Pet 3:6-7.
[539] Mt 3:12.
[540] Cf. Mt 3:12.
[541] Cf. 2 Pet 3:7.
[542] Cf. Job 1:7.
[543] Jn 14:30.
[544] Isa 66:22.
[545] 2 Pet 3:13.
[546] Rom 8:21.
[547] Chapter 6:1 in the Armenian text is numbered as 6:2.

106. *"Give ear, you that hold sway over the multitude, and boast of throngs of nations"* (6:2[3]). He says, I wish that you, who are leaders of the multitude in the sea of this world,[548] would come and hear, for if I direct you by my advice,[549] those throngs whose obedience you boastfully presume will be educated through you.

107. *"For your dominion was given you from the Lord, and your sovereignty from the Most High"* (6:3a[4a]). God raises to power kings and princes by His inscrutable providence, as witnessed by Paul, "There is no dominion except from God, and those [authorities] that exist have been instituted by God."[550] Likewise Daniel saw that by the order of God the beasts, which represent the kings of the nations, emerged [from the sea].[551] Now, he says, your dominion is not because of your power, but because you were designated as servants of the command of God, who appointed you over others as their head.

108. *"He will make demands of your works and search out your plans"* (6:3b[4b]). Just as the king demands an inquiry into the action of a provincial governor,[552] and a master of the house [does the same] to his steward, likewise, he says, God will demand an account of your [works] to determine whether you govern the people righteously or harshly.

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[548] "The sea of this world" is an image frequently employed in Classical Armenian literature (See p. 87, §I).

[549] *խրատ* (advice) here means wisdom, teaching.

[550] Rom 13:1.

[551] Cf. Dan 7:3-8, 17.

[552] Provincial governor in Armenian is *գաւառապետ*. It is a compound word composed of two nouns *գաւառ* meaning "district" and *պետ* meaning "overseer." For a detailed discussion on this word see N. Garsoïan, *The Epic Histories*, p. 526.

109. *"Because you are the servants of His kingdom, yet you do not judge rightly nor keep His laws, nor walk according to God's will"* (6:4[5]). He says that you are not autonomous; you are servants accountable to God just as your provincial governors [are] accountable to you. Take care when you do not judge rightly because you love bribes and become accomplices of thieves. You do not protect the rights of orphans and you do not pay attention to the cases of widows. This is not the law of God, for He said: "Render true judgements," [553] and "Do not oppress the orphan and the widow,"[554] and again "A bribe blinds the eyes of those who see straight."[555] Now, watch yourselves, you who deviate from the divine will.

110. *"Fear and consternation will come upon you, for impartial judgement falls on princes, while the common people are pardoned in mercy"* (6:5-6a[6-7a]). The fear and consternation which [comes] from God both here and there [on earth and in heaven], frightens the unrighteous. Therefore, princes will be judged impartially for they enjoyed comfort here, as Christ said, "From everyone to whom much has been given, much will be required."[556] See how God impartially brought David under judgement by Nathan,[557] likewise Ahab by Elijah,[558] and Hezekiah by Isaiah,[559] who was punished because he opened the doors of his treasure house in front of the Assyrian envoys. Moses himself was also judged impartially because of the water from the rock[560] and in punishment was deprived of entering the Promised Land. But the common people find forgiveness from God many times both here and there, because they approach sin against their will in order to fulfill some basic needs, as Solomon says: "He stole to satisfy his need."[561]

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[553] Zech 7:9.
[554] Ex 22:22; Cf. Zech 7:10.
[555] Ex 23:8; Sir 20:29[31].
[556] Lk 12:48.
[557] See 2 Sam 12:1-15.
[558] See 1 Kings 21:17-20.
[559] See 2 Kings 20:12-19.
[560] See Ex 17:1-7; Num 20:10-13.
[561] Prov 6:30.

111. *"The demands on the mighty will be mighty indeed, for the Lord of all will not stand in favor of anyone nor show deference to greatness"* (6:6b-7a[7b-8a]). It is customary for man to show favor to a rich person, to honor him for his glory, and to forgive his faults, but with God there is no partiality. Instead, from whomever He entrusted power over others, He requires an account both here, as we have shown above, and in the life to come for the dominion he has exercised, as Christ said, "If that wicked servant says in his heart, 'My master delayed in coming' and begins to beat his fellow servants and maids, and eats and drinks and gets drunk, the master of that servant will come on a day when he does not expect him and cut him in pieces and place his lot with the unbelievers."[562]

112. *"Because He Himself made both small and great and He cares for all alike"* (6:7b[8b]). Those who are regarded among men as small because of poverty and as great because of wealth are all equally God's creation. He cares for the poor man through poverty here [on earth] keeping [him] for comfort there [in heaven], as [Christ] said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."[563] He also cares for the rich man by providing him with possessions, which God has given him as alms, in order to be cleansed, and on the day of just judgement he will be measured accordingly.

113. *"But over the mighty a mighty inquiry impends"* (6:8[9]). Thus Moses specified one bull from among the sacrificial offerings for the sins of the whole congregation, and one for the priest and one for the prince[564] for he is responsible for the sins of those under his reign, in leading them astray as [God] says, "I will seek his blood at your hands."[565] Is there a mightier inquiry than this, [i.e.] by being responsible for his own sins and for those of others?

114. *"To you, then, O despots are my words directed, that you may learn wisdom and not transgress"* (6:9[10]). A despot is called that person who often forces multitudes to obey not willingly, but unwillingly. To those he says that by being instructed in my advice you will learn righteousness and piety, so as not to err in evil deeds and be delivered to condemnation.

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[562] Cf. Mt 24:48-51.

[563] Mt 5:3.

[564] See Lev 4:3, 13, 22ff.

[565] Ezek 3:18, 20.

115. *"For those who have kept the holy ordinances in holiness, shall be made holy"* (6:10a[11a]). He says that piety or holiness is reserved not only for you, as is your material opulence, but for all, both poor and rich, for the mighty and for the indigent, and all who have kept the holy ordinances in holiness shall be made holy. He calls holiness the mind [that is] rational and prudent, but which also embraces anger, as well as passion. Therefore, the mind is holy for its purity and clarity and incorporeal substance by which it is also the image of God and was conceived as holy by the Good Creator in the beginning. This holy meditation of reason - which keeps away devilish, evil, and sordid thoughts and does not allow us to be disturbed by them, but rather, having been instructed in the Holy Scriptures in practical application in life, adorns speech with prudence, arms anger with valiance, and limits passion with chastity. Through cleansing passion it also purifies the crudeness of the body, and directs the senses to combine for [i.e., limit themselves to] essential needs and to abhor excess. Thus God rests in this Holy of Holies, whose image was the homonym of the altar, as [God] said, "Whither shall I rest, if not in the humble and contrite, and those who tremble at My word."[566]

116. *"And those who have learned these virtues will find a defense"* (6:10b[11b]). Those who have learned to cleanse themselves by recalling this, he says, will find a defense against the evil, treacherous words of the demons, because they come to compete against the fortified tower of holiness to destroy it with vice. But [Solomon] learned the answer, as Christ gave it to them from the Holy Scriptures.[567] [And] by his prudent answers, he forces his competitors to abandon their intentions in shame, as

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[566] Cf. Isa 66:2.

[567] See Mt 4:7, 10.

David replied, "In the Lord I take refuge; how can you say to me, 'Flee like a sparrow to the mountains'?"[568]

117. *"Therefore set your desire on my words; long for them, and you will be instructed"* (6:11[12]). He urges [them] to desire the teaching, which instructs one in holiness. As one rejects bodily food without an appetite, likewise the same is true of spiritual wisdom. If we do not desire it passionately, his advice will not find a place within us, but when we have desire, we enjoy it, as David said, "I long for Your salvation, O Lord, and Your laws were my words."[569]

118. *"Wisdom is radiant and unfading, and she is easily discerned by those who love her and is found by those who seek her"* (6:12 [13]). Wisdom is described here as the understanding of God, and is the fruit of a holy mind [which is achieved] after challenging and conquering evil thoughts. This [wisdom] is radiant and unfading, because she renders the mind celestial and detaches [it] from the murkiness of this life [and attaches it] to the yearning for unfading life. She easily reveals herself not to everyone but to those who love and seek [her], as Christ said, "Ask and it will be given you, knock and it will be opened."[570] Therefore, the Holy Spirit, which this world cannot receive or see, or know,[571] comes easily to those who seek Him with love and rests in them, as He did when Peter entered the house of Cornelius[572] and upon the eunuch when Philip baptized him.[573]

119. *"She hastens to make herself known to those who desire her"* (6:13[14]). The kind-spirited Cornelius first came to know Him [the Holy Spirit] while he was praying and was showered with mercy. Thereafter through the teaching of Peter [the Holy Spirit] came upon him and his family, to the astonishment of the Apostle, for before the water [of baptism] they received the Spirit.[574]

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[568] Ps 11[10]:2.
[569] Ps 119[118]:174.
[570] Mt 7:7.
[571] Cf. Jn 14:17.
[572] See Acts 10:44.
[573] See Acts 8:38-39.

120. *"One who rises early to seek her will not be tired, for he will find her lingering at his gate"* (6:14[15]). As God said, "I am close and not afar,"[575] "but your sins separate you from God."[576] Therefore, whoever destroys the barrier of sin[577] and rises to God with prayer, does not grow tired in seeking: for He says, 'Here I am,' and Christ said, "Abide in Me and I shall [abide] in you."[578] Therefore, He is lingering at [our] gate,[579] so that by opening the door of our mind we may receive the Spirit.

121. *"For thinking on her is perfect wisdom, and one who is vigilant on her account will soon be free from care"* (6:15[16]). Truly he says thinking of God and meditating on Him with unagitated and pure heart enlighten us to understand and see Him. If someone is alert with the eyes of the mind and is vigilant in meditating on heaven, he becomes free from visible things and by savoring the mystery of Christ[580] he becomes free of the fear of judgement[581] and the threats of torments, and reaches the point where John says, "There is no fear in love, but perfect love casts out fear."[582] David, asking the grace of this vigilance, said: "Awaken my eyes, so that I may look at the wonders of Your law."[583]

122. *"Because wisdom wanders about seeking those worthy of her, and she graciously appears to them in their paths and meets them in every ingenious thought"* (6:16[17]). Wisdom, which is the

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[574] See Acts 10:44-48.
[575] Jer 23:23.
[576] Cf. Isa 59:2.
[577] Cf. Eph 2:14.
[578] Jn 15:4.
[579] See Rev 3:20.
[580] The author refers to Jn 5:53-54 and Mt 26:26-28, and emphasizes the importance of the Holy Eucharist.
[581] Cf. Jn 5:24.
[582] 1 Jn 4:18.
[583] Ps 119[118]:18.

Holy Spirit, as Christ said,[584] wanders among men not tangibly but perceptibly. As the light of the sun disperses through the world, so also does He who is the light of the mind, as Christ promised, "He will abide in you and will be in you."[585] However, those obscured by unfaithfulness and distractions are deprived of Him. Those who are found worthy of Him in faith and follow Holy Scripture and practical virtues, while practicing the discipline of temperance and undistraction, encounter the Holy Spirit in their meditation and He sweetens their virtuous labors and union with God with ineffable joy, as you read at length in the sayings of the Egyptian Fathers who paid great attention to this.

123. *"And in every ingenious thought."* Do not interpret ingenuity as material skills, but rather the diverse ingenuities and modes of application of the virtues: one wishes to please God by abstemiousness, another by obedience, still another with silence, one more with sympathy, another with leadership, another with listening to others, some one else with virginity, another one with marriage. The ingenuities of the virtues are countless.[586] Now, he [Solomon] says that in all the ingenious ways through which men try to please God, the wisdom of the Spirit encounters them and by illuminating comforts them. All "these [virtues] are brought to success by the same Spirit and He allots to each as He wishes," as the Apostle says.[587]

124. *"For her beginning is the most sincere desire for instruction, and concern for instruction is love of wisdom"* (6:17[18]). He repeated many times the intimacy of the wisdom of the Holy Spirit and His gentle approach.[588] He does not wish to leave us here, but rather teaches us the skill by which we can become intimate with

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[584] In the New Testament there is no direct reference for this statement, however Isa 11:2, which describes the manifold graces of the Holy Spirit, refers to the spirit of wisdom and understanding. Hence, Luke 4:18 can be regarded the most probable verse, where Jesus states, "The Spirit of the Lord is upon me."

[585] Jn 14:17.

[586] The author discusses this issue of diverse ingenuities in his *Commentary on the Divine Liturgy*, p. 130.

[587] See 1 Cor 12:11.

[588] The Armenian word is *հպումն* which literally means touch.

Him. He easily appears to those who love Him and tarries at the gates of those who seek Him and encounters them on their paths. Come and learn how you can start to receive it and make it rest in you and be illuminated. It's beginning, he says, is the desire for instruction. In other words, thus you begin to touch the spirit of wisdom. You, who rid yourself of worldly distractions and vice and come for apprenticeship to become intimate with the wisdom of the [Holy] Spirit, first begin with this: practice accepting from true instructors what Scripture as well as its narrators say [to us]. Hurry enthusiastically to transform everything into action. When you persevere in this over time and abound in the practical, you who were previously unwilling to accept instructors, will know from their fruit that those who instruct are beloved; for they have taught you to loathe the transitory and to love eternal life. Thereafter you will cherish their instructions with love and you will pray willingly, you will practice chastity, have compassion for the homeless, not trespass in word, and keep these instructions with tenderness and love.

125. *"And the keeping of its laws is compassion"* (6:18a[19a). See how he raises you gradually to lovingly keep the laws, which instruct you. Through the love of law you take the path to affection for the Lawmaker and to love Christ, who directed you with His laws not to transgress in word, not to desire unclean things, not to recompense evil with evil, but to renounce all and follow Him to heaven. Through the affection for Him which bears fruit by keeping the law you will say: "For to me living is Christ and dying is gain,"[589] "What is there for me in all the heavens or what do I seek from the earth? God is my heart's only portion"[590] and out of affection for Him, with ardent desire you will say: "My soul thirsts for You, O God, when shall I come and behold Your face, O God?"[591]

126. *"Heeding her laws is assurance of incorruptibility"* (6:18b [19b]). He means that before you kept the law without reason and came to desire it without precise intention in the beginning. Over a long time when you are trained by it[592] and you consider the reason why God cared for mankind and gave the laws to Moses as a mentor,[593] and the reason Christ came in fulfillment of what was foretold in them[594] you will find no other reason than to transfer men from this corrupted life to the incorruptible and eternal [life].[595] That is why it is worthy to be attentive toward all the laws. Once you are assured through diligence in the law that from this corruptible life you are designated for the incorruptible, you will be comforted in poverty, in persecution and in death for the sake of Christ, in obedience, and in similar virtues, which encompass this [transformation].

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[589] Phil 1:21.

[590] Ps 73[72]:25-26.

[591] Ps 42:2[41:3].

127. *"And incorruptibility brings one near to God"* (6:19[20]). By establishing your mind in incorruptibility, it redirects its focus from distraction and through prayer and meditative converse approaches God and touches Him. It abounds with affection and knowledge toward Him who granted this grace of incorruptibility to our corruptible nature, and established this through Christ's bodily resurrection. Through Him we have become intimate with God and we have discovered the way to converse with Him [God the Father].

128. *"And the desire for wisdom leads to the kingdom"* (6:20[21]). Whoever eagerly comprehends and studies here [on earth] the heavenly kingdom, enters into it now in mind and hereafter in soul and body, as Christ said: "If you abide in Me, and My words abide in you, and if you love Me as I love you,[596] I go and prepare a place for you, and will come again and take you to Myself, so that where I am, there you may be also."[597] Do you see how skillfully from the beginning of his instruction he has taken the student and given him repose in the Kingdom, which is the harbor for all who journey toward it, as Paul wrote, "He has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son."[598]

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[592] Cf. Gal 3:24.

[593] Ex 20:1ff; see Heb 3:1-6.

[594] Cf. Lk 24:44, Gal 3:24-26, Heb 1:1-2.

[595] Cf. 1 Cor 15:42.

[596] Cf. Jn 15:7.

[597] Jn 14:3.

129. *"Therefore if you desire thrones and scepters of rule, O tyrants over the people, honor wisdom, so that you may reign forever"* (6:21[22]). He started his message by addressing them [the people] and expands its conclusion, directing it to kings, in an order worthy of admiration. Because we are [composed] of three [elements]: body, spirit,[599] and immortal soul, and the world is operated by three [forces]. Those who are not poor in spirit yet because of the circumstance of their body are so born - and accordingly are farmers and peasants[600] - they do not have ambition for glory, but strive to free themselves from the burden of poverty, labor, and taxes, seeking to obtain sufficient food, clothing, and shelter in which to rest, and savings in preparation for marriage. That is why they are called brutal by David, "You save humans and brute beasts alike."[601] Those who were destined for seats of power, political privilege, and opulence, are spirited and do not need to worry about physical comfort, of which they have more than enough, but for the spirit which desires to attain wealth beyond opulence and honor higher than authority and to be adorned with even more ornate garments. This desire is insatiable and not moderate like that of the body. It is impossible for the bodily to become spiritual unless one is tested by incidental experience or wisdom. Spiritual wisdom succeeds this type of spirited [wisdom]. Being instructed by Scripture, one avoids the desire for transitory glory [and enters the] spiritual [realm], which does not pass away; and turns the ornamentation of earthly garments into a mirror of perceptible brilliance. Therefore he invites to discipleship the kings who are spirited and desire glory and luster and says, "O tyrant, I know that you do not have rest, but desire to advance from the throne of one city to rule a multitude of cities and to obtain a more powerful scepter of rule than the one you hold in your hand. Know that your desire will not end in this and that it will have no rest, but come, be advised by me and approach the heavenly with understanding. Honor that thought and search out the glory, which is there [in heaven]. Seek with prayer, because by freeing yourself from transitory rule, which lasts for seventy years, you will reign forever. For there you will find glory, embellishment, and lustrous abodes," as he says later in his discourse: "From the greatness and beauty of all created things their creator appears correspondingly."[602]

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[598] Col 1:13.
[599] The Armenian is *շունչ*.
[600] Socrates compares the three elements (the rational, the spirited and the desiring) to the three classes of a city: commercial, auxiliary, and decision making (See Plato, *The Republic*, p. 137).
[601] Ps 36:6[35:7].

130. *"I will tell you what wisdom is and how it came to be and I will not hide any secrets from you, but will trace its course from the beginning of creation and make knowledge of it clear"* (6:22a [24a]). He revealed that wisdom is desirable in a variety of discourses both in Proverbs and Ecclesiastes, but we did not learn from his teaching the essence of his definition of that wisdom. Now he promises to explain, and it is audacious of us to say anything about in advance until he fulfills the promise, which he enunciated. Because he says, "I do not hide it, but trace the course from the beginning of creation and offer knowledge of it." And now let us listen patiently.

131. *"And I will not swerve from the truth; nor will I be worn down by envy and travel in its company for it does not associate with wisdom"* (6:22b-23[25]). In explaining the essence of wisdom, he says, I hasten to tell the truth about it and do not envy listeners when they are comforted. For whoever is the servant of envy and grudging does not share its [wisdom's] freedom. Thus, he [Solomon] who shares and enjoys [wisdom], offers the same to us and is free from envy.

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[602] Wis 13:5. Wis 6:21 has inspired other Fathers also in addressing lay rulers to act benevolently towards their subjects (See Nersēs Šnorhali, *Ǝndhanrakan T'ułt'k'*, pp. 68-77; Yovhannēs Erznkac'i, *Hovhannes Erznkac'i*, pp. 48-61. The following verse of Wisdom in Armenian is missing, hence it is 6:24.

132. *"The multitude of the wise is the salvation of the world and a prudent king is the stability of peoples"* (6:24[26]). I open the depth of knowledge of wisdom for this purpose; that the more wise people increase on earth the more the world will be safe from the dread of punishment, and the kings who rule their people by wisdom will reign without disquiet.

133. *"Henceforth be instructed by my words and you will profit"* (6:25[27]). He says, O kings, you and those who are under your rule, hear me, for God has rendered me wise. Because thus God said to him when he prayed in Gibeon, "I give you wisdom which no one can equal either before you or after you."[603] Now, he says, whatever I received from God in prayer, I distribute to you. Be advised, O kings, by my words, and benefit from them, O people.

134. *"I, even I, am a mortal man like everyone else, and the offspring of the first-formed one who was made of the earth, and in my mother's womb I was molded into flesh"* (7:1a). He says, "do not think that the wisdom which God gave me, elevated me from the common infirm nature, but I am physically mortal in the same way and molded in the womb." He says this so that no one should think that he [Solomon] received more grace than others, toward which we cannot strive, and give up their aspirations for wisdom.

135. *"And in my mother's womb I was molded into flesh within the period of ten months, united with blood from the seed of a man and the pleasure that came with sleep"* (7:1b-2). He says that I do not have any differences from you physically excepting the grace, which I received from God in my rational mind, with which I endow you. I was conceived from the seed of a man who desired a woman and took her to bed to sleep with. This seed nourished by the womb turns into blood and within forty days molds the senses and, being endowed with spirit, remains in the womb. He refers to this as ten months, because it is customary for Hebrews to count the months according to the moon. The period of conception is thus calculated as ten months.

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[603] Cf. 1 Kings 3:12.

136. *"And when I came into being, I began to breathe the common air"* (7:3a). He says, after I was born, I took in the air, which men breathe and [thus] continue to live.

137. *"And I fell upon the same earth subject to similar affliction"* (7:3b). Because our parents send us to the earth for affliction not for comfort, as David said: "I am a stranger and alien, like my fathers."[604]

138. *"The first sound I uttered was a cry, as all others do*" (7:3c). Indeed it is a pitiful process: we come into this world in tears, we live in it weeping, and we depart from it in tears.

139. *"I was nursed in swaddling cloths and in cares. For no king has had a different beginning of his existence"* (7:4-5). I was raised with the cares and struggles of my parents, who nourished me with milk and served me when awakening and sleeping. Likewise, all those who are decked out with a crown and boast of their armies and brag of their wealth, began their existence like me and all the poor.

140. *"There is for all one entrance into life, and one common way out"* (7:6). The entrance from the door of the womb is painful for all. With affliction and tears they come into the world and they exit it again with the pains and debility of infirmities and through falling into snares: in this way we are destined for death and with tears and affliction we leave our bodies.

141. *"Therefore I besought with prayer, and understanding was given me; I called upon [God], and the spirit of wisdom came to me"* (7:7). He says that this understanding was given to me through petitionary prayer not because I have a different nature. We hear about how he made this prayer from the Book of Kings. Upon the establishment of Solomon's reign, the king arose and went to Gibeon and performed sacrifices. The Lord appeared to him and said, "Ask for yourself anything,' and he answered, 'O

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[604] Ps 39:12[38:13].

Lord my God, I am only a little child; I do not know how to go out or come in. Give your servant therefore a heart to hear with and to judge your people righteously.' That request of Solomon pleased the Lord that he had asked this. And the Lord said, 'Because you have asked this of me, and have not asked for yourself long life or riches, or the life of your enemies, here I will act according to your word. Indeed I give you a wise and discerning heart: no one has been like you before you and no one like you shall arise after you.'" [605] This prayer, as he says, and similar gifts rendered him wise, and the spirit of wisdom was poured out upon him by God.

142. *"I preferred her to rules and thrones and I considered wealth as nothing in comparison with her. Neither did I liken her to any priceless gems, because next to her all gold is like a patch of sand and silver will be considered as clay before her. I loved her more than health and beauty"* (7:8-10a). He has God Himself as a faithful witness to this choice, who was pleased that "you asked for wisdom and not for riches or long life" - as we heard from the previous story. And the reason his request pleased God is because physical riches, gems, gold, silver, beauty, and health pass away from us as well as the perceptible light and finish with death. But wisdom leads to familiarity with God and transforms men into the state of immortality.

143. *"And I chose to have her first rather than light, because the light that comes from her is sleepless"* ((7:10b). Instead of palpable light, he says, I preferred the rays of perception, which does not fail when the eyes are heavy with sleep like palpable light, but rather remains intact in the eyes of the spirit of those who are illuminated.

144. *"Good things came to me along with her; and in its hands [was] countless wealth"* (7:11). God promised to him, as we hear from the story, that after [granting] the grace of wisdom He added: "Whatever you did not ask of me I have given you - riches and glory. No one will be or has been like you among kings during all your days." Therefore, along with wisdom, God granted wealth to him, as Christ counseled, "Seek first the kingdom of God and all these things will be given to you and will be augmented."[606]

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[605] 1Kings 3:7, 9, 11-12.

145. *"I rejoiced in them all, of whom wisdom was the leader, but I did not know that she was their source"* (7:12). Wisdom is the leader of virtues. He says, when I despised gold and gems, I preferred virtue. By living virtuously under the instruction of wisdom, I delighted in holiness, chastity, prayer, and love. The carnal follow these against their first instinct of fear of the law. With the guidance of wisdom I lived virtuously with joy and eagerness. I did not know that understanding abounds through virtues and, when I tried the virtues, I discovered that as water refreshes plants and brings forth flowers, likewise virtue begets radiant understanding.

146. *"I learned without guile and will impart without envy"* (7:13a). He says, God, who has no guile, taught me with His love, compassion, and care. Without envy I impart these virtues for the benefit and study of others.

147. *"I will not hide her wealth, for it is an inexhaustible treasure for men"* (7:13b-14a). Its abundance does not decompose like gold or silver, but rather remains inexhaustible to the recipient.

148. *"Those who have lived by her have placed their friendship in God and are commanded for the gifts that come from instruction"* (7:14b). Those who have lived with divine understanding and devoted themselves to looking to Him with intimacy, have grown close to God, as David said: "The Lord is the portion of my inheritance,"[607] and Paul said: "Neither things present, nor things to come will separate me from the love of Christ."[608] Likewise, those who tasted the knowledge of God turned their backs on visible things and became intimate with God, because the instruction of Holy Scripture and their teaching commended them to that state.

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[606] Mt 6:33.
[607] Ps 16[15]:5.
[608] Rom 8:38-39.

149. *"May God grant that I speak thoughtfully and have thoughts worthy of what I have said"* (7:15a). He promised to teach the essence of wisdom. Now, he asks, "May God grant me the grace to speak to enable me to reveal the non-material through the material word and to enclose the non-physical in tangible words and to ponder how wisdom is worthy in its narration.

150. *"For He is the leader of wisdom and the guide of the wise"* (7:15b). God is the purpose of wisdom, and the foresight of perception touches God. Through His illumination He guides those who perceive Him in accordance with their purity [of heart]," as Christ said: "No one comes to Me unless my heavenly Father draws him to Me."[609]

151. *"For both we and our words are in His hand as are all understanding and skills in crafts"* (7:16). "He carries everything with the power of His word."[610] Both our words and we are embraced by His knowledge and concern, while He directs our insight to comprehend His magnificent works, as David prayed: "Lead me in Your truth, and teach me."[611]

152. *"For it is He who gave unerring knowledge of what exists, to know the structure of the world and the activity of the elements"* (7:17). The grace of knowledge from God is unerring, perfect, and not in semblance, as was the wisdom of the Hellenes. This was given to him [Solomon] by God, because he became wiser than all those who went before him and those to come. He knew how the world was established, something, which created doubt for Job, who asked God: "On what were its joint fixed?"[612] And the nature of the mixture of the four elements, whose activity is upon all existent things.

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[609] Jn 6:44.

[610] Heb 1:3.

[611] Ps 24[23]:5.

[612] Job 38:6.

153. *"The beginning and the end and the middle of times"* (7:18a). He confessed that he knew this, but did not reveal it to us, because of the apparent weakness of the listeners. Now, he knew how God created the world, or how He will bring it to an end and the manifestation of Christ which occurred between these two eras. The same light of faith in Him was revealed to him [Solomon].

154. *"The alternation of the periods and changing of times"* (7:18b). The cycles of times were changed because of the prolonging of life. [Because] early men were long-lived but lacked understanding, while those who came later had a shortened life span but were more endowed with wisdom. He knew therefore the reasons for these changes and all the consequences they bring.

155. *"The cycles of the years and the fixed position of the stars"* (7:19). It was revealed to him the reason that Spring and Autumn intervene between Summer and Winter and unite these [opposites] in harmony. The fixed position of the stars was often examined by the Hellenes, to which they accorded power and influence over the earth. This man [Solomon] knew even more unerringly and accurately than the Hellenes. However, he did not reveal this, because the true God had witnessed to him that no one was as wise as he[613] and that striving to comprehend stars should not be more profitable than understanding the whole in order that the witness of the true God should remain beyond doubt.

156. *"The behavior of animals and the bestiality of beasts"* (7:20a). Indeed this is worthy of admiration, because he understood the natural behavior of animals - why every horse is haughty, every lamb gentle, the lion self-satisfied, the camel revengeful, the fox flattering, and the rabbit timid.[614] The natural form of behavior of each was revealed to him.

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[613] Cf. 1 Kings 3:21.

[614] For a detailed natural behavior of animals see *Grk'uk or koč'i Efimertē* [Booklet which is called Efimertē], Erevan, Apolon Press: 1992, pp. 316-317.

157. *"The power of the winds and the thoughts of human beings"* (7:20b). The blowing of the wind is more powerful than every element, something we cannot understand, according to Christ: "The wind blows where it wishes, and you hear its sound but you do not know where it comes from or where it goes,"[615] but this was revealed to him. Likewise the behavior of man is incomprehensible as Paul says: "No one knows of man except the spirit within,"[616] while it is known to God, as David says: "God tests the hearts and the reins,"[617] and He Himself rendered him wise in knowing [these things].

158. *"The varieties of plants and the properties of roots"* (7:20c). He knew why trees, grown from the same earth and nourished by the same water, have different branches, fruits, and roots; as well as the properties[618] of the roots, which men use for medicinal purposes, and are healed by them.

159. *"I knew both what is secret and what is patent"* (7:21). Secret means God's incomprehensible and perceptible wisdom, which the senses cannot attain. He strove towards it through the rays of the Holy Spirit, by which he became wise. Patent refers to those factors, which he enumerated, i.e., the natures of sense-endowed creatures, the reason for whose existence and properties was revealed to him.

160. *"For wisdom, the architect of all things, taught me"* (7:22). Here he confounds those who consider that there is some falsehood in the above-mentioned scientific assertions. Because if the architect of their creation revealed knowledge of them to him, who can state that he did not possess that knowledge, as Paul says: "If it is God who justifies, who is to condemn?"[619] If God the Creator revealed it [to him], who can retort that he did not possess that knowledge? And because He instructed him, He ordained: "I am giving you wisdom more than your predecessors and those to come."[620]

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[615] Jn 3:8.

[616] Cf. 1 Cor 2:11.

[617] Cf. Ps 7:9[10]. In Scripture bodily organs alternately signify various centers of human abilities (See n. 368).

[618] The Armenian is *զզօրութիւնս*.

[619] Rom 8:33.

161. *"There is in her a soul which is intelligent, holy, only-begotten"* (7:22). Previously, he had promised to tell us of the essence of wisdom and its influence on creatures, and then developed his discourse up to this point. Meanwhile, we have been waiting attentively to hear what he now begins to tell us. "There is in her a soul which is intelligent." Where does it exist? – in God, of course. God is perceptible to the mind and inaccessible to the senses. In certain cases the meditative intellect reaches [God] and in certain cases falls totally short: this is how we come to encounter the knowledge of God. That He exists we can know, but what He is or how He exists we cannot perceive clearly. We know Him as existent, primal, uncaused, without beginning, uncreated, and as he [Solomon] enumerates. On the other hand, He remains uncontainable and inaccessible to our understanding when one meditates on His divine aspects: from whom [He originated] and to whom [He is bound], where [He came from] and where [He is going], when [He came into existence] and until when [He will exist], from whom [He originated], to whom and in whom, in what measure, to what extent, or in what manner [He exists]? In these matters our intellect is defeated and vanquished. No matter how it desires to know, it cannot, but it becomes numb and lame like Jacob, while wrestling [with the angel], during which the power of the revealed one fought against Jacob's weakness and he [Jacob] was defeated by his inexpertise, and asked to be released.[621] Likewise every mind which strives to [explore the Divine mysteries] is defeated and falls short. The clear comprehension of these matters occurs when we acknowledge that God exists, as this wise man [Solomon] states and the Evangelist John, the Theologian, agrees with him, saying: "In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. All things came into being through Him."[622] Now, what John calls "the beginning" - the eternal essence of God, Solomon calls [His] being. And God Himself "is", as He said to Moses: "I am the one who is,"[623] (Ex 3:14), and the "beginning" is both He who is and He who subsists, because the one who "is", also subsists. Also He is the beginning of those who proceeded from Him without beginning: here the evangelist employs the term Word, while this wise man [Solomon] refers to the Spirit, because as John became the narrator of the Word, who is with God, likewise Solomon is [the narrator] of the Spirit. As John says, "In the beginning was the Word," likewise Solomon says, "The spirit is in the One who subsists. Thus he theologizes about the procession of the Spirit, as John does for the essence and divinity of the Word, for by saying in the One who subsists he refers to the Spirit in God, as Christ called Him in the phrase, "The Holy Spirit who comes from the Father."[624]

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[620] 1 King 3:12.

[621] See Gen 32:24-27.

162. *"Intelligent"* (7:22). He adds "intelligent" in order to remedy the unclarity of the word [spirit], as the term wind is synonymous with spirit because of its subtlety. Often, the wind which lacks intelligence is called "spirit," as David sings, "Praise the Lord, spirit and storm"[625] and Moses [said]: "The Spirit of God moved over the waters,"[626] which some thought to be the wind.[627] Solomon says, I called Spirit the incomprehensible essence, which proceeds from the Father's substance because of its subtlety. Do not think that it is the wind lacking intelligence. According to the simplicity of His essence He is both subtle and wind, i.e., spirit, but [is also] intelligent and rational and the director and the adorner of everything both in heaven and on earth.

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[622] Jn 1:1-2.

[623] Ex 3:14.

[624] Jn 15:26.

[625] Cf. Ps 148:7, 8.

[626] Gen 1:2.

[627] Among those who interpret this word as the wind include Ephrem the Syrian and Theodore of Mobsuesta. For further details see E. G. Mathews, *The Armenian Commentary on Genesis Attributed to Ephrem the Syrian*, p. 6-7, esp., n. 35.

163. *"Holy"* (7:22). There are spirits, which are intelligent, but their essence is not holy. With free will they can move wherever they desire, because they are the bearers of holiness, but not possessing holiness of their own. Such are angels and men, some of whom moved toward unholiness and evil. The Holy Spirit by His substance is All-Holy and above unholiness, as the seraphim proclaimed loudly, "Holy, Holy, Holy is the Lord of hosts; heaven and earth are full of His glory."[628]

164. *"Only begotten"* (7:22). When you hear of birth remove your intellect from fleshly opinions and know that our words are too feeble to express in different words the consubstantiality of the Spirit, who is from God and with God; thus he calls Him "begotten of God" because of the union of nature. But how the Word is "begotten" or the Spirit "proceeds" is beyond our knowledge,[629] but we may only know that the Spirit is from the Father, as John theologized about the Word, saying: "The Word was with God".[630] Likewise speaking of the Spirit, he said, "The Holy Spirit who proceeds from the Father,"[631] because birth and procession are the same, and accordingly the Word incarnate is called the "Only-begotten" by the Evangelist, saying, "The only-begotten Son, who is in the bosom of the Father."[632] Likewise the Spirit is called [only-begotten] by Solomon, because only He proceeds from God the Father, as Christ said: "The Spirit who comes from the Father."[633]

165. *"Abundantly distributing"* (7:22). The Apostle attributes this name to the Spirit according to His activity when he enumerated that "to one is given utterance of wisdom by the Spirit, and to another the utterance of knowledge" and, after listing the rest, he concludes, "All these are fulfilled by the same Spirit who distributes each one as He wishes."[634]

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[628] Isa 6:3.

[629] Gregory Nazianzen expending this phrase says, "Who are we to do these things, we who cannot even see what lies at our feet, or number the sand of the sea, or the drops of rain, or the days of Eternity, much less enter into the Depths of God, and supply an account of that nature which is so unspeakable and transcending (See Gregory Nazianzen, "On the Holy Spirit," in *NPNF*, Or. 31, 8, vol. 7, p. 320b).

[630] Jn 1:1.

[631] Jn 15:26.

[632] Jn 1:18.

[633] Jn 15:26.

166. *"Subtle"* (7:22). Because He is known by those to whom He distributes grace and upon whom He rests, not in His essence in the activity of grace but rather in His subtlety He remains above the reach of those who receive from Him [the grace of] prophecy, or, healing, or utterance of tongues or other graces, and with subtlety He passes through everything without resistance.[635]

167. *"Easily mobile"* (7:22). It is obvious that according to His philanthropy He is easily moved to compassion and rests in those who ask Him with faith, as David prayed, "Do not take your Holy Spirit from me,"[636] and Christ [said], "He will abide with you and will be with you."[637]

168. *"Simple"* (7:22). Because the simplicity of His essence is uncompounded, above any mixture, which would cause dissolution.

169. *"Immaculate"* (7:22). The downfall caused by scandal does not enter into His uncreated and simple essence, as happened with creatures, both angels and men.

170. *"Conspicuous"* (7:22). Conspicuous through activity, because He illuminates the angels in every class and station and through them becomes conspicuous and radiant to men by the distribution of diverse graces.[638]

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[634] 1 Cor 12:11.
[635] A hapax in Lambronac'i. "Without resistance" in Armenian is *անընդիմարգել*.
[636] Ps 51:11[50:13].
[637] Jn 14:17.
[638] See §183 n. 655.

171. *"Unfailing"* (7:22). Because He leads us unerringly and governs us above all failure and scandal, as David prayed, "Let Your good Spirit leads me to an upright land."[639]

172. *"Benevolent"* (7:22). As Christ commanded, "No one is good but God alone."[640] Because the one who is good loves to shower His goodness upon us and rectify our path, and that is why David also calls the Spirit good.

173. *"Quick, unimpeded"* He fills with His power the heavens and the earth, and quickly penetrates everything, as the Apostle says: "He penetrates as far as division of breath and spirit, of joints and marrow, and is the examiner of thoughts, intentions, and hearts."[641] See the effectiveness of the quickness and unimpededness witnessed by the Apostle, who says: "There is no creature invisible to Him, but all things are manifest before Him."[642] Therefore it is obvious that there is no obstacle either in heaven or earth that can obstruct His quick course through everything.

174. *"Beneficent, loving mankind"* (7:23). Beneficent toward the angels, by illuminating them to gain knowledge of the incomprehensible divine depth. He sends down the same illumination to mankind, as he mentions in the continuation of this discourse that He makes [people] friends of God and prophets.[643] For this reason, since He is God, He Himself is also called lover of mankind.

175. *"Steadfast, cautious, carefree"* (7:23). These names indicate the activities of the Holy Spirit upon us, because He restores us in our shaken state caused by perturbation by His coming to us, as He did to the ranks of the holy apostles. Because they, rendered steadfast by Him, were fortified against all affliction and were victorious. The same [Spirit] teaches us to be cautious and to prevail against all vice, while those who are not cautious He strikes with his power, as the Apostle writes: "Let evil talk cease from your mouths"[644] and "Do not grieve the Holy Spirit of God, with which you were sealed on the day of your redemption."[645] Do you see how He counsels us to caution while, grieved by vain words, He intimidates the one who errs internally in their mind and [thus] surrounds him with caution?

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[639] Ps 143[142]:10.
[640] Mk 10:18.
[641] Heb 4:12.
[642] Heb 4:13.
[643] See §189, nn. 664-667.

176. *"Carefree"* (7:23). Whoever is cautious pursues this [caution] to be carefree from all kinds of fear,[646] twinges of conscience, and punishment at the [last] Judgement. The Church received from Him the grace of remaining carefree, as the Apostle says: "You did not receive a spirit of servitude again [to fall back into] fear, but you have received the spirit of adoption, thus we cry, Abba! Father! The same Spirit witnesses to our spirit, that we are children of God,"[647] and accordingly like the Apostle [Solomon] witnesses that, if we are the children of God, therefore He has made us carefree from every fear of servitude.

177. *"Almighty"* (7:23). In the power of men and angels there are certain things, which are possible and others, which are not. But because this [Holy Spirit] is God, He is all-powerful in everything, because whatever He wishes He is able [to do], and whatever He is able [to do] He wishes.

178. *"All-seeing"* (7:23). Distance does not obstruct Him, but He watches those who are above and those below, as David says: "He looked down from heaven, from His holiness, the Lord looked at the earth from heaven."[648]

179. *"All-sufficient for all things"* (7:23). Our miserable nature is inadequate for everything, but becomes weak and loathe, as Israel, being inadequate, for God said: "Let Moses speak to us and not God."[649] But God is all-sufficient and sustains creatures with His power and remedies them with His care, and He rescued man from destruction by the sufficiency of His multifaceted wisdom.

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[644] Cf. Col 3:8.

[645] Eph 4:30.

[646] Lambronac'i discusses the same issue in his *Commentary on Proverbs* (See Prinz Max, *Sprüchwörter,* p. 77).

[647] Rom 8:15-16.

[648] Ps 102:19[101:20].

180. *"[All] intelligent, pure, subtle"* (7:23). With these [attributes] he depicts the angels who become wise and are illuminated by the Holy Spirit. His sufficiency, he says, does not first extend grace to mankind, but descends upon the angels, who are mind and are called "intelligent." Obviously they are rational and pure as they are alien to the passions of our miserable flesh, being fixed or slow to turn to evil.

181. *"Subtle"* (7:23). The angels can reach all places in the service of God without impediment as the Singer [of Psalms] says about them, "Bless the Lord, O you His angels, you mighty ones who do His word and hear the voice of His message."[650] Now, the all-sufficient Spirit of God brightens and makes wise the subtle nature of their intelligence and holiness. As Gabriel, who was in His service, said to Mary, "The Holy Spirit will come upon you,"[651] showing that the very person of the Spirit was sent as His forerunner, the holy, incorporeal and subtle herald. And again in the vision of Ezekiel he says that, "There was a living spirit in the wheels."[652] He also heard that the sufficiency of the Spirit said to the man clothed in linen, "Go through the city of Jerusalem, and put a mark on the foreheads of those who sigh."[653] Do you see how they are illuminated by the sufficiency of the Spirit?

182. *"For wisdom is more mobile than any motion"* (7:24a). By motion you have to understand vision and knowledge. As our sense-endowed eye moves more quickly in vision than the rest of our senses in their movements, likewise the wisdom of God, the

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[649] Ex 20:19.

[650] Ps 103[102]:20.

[651] Lk 1:35.

[652] Ezek 1:20.

[653] Ezek 9:3-4.

Holy Spirit, is quicker than the movement of angels and more penetrating in vision and knowledge. The Holy Spirit enlightens their movements by emanating from God upon the angels and through them upon our weakness as well.

183. *"She nourishes and penetrates all because of her purity"* (7:24b). Here he expressed what he previously said, because with His movement He nourishes the movement of angels. As bread nourishes the body, likewise the words of God nourish the spirit, as Christ said.[654] Therefore the Spirit of God feeds and nourishes those spirits created by Him, [i.e.] the angels with the word and speech, which God pours out upon them, and with His sublime and marvelous purity. He is stamped upon their subtle essence, and enlightens them to know the mysteries of God, at which they become glad and rejoice. He brings down the same upper class to the level of the lowest one, as Dionysius the Great theologizes.[655]

184. *"For she is the splendor of God's power and a true emanation of the glory of the Almighty"* (7:25a). As the person of the Word is from God and with God, according to John's theology,[656] similarly Paul calls him "the radiance of God's glory and the imprint of His essence" in the letter to the Hebrews.[657] Likewise this man [Solomon] confesses the Holy Spirit to be a sharer in the divine nature and glory, God from God and with God, calling Him splendor, employing the same term as of the Word. As the splendor of a ray of light is emitted from the sun, likewise this [Holy Spirit] emanates from the eternal existence of God, according to Christ [who said]: "The Holy Spirit who comes from the Father."[658] He [Holy Spirit] emanates from Him [the Father] and illuminates the heavenly and earthly beings, as the emanation of rays [illuminates] sentient creatures. See how the persons of the

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[654] Cf. Mt 4:4.

[655] Dionysius the Areopagite, *The Armenian Version of the Works attributed to Dionysius the Areopagite,* R. W. Thomson (tr.), (CSCO 489, Scriptores Armeniaci 18), Louvain, Peeters: 1987, pp. 28-29.

[656] See Jn 1:1.

[657] Cf. Heb 1:3.

[658] Jn 15:26.

Trinity and of one Godhead are theologized as equal, and the weak-minded heretics[659] are abashed and confounded, who said: "that the Son is inferior to the Father and the Spirit [is inferior] to the Son." The definition of the name, which the Apostle, attributed to the Word, calling Him "the radiance of God's glory,"[660] is also used by the wise man [Solomon] concerning the Spirit, calling [Him] the emanation of the glory of the Almighty. Thus, we believe that the Word, who is God, and the Spirit, who is God, are equal in divine consubstantiality.

185. *"Therefore nothing defiled intermingles with her"* (7:25b). Defilement entered God's good creatures through the rebellious and unbridled angels, who were called Satan. He [Solomon] says that their dark activity does not intermingle with the brilliance of the Holy Spirit, but rather the darkness yields to and is driven away by the light.

186. *"For she is the beam of eternal light and a spotless mirror of God's inspiration"* (7:26a). From the perpetual light of God the reflection of the Spirit shines upon creatures and makes us contemplators of divine inspiration, because He inspires one with prophecy, another with theology, another with healing and other [graces] beyond number.[661] But why does he add "unblemished mirror?" Because there are also those who are blemished, in other words the diabolic forces who take on the form of the unblemished ones and lead us to stumble, as with Eve. [The serpent] told her that tasting the fruit would cause [her] divinization, but instead it caused death.[662] He says that this [the Spirit] is not thus but the inspiration and knowledge derived from Him are unblemished, right, and true, because He is divine.

187. *"And the image of His abundance"* (7:26b). He [Solomon] said [that the Spirit] is not only God's light and reflection but also

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[659] The author is referring to Arius in regard to the Son, and Macedonius in regard to the Holy Spirit.

[660] Heb 1:3.

[661] See 1 Cor 12:8-11.

[662] See Gen 3:2-5.

His image in order to demonstrate that He who shares God's nature and substance is also the image of His person. The image from a prototype confirms the person according to the image and consubstantiality according to the emanation, as the Apostle said of the person of the Son: "He is the image of the invisible God."[663]

188. *"She is one and omnipotent, while remaining in herself, she renews all things"* (7:27a). He is one according to divinity, because there is only one divinity and [one] nature of the holy and adorable Trinity, as there is one ray and [one] source. He sustains and provides for all with His power, as he says, while remaining in Himself and renewing all things. He does not evaporate like the nature of water together with those whom He feeds and nourishes, but [is] rather like the sun whose rays remain within itself while nourishing all creatures. In the same way the Holy Spirit is with Him [Father] and renews and adorns all souls and warms them with the love of God as the sun sustains that which is material.

189. *"In every generation she passes into holy souls and makes them friends of God and prophets"* (7:27b). As the light of the sun one month nourishes one fruit and the following month another kind, and remains unchanged, likewise, he says the Holy Spirit in every generation and century passes into all souls. He strengthened Abraham to believe in God, and he was called the friend of God among the people of his time.[664] With the progress of time He passed into Moses,[665] David,[666] and Samuel[667] and rendered them prophets. Hereafter, during the time of Christ, He strengthened the apostles and thousands upon thousands under their guidance in various graces, and continues to direct [them], as the Lord said: "He will abide with you and will be with you forever."[668]

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[663] Col 1:15.
[664] Cf. Gen 15:6; Jas 2:23.
[665] See Ex 3:12.
[666] See 1 Sam 16:13.
[667] See I Sam 3:19.
[668] Jn 14:17.

190. *"For God loves no one but the one who dwells with wisdom"* (7:28). He has concluded the theology of [the Holy] Spirit's essence and activity. Hereafter he tells of those who were strengthened by Him and that the beloved of God are those who embrace the insight of the Spirit. Through Him they unite with God as when we first experience the sun through its rays and then by its light [we see] the other creatures of nature.

191. *"She is more beautiful than the sun, and excels every constellation of the stars"* (7:29a). Because she is creator of their beauty, and how can the beauty of all creatures equal that of the creator? He states this in order for wisdom to become more desirable to us by comparison with this proof.

192. *"Compared with the light she is found to be superior; for it is succeeded by night, but evil does not prevail against wisdom"* (7:29b-30). Even though we always yearn for the brightness of the light of sense, we cannot prevail because night intervenes. While the vision of the rays of the Holy Spirit dazzles those who receive it and remains unfading within them so that temptation of the snares of the evil one are not able to alienate them from it through despondency, as adultery and murder [could not alienate] David, who prayed instead, "Wash me and I shall be clean," "Fix in me a clean heart, O God, and renew a right spirit," and "Restore to me the joy of salvation and establish in me a spirit of governance."[669]

193. *"She reaches from one end [of the earth] to the other with beneficial healing and sustains all with sweetness"* (8:1). He prophesies to the ungrateful [Jews] that He is active not only in Palestine, raising up prophets within the tribe of Israel, but reaches the ends of the earth with Christ's gift and sustains men's souls with the sweetness of the sacrament of Christ's Body and Blood, as parallel with the teachings of the apostles. Accordingly Paul says, "There is no difference between Jew and Gentile,"[670] because the Apostle became the herald of His operation in Corinth, Galatia,

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[669] Ps 51:7[50:9], 51:10[50:12], 51:12[50:14].

[670] Gal 3:27; cf. Rom 10:12.

Ephesus, and in Rome in saying to the Galatians, "Did you receive the Spirit by doing the works of the law or by believing what you heard?"[671]

194. *"I loved her and examined her from my youth; I desired to take her for my bride"* (8:2a). He [Solomon] was a fine sprout from the fine root of David. He received the witness of God upon him, because it is written that when Bathsheba bore him to David "He named him Solomon. The Lord loved him, and sent a message by the prophet Nathan; so he named him Jedidiah, because of the Lord."[672] Now, as he was loved by the Lord at his birth and was honored by being named [by Him], it is not surprising then that since his youth he sought to take wisdom as his bride and marry her with the chaste desire of his soul.

195. *"And became enamored of her beauty"* (8:2b). She has a beauty to which no creature of sense can be compared. It can be known only by those who have seen it and cannot be comprehended by those who have not experienced it as light by those blind by birth through a verbal description.[673]

196. *"She glorifies nobility, for she dwells*[674] *with God, and the Lord of all loved her"* (8:3). Whoever is noble, through natural goodness of conduct and independent labor comes into communion with the Holy Spirit and glorifies Him here as also in the hereafter. Here he receives from Him the grace of understanding to know the greatness of God's glory, as Paul prayed for the Ephesians.[675] His life comes into communion with God and he becomes His beloved, as Jesus ordained: "Abide in me and I will abide in you,"[676] and "Love one another as I have loved you."[677] All this occurs through union with the Spirit and through His consolation, which Christ brought to earth by beseeching the Father.[678]

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[671] Gal 3:2.

[672] 2 Sam 12:24-25.

[673] Cf. 1 Cor 2:9.

[674] The Greek is συμβίωσιν and the Armenian version is *կենաց հաղորդութիւն,* which denotes an internal and closer relationship.

[675] See Eph 1:5-14, 3:14-20.

[676] Jn 15:4.

[677] Jn 13:34,15:12.

197. *"For she is the confidant of God's wisdom and is enamored of His beauty"*[679] (8:4). He says that when a man through nobility of behavior becomes receptive to the Spirit and beloved of God, this increases in him so that he becomes the confidant[680] of God's wisdom, as Paul said about himself: "We are the chiliarch[681] of God's counsel,"[682] while David [said]: "You held my right hand and guided me in Your counsel."[683] Now he who becomes the confidant of God's wisdom burns with desire for the splendor of His beauty, as David also said: "My heart and flesh has fainted, God is the portion of my heart, what else do I have in heaven and on earth."[684] Likewise Paul exclaimed, "Neither things present, nor things to come will be able to separate me from the beauty of Christ's love."[685] We experience the same when "we come to know the length and breadth of Christ's love,"[686] because "we are filled with the fullness of God"[687] and we become desirous of His beauty, forgetting the visible realm.

198. *"If wealth is desirable in the possessions of life, what is wealthier than wisdom, which makes everything?"* (8:5). With a true example he convinces us of the desire for God's beauty, because if men desire to become wealthy in the status of king and to be surfeited with possessions, something transitory which ends in death, and undertake great effort on that account, what greater wealth is there than approaching God's wisdom through the inspiration of the Holy Spirit and to hope to gain from Him the glory promised to His beloved ones who then will shine like the sun when they reign![688]

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[678] See Jn 14:16.

[679] The Greek is *τῶν ἔργων* which means works. Probably the scribe has followed 8:2b "And became enamored of her beauty."

[680] In secret religions (i.e., Gnosticism) only the "ordained ones" can receive the revelation of God. Thus the Holy Spirit privileges us to become the *mustis* = confidant of God's wisdom.

[681] As Garsoïan has pointed out, despite its military etymology and Iranian derivation, this term has a purely civilian function in an Armenian milieu. It is used to translate the Greek terms *ἐπιτροπὸς* or *οἰκονόμος*, meaning "administrator, guardian, manager" (See N. Garsoïan, *The Epic Histories*, p. 531).

[682] Cf. 1 Cor 4:1.

[683] Ps 73[72]:23b-24a.

[684] Ps 73[72]:26, 25.

[685] Rom 8:38-39.

[686] Eph 3:18.

[687] Eph 3:19.

199. *"If understanding creates something, who more than she is architect among created things?"* (8:6). It happened that some men despised material wealth and followed secular wisdom as the Greek philosophers did. Now, he says 'who is more skillful in revealing wisdom and knowledge of created things than the Spirit, their creator?'

200. *"If anyone loves righteousness, her labors are virtues"* (8:7). This concept is also subtler than worldly wisdom which [in its own turn] was subtler than wealth. There have been among men some who were lovers of righteousness, like Job, Cornelius, and others who wished to be just outside the strictures of the law. Now, he says that when righteous ones approach [God's] wisdom, they learn from it the labor of all virtues, since virtue is the union of all good works.

201. *"For she teaches knowledge and understanding as well as righteousness and fortitude"* (8:7b). He does not say that those who unite with the Holy Spirit behave irrationally like animals, but He gives them the knowledge of God's laws and understanding of His will. For God's sake He teaches them to be righteous in mind and to show fortitude in the labor of bodily asceticism in hope of the promised recompense.

202. *"Nothing in life is more necessary for men than this"* (8:7c). The permanent is useful and the transitory is useless. Now all the pleasures of our life will end with death, but righteousness for God's sake and fortitude to keep His laws accompany us and bring us boldly into His presence, as Paul said, "Every one will inherit whatever he did through his flesh whether good or evil."[689]

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[688] Cf. Mt 13:43.

203. *"And if anyone longs to gain vast erudition, she knows how to contemplate both the old, and the things to come"* (8:8a). As he himself and all the prophets were strengthened by the Holy Spirit and contemplated. With regard to the old, Moses recorded the creation of the world: as regards things to come, all the prophets wrote of Christ, while some wrote about the end of time and myriads of other subjects.

204. *"She understands idioms of speech and the interpretation of proverbs"* (8:8b). Thus the doctors of the Church, strengthened by the Holy Spirit, became interpreters of the Old and New Testaments and of the proverbial writings included in them.

205. *"She has foreknowledge of signs and wonders and of the outcomes of seasons and times"* (8:8c). Indeed with the Holy Spirit men became wise in the knowledge of signs and wonders, as it is written, "I will fill Bezalel, son of Uri with the spirit of wisdom to execute the works of the tent."[690] While through Him the signs of time were learned by the Hebrews, as well as by the Hellenes, as Paul says, "The knowledge of God is plain in them, because God has shown it to them."[691]

206. *"Therefore I determined to take her as my life companion, knowing that she is my counselor for good things and comforter in cares[692] and affliction"* (8:9). With free will he chose and desired to familiarize himself with the wisdom of the Holy Spirit, for which he prayed to God[693] and He [Holy Spirit] is a counselor in good things to all those who take refuge in Him, as the Apostle writes, "I pray, may [God] give you the spirit of wisdom and understanding, so that you may know what is the hope to which He has called you,"[694] and also "The fruit of the Spirit is love, joy, peace, sweetness, faith, meekness, self-control."[695] Thus He comforts us in the sins of cares and the affliction of satanic perils, as Christ called Him the Comforter, "The Comforter, the Holy Spirit, will teach you." [696]

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[689] Cf 2 Cor 5:10; Gal 6:8.

[690] Ex 31:2-3.

[691] Rom 1:19.

[692] The Armenian word is *հոգւոյ* the genitive and dative form of *հոգի* (spirit). The original Greek word is *φροντίδων* which means care, concern. The Armenian equivalent word is *հոգ*, which is very close to the genitive and dative form of *հոգի* - *հոգւոյ* (spirit), hence giving rise to the confusion.

[693] 1 Kings 3:9.

207. *"Because of her I shall have glory among the multitudes and honor in the presence of the elders"* (8:10a). Those who were strengthened by wisdom were glorified; Joseph in Egypt[697] and Daniel in Babylon. While they were despised, the kings recognized them as having grown in the wisdom of God and honored them to the extent that Nebuchadnezzar offered incense and gifts to Daniel,[698] which indicates that he had more of the Spirit of God.

208. *"Though I am young I shall be found keen in judgement and in the sight of the mighty I shall be admired"* (8:10b-11). Indeed he became keen and quick to judge after receiving the grace of wisdom, as it was revealed in the judgement of the prostitutes;[699] likewise the elders, whom the mighty admired, as we have said, for the grace of wisdom, admired Daniel.[700]

209. *"When I am silent they will listen for me, and when I speak they will give heed and look at me; and if I speak at greater length they will be dumbfounded"* (8:12). This is the awe of the wise man [Solomon], that with his silence he fills those beside him with respect. His utterance charms with the piquancy of his words, and if he frightens [them] to such an extent by the severity of his admonition, they become dumbfounded and cannot answer him. Thus Job grieved silently over his wounds for seven days and alarmed his friends.[701] Christ did the same before Pilate.[702] Although His teaching was gentle, when He rebuked people they could not answer Him even with a single word, as the Evangelist says, "The Pharisees heard that he had silenced the Sadducees."[703] In the dispensation of salvation as our right, Our Lord also received the Spirit in His flesh[704] and with the power of the Spirit turned to signs and teaching.

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[694] Eph 1:17-18.
[695] Gal 5:22-23.
[696] Jn 14:26.
[697] See Gen 41:39-45.
[698] See Dan 2:46.
[699] See 1 Kings 3:16-28.
[700] See Dan [LXX 13:1-64].

210. *"Because of her I shall have immortality, and leave an everlasting memorial to those who come after me"* (8:13). The wise man falls heir to immortality in hope and not with the flesh of sense, for he then mentions of death, that after death "I leave a memorial to those who come afterwards." Similarly the prophets and apostles left their discourses that they had spoken by the Holy Spirit as an everlasting memorial for those who would subsequently be illuminated by them until the end of this age, as David says: "The righteous will be a memorial forever."[705]

211. *"I shall sustain peoples, and nations will be obedient to me"* (8:14). Without wisdom they could not educate the peoples, even if they were kings anointed by God, as were Saul[706] and others. But he [Solomon] and his father, who were filled with wisdom, were able to sustain Israel, which they possessed, and occupied whatever they did not possess, as David said: "A people whom I did not possess served me and with their ears they heard me."[707]

212. *"Dread tyrants will quake before me when they hear"* (8:15a). He reigned in the small and narrow region of Palestine and according to history made those far off quake, and the Queen of the South, hearing of his reputation, came from the ends of the earth to listen to his wisdom,[708] as Jesus ordained.[709]

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[701] He refers to Job's three friends, Eliphaz, Bildad and Zaphar, who visited Job to comfort him (Job 2:12-13).

[702] See Mt 27:14.

[703] Mt 22:34.

[704] Lk 4:14.

[705] Ps 112[111]:6.

[706] See 1 Sam 11:15.

[707] Ps 18:43[17:45].

213. *"Among the people I shall appear generous and courageous in war"* (8:15b). Both avarice and cowardice are the fruits of foolishness as were Nabal in avarice,[710] and Saul in fear of battle.[711] "Wisdom strengthened me," he says, to be cheerful and generous, and a vigorous warrior against champions.

214. *"When I enter my home, I shall find rest with her for her companionship has no bitterness nor does her communion cause pain, but rather happiness and joy"* (8:16). Wisdom presented herself as both honorable and frightful to foreigners, and by her choosing and coming to reside with me, I rest in the love of wisdom. Being with her, my conscience does not reproach me and the rebuke of my irreverent judge does not cause bitterness in me, and my conscience does not suffer but rejoices, because the Lord is joy, as Paul exhorts: "Rejoice in the Lord at all times,"[712] and also "Giving thanks to the Father, who called us to share in the inheritance of the saints in light."[713]

215. *"I considered these things inwardly, and pondered in my heart that immortality has kinship with wisdom"* (8:17). God who is a perceptible nature, whom wisdom allows us to approach, is immortal, and has promised us immortality through the prophets and this was clarified in Christ who said: "Whoever believes in me, even though he dies, shall live, and everyone who lives and believes shall never die."[714] Now the kinship of wisdom [with immortality] leads to this hope.

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[708] 1 Kings 10:1-10.
[709] Mt 12:42.
[710] See 1 Sam 25:10-11.
[711] See 1 Sam 28:5.
[712] Phil 3:1.
[713] Col 1:12.
[714] Jn 11:25-26.

216. *"And in friendship with her is the splendor of good things"* (8:18a). Since the life to which she relates us is immortal, it possesses radiance and the splendor of goodness, because the joy in it resembles a wedding, and the beautiful adornment of those who inherited is like the sun, as he says "The righteous shine like the sun."[715]

217. *"And in the labors of the works of her hands, unfailing wealth"* (8:18b). For great toil here [in this world] and virtuous deeds make [us] heirs of wealth in the hope of immortal life, of which Christ said: "Father, I desire that these may be with me where I am to see my glory,"[716] and the Apostle in reference to it said: "You should know what is the greatness of His glorious inheritance."[717]

218. *"And in her words of teaching [are] understanding and glory in the sharing of her discourse"* (8:18c). Education with spiritual insight and a pure way of life inhibit the distraction of our minds and make us together with the senses skillful in human and divine wisdom and bring us through hope to intimacy [with God] in the glory which He promised. In reference to it the Apostle said: "We do not know visible things but invisible; for the visible are temporary and the invisible [are] eternal,"[718] and also, "If we suffer with Him, we shall also be glorified with Him."[719]

219. *"And I went about seeking how to attain her for myself"* (8:18d). He takes a walk not on the surface of the earth but in the path of the Scriptures, for they advise us to do the same, as David says, "Open my eyes, so that I may behold the wonders of Your law,"[720] and also, "The Lord gives strength to those who fear Him and teaches them His Testament."[721] Paul also wrote to Timothy: "Pay heed to the consolation of the readings: in doing this you will preserve your life,"[722] because since childhood instruction in the Scriptures and meditation on them turn the minds of students to the desire for God's wisdom. "Since childhood," he says, "you have known the Holy Scripture, which can make you to be wise."[723]

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[715] Mt 13:43.
[716] Jn 17:24.
[717] Eph 1:18.
[718] 2 Cor 4:18.
[719] Rom 8:17.
[720] Ps 119[118]:18.

220. *"I was a well-schooled child and I happened upon a good soul"* (8:19). See what he says, I did not spend my childhood in irrational occupations but kept my mind for the instruction of Scripture and the advice of wise men, who schooled me. I was disciplined in practical virtues and in the instruction of reason.[724] And this introduced me to the wisdom of God's holy and beneficent Spirit who teaches us all and grants us recall, as Jesus said.[725] Because the corrosion of vice does not burden the mind, actions, and stature of a child as he progresses to a lively enthusiasm,[726] discipline of mind clears this [corrosion] away and the purity of the ferment turns to God and receives in itself the ray of His light as a clear eye [receives] the sun.

221. *"Especially as I was most noble and entered an undefiled body"* (8:20). My soul is of noble birth, he says, because it is related to the angels and is in God's image. When this [the soul] is bound up with the flesh, it becomes weak and obscure in those who plunge the flesh into vice, and through lust of the senses becomes gross. But since I, he says, have kept my body without a spot of vice, the soul of nobility remained bright in it and in its own noble birth and in intimacy with God.

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[721] Ps 25[24]:14.

[722] 1 Tim 4:13, 16.

[723] 2 Tim 3:15.

[724] David the Invincible Philosopher, discussing the theoretical and practical aspects of philosophy, quotes Plato and says, "For Plato makes this clear when he says that it is not a man who knows a lot, nor a man who can learn many things by heart whom I call philosopher, but a man who has acquired a pure and unsullied life, which is what practical philosophy is" (See David the Invincible Philosopher, *Definitions and Divisions of Philosophy*, B. Kendall and R. W. Thomson (trs.), (UPATS 5), Chico, CA, Scholars Press: 1983, p. 15). For the sake of clarity I would like to quote the translators' remark in regard to Plato: "Busse notes that this statement is not in Plato; he refers to Olympiodorus, *Commentary on the Alcibiades of Plato* (See p. 55 in Westerink's edition)," p. 167, n.12).

[725] See Jn 14:26.

[726] The Armenian word *եռացումն* literally means ferment.

222. *"I knew that otherwise I would not be chaste unless God bestowed it"* (8:21a). To be chaste in the urgent needs of the flesh which will lead to vice if taken to excess. Those who fear God are chaste because of fear of the law, which interposed itself and compelled the flesh to be satisfied with necessities and prohibited it from excesses saying: "Do not commit adultery"[727] with sensual desire, but be content with marriage;[728] "Do not desire your neighbor's property"[729] but remain only in your own. In chastity God gives us strength, as the Apostle says: "God enables you to desire and work for His pleasure."[730]

223. *"That too is wisdom to know from whom came grace"* (8:21b). True perfection is this that we understand that the grace of the power of chastity and virtue is from God. In experiencing them one does not sink into self satisfaction, but says with Paul: "I worked harder than any of them - though it was not I, but the grace of God within me,"[731] and David [says]: "You teach the humble Your ways."[732]

224. *"I fell before God and implored Him with my whole heart"* (8:21c). When I understood that the grace of the power of virtue descends from God and that we are not sufficient in ourselves, I turned to God in prayer and I besought Him with my request. I did this not only by word of mouth but also by reaching out to God with heart and spirit. As his father implored and said: "O Lord,

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[727] Ex 20:14.

[728] 1 Tim 5:14.

[729] Ex 20:17.

[730] Cf. Phil 2:13.

[731] 1 Cor 15:10.

[732] Ps 25[24]:9.

You are my portion,"[733] and "I implore Your face with all my heart, have mercy upon me according to Your word."[734] We should know that the supplication is accompanied by amorous passion and by eager desire of the soul and longing for the spiritual things with unutterable urgency which cannot be measured in writing, as the essence of the spirit cannot be [measured] by the eye, but when sight examines, it has only the embodiment of the words before it.

225. *"O God of [my] Fathers and Lord of mercy, You have made all things by Your word, and by Your wisdom have formed man"* (9:1-2a). [Solomon] calls Him the God of his fathers because He employed the title of Himself when He talked to Moses, "I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,"[735] and he [Solomon] was their offspring of a noble lineage. Now He - who is God because of creation, is called Lord by His creatures, on account of His providence, which He spreads throughout creation through His mercy by causing the sun to rise over both good and evil-,[736] as Moses recounts, He created all things by His Word, for God said, "Let there be light, and let plants grow, let there be beasts,"[737] and they came into existence by His word. Whereas He fashioned man with His wisdom as a link[738] and connection between the perceptible and sensory worlds, adapting gross flesh and fine spirit to each other.

226. *"To have dominion over the creatures You have made and rule the world in holiness and righteousness and pronounce judge-*

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[733] Ps 119[118]:57.

[734] Ps 119[118]:58. The face of God in biblical context denotes the presence of God (See W. Wilson, *Old Testament Word Studies*, p. 153).

[735] Ex 3:6.

[736] See Mt 5:45.

[737] See Gen 1:3, 11, 24; Ps 33[32]:6.

[738] Nemesius of Emesa, expanding on this issue, says that "God created both an intelligible and a phenomenal order, and required some one creature to link these two together, in such wise that the entire universe should form one agreeable unity, unbroken by internal incoherences" (See Nemesius of Emesa, *Of the Nature of Man*, W. Telfer (ed.), (The Library of Christian Classics), vol. IV, Philadelphia, The Westminister Press: 1955, p. 235).

ment in uprightness of soul" (9:2b-3). When God created man, He commissioned him to have dominion over the world[739] along with the responsibility of ruling with holiness and justice, as adjudication is the prince's prerogative. But man in the original creation failed in this, by disregarding the warning of his soul and was found to have transgressed the command in judgment. However, God's creation was for good and his [man's] error was the [consequence] of his free will and not of God's will.

227. *"Give me the wisdom that is on the lookout by Your throne, and do not reject me from among Your servants. For I am your servant, the son of Your handmaiden"* (9:4-5a). Etymologically, to look out means to hide near someone and observe him from a distance. Now he says that wisdom is on the look out by God's throne because the essence of God is beyond reach and only by the rays of wisdom can we strive to glimpse the throne, as He said to Moses: "I will show you my back,"[740] and it is written that "Moses saw the place of God."[741] Now, he says, make the brilliance of Your rays shine on me to catch a glimpse thereby and to be on the lookout under the light of your Spirit to lie in hiding and catch a glimpse of Your Throne with Moses. He says, 'Do not reject me who am Your servant and the son of Your handmaiden, of the law or Bathsheba,' for it is the lord's task to instruct the servant, as his father similarly said to God, "I am Your servant, make me wise."[742]

228. *"A man who is weak and short-lived, and longing for wise judgment and laws"* (9:5b). David also says that a life span, which extends beyond eighty years, is pain and distress.[743] We long for God's wisdom to know His laws and for judgment to choose the good.

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[739] See Gen 1:26, 28.
[740] Cf. Ex 33:23.
[741] Cf. Ex 24:10.
[742] Ps 119[118]:125.
[743] Cf. Ps 90[89]:10.

229. *"For even one who is perfect among human beings will be regarded as nothing if the wisdom that comes from You is distant from him"* (9:6). If someone has full stature and natural understanding but is alien to Your knowledge, he and his life are useless, as Hannah said: "Let not the powerful man boast of his strength and let not the rich man boast of his wealth; but let him boast in this, to understand and know the Lord."[744] And Isaiah said: "All the nations who are unknown to God are as naught, they will be accounted as naught."[745]

230. *"You have chosen me king of Your people and judge over Your sons and daughters"* (9:7). As Scripture says, David despised the reign of Adonijah with prophetic grace and entrusted Solomon to Nathan the prophet and those with him. They took him down to Gehon, anointed him, and presented him to David.[746] Thus [Solomon] sat [on the throne] to judge Israel, which was the people of God and was named His first-born son.

231. *"You commanded [me] to build a temple upon Your holy mountain and an altar in the city of Your habitation, similar to the holy tent that you prepared from the beginning"* (9:8). When David thought of building the house of God, Nathan came to him and said, at God's command, "not you but your son will build me a house,"[747] and indeed, he [Solomon] built it according to God's command. By saying similar [he means] either to the tent, which Moses previously erected in the desert according to God's command, or to the heavenly perceptible tent of which Moses' [tent] was the image, as God told him, "You make all according to the image which was shown you on the mountain."[748]

232. *"And with You [is] wisdom, who watched Your works and was close when You made the world; she knows what is pleasing in*

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[744] Cf. LXX 1 Sam 2:10.
[745] Cf. Isa 40:17.
[746] See 1 Kings 1:32-40.
[747] 2 Sam 7:5, 13.
[748] Cf. Ex 25:39.

Your eyes and what is right according to Your commandments" (9:9). Here he describes the person of the one, holy, and adored Godhead of the Trinity and he calls Christ wisdom, who is the wisdom and power of God according to the Apostle.[749] He is close and watches the works of God as a distinct *hypostasis*[750] and brings us to the knowledge of what is pleasing to God through the operation of the Holy Spirit, as He says: "He will take from Me and tell you."[751]

233. *"Send her forth from the holy heavens, and from the throne of Your glory release her to come and rest*[752] *near me that I may learn what is pleasing before You"* (9:10). The Holy Spirit is sent to us by God and by His Word who is God, as His Spirit [who is] God. As a word gains an identity distinct from the mind and reason which is in the mind, and comes forth to listeners, likewise the Spirit who comes from the Father[753] and takes from the Son[754] descends on heavenly and earthly beings, and he [Solomon] asks Him to descend upon him and teach him what is pleasing to God. He Himself [the Holy Spirit] who was granted to them in a particular way, descended abundantly upon the ranks of the apostles and taught them and reminded them of what they were unable to hear from Christ, as He said, "He will not speak on His own, but will speak whatever He hears, and will tell you the things that are to come. He will glorify me, because He will take from me and will tell you."[755] Now, by dwelling [in us] the Spirit of wisdom and revelation teaches us what is pleasing to God, according to Paul.[756]

234. *"For she knows and understands all things and she will guide me prudently in my actions and guard me with her glory. And my*

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[749] See 1 Cor 1:24.
[750] The Armenian is *անձն*, which translates Greek *ὑποστάσiς*
[751] Jn 16:14.
[752] The original Greek is *κοπιάσῃ*, which means she may work or she may rest from hard work.
[753] Jn 15:26.
[754] Jn 16:14.
[755] Jn 16:13-14.
[756] Cf. Eph 1:17.

works will be acceptable" (9:11-12a). He [Holy Spirit] knows everything, as Paul says, "The Spirit examines everything, even the depths of God."[757] This is obvious [from the fact] that all those from mankind with whom He dwelt, also knew things past and things to come. He Himself leads the virtuous to prudent deeds, as Paul says: "All these are fulfilled by the same Spirit."[758] Note how He led Elisha to be prudent: Elijah left the mantle along with the Spirit upon him,[759] as upon Samuel during his childhood.[760]

235. *"And I shall judge Your people with righteousness, and shall be worthy of my father's throne"* (9:12b). He besought this in Gibeon when he offered sacrifices to receive the spirit of wise judgment.[761] He seeks the worthiness of his father's throne not only to be his successor physically, but also to be the successor to his prophetic grace, as God promised David, "Your sons forever more shall sit upon your throne"[762]

236. *"For who is the man who can know the counsel of God or who can discern what the Lord wills"* (9:13). The will of God is dispersed in diverse rays throughout the Holy Scripture and men select between them. Thus, God wished sacrifice, yet did not honor Saul's.[763] He wished for incense, but was not pleased with Uzziah's.[764] He avoided killing, yet was comforted by Elijah's killing.[765] He abhorred adultery, yet commanded the same to Hosea.[766] He taught brotherly love, but accepted the killing of brothers in the tribe of Levi.[767] He despised betrayal, yet ordered the exodus of Israel.[768] Likewise in the New [Testament] Jesus said, "Anyone who comes to Me I will never drive away,"[769] yet He expelled the one who came for discipleship,[770] and then prevented the disciple from arranging an honorable burial for his parent.[771] For this reason the human mind becomes dull and is unable to make a choice in his paths and grows dispirited in knowing God's will. Consequently David besought with prayer, "Lead me in the narrow path of Your fine commandments."[772] Therefore we need God's grace to think, that which is worthy, as the Apostle writes, "Not to think more than is worthy."[773]

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[757] 1 Cor 2:10.
[758] 1 Cor 12:11.
[759] See 2 Kings 2:9-14.
[760] See 1 Sam 3:1-21.
[761] See 1 Kings 3:3-9.
[762] Ps 132[131]:12.
[763] See 1 Sam 13:8-15.
[764] See 2 Chron 26:16-20.
[765] See 1 Kings 18:20-40.
[766] See Hos 1:2.
[767] See Ex 32:28.

237. *"For the thoughts of mortals are fearful and our designs are inconstant"* (9:14). Indeed [these are] true and infallible commands, and anyone who has doubts about inconstant designs when hearing this testimony, feels comforted, because the one who is afraid of God pulls back from doubting the vocation of priesthood and does not wish [to accept] the office or the title; the other because of inconstant thoughts avoids participating in the communion of Christ's Blood and Body.[774] The lay-person prefers the scruples of piety foreign to his path, while the clergyman [does the same], which is incommensurate with his order. Thus, [there are] a myriad of such errors by which men are judged in their inconstant designs: some are rebuked by their conscience, while others are reproached by other wise men in their inconstant designs. In the books of the Fathers you can find reference to these erroneous virtues, which those perfected [in faith] would rebuke. The same situation grips the world in tribulation and doubt, because the one who raises himself from vice to the path of virtue is scorned in his inconstant designs. If he is wise, he is mocked by his conscience and, if imprudent, he is reprimanded by others, even though his hardened heart does not accept [their judgment].

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[768] See Ex 3:7-8.

[769] Jn 6:37.

[770] See Jn 6:60-70.

[771] See Mt 8:21-22.

[772] Cf. Ps 119[118]:35.

[773] Rom 12:3.

[774] A story reflecting a similar case is recorded in P'awstos Buzand, Book 5, chapter 28 (See N. Garsoïan, *Epic Histories*, pp. 227-229).

238. *"For the corruptible body weighs down the soul and this earthly tent [i.e., body] bends low the thoughtful mind"* (9:15). Paul also complains about this corruptible tent when he writes, "While we struggle wearily in this tent, we groan under our burden."[775] Now the Apostle who ignored the concerns for food, the need for clothing, buildings for shelter, grew weary under that burden. For those who are insatiable, these needs are raised to excess, by which the mind's contemplation is burdened and cannot free itself, but crawls out of this earthly tent to face various concerns, grudges, anger, hate, passion, piling up possessions, and worries over weakness. Many and innumerable are these worries into which the flesh pulls the mind and prepares it to act out these sins. Thus Christ, observing this, said, "Sufficient unto the day is the evil thereof,"[776] and, "The troubles of the world choke the word."[777]

239. *"We hardly notice earthly things, and what is at our feet we find with labor"* (9:16a). He means our cares concerning earthly household affairs into which the mind is drawn so that it is barely able to decide the correct course of action. Whether this is the time to sow or not? Whether it is the day to embark on a journey or not? Was this an auspicious time for me to enter the palace or not? Is it appropriate for me to say this or not?[778] We can hardly determine these things with our insight or by consulting others and we direct our thoughts to the earthly success at hand with labor and still often fail to hit the mark.

240. *"But who may examine what is in the heavens? Who has learned Your counsels, unless You have given [them] wisdom?"* (9:16b-17a). Even though the Psalms of David are divine and wonderful conversations with God, however another exquisite flavor of Solomon amazes the one who examines his discourse. He says that whatever we see with our eyes and touch with our hands many times disappoints us in discerning heavenly matters, where neither are our sensible eyes able to look, nor are our hands [able] to touch, nor has our mind attained by study or knowledge.[779] Indeed who among men is able to inquire where God is? What is His splendor, what kind of service He receives from the angels? Who has learned Your counsels from men? Which of our works pleases You? Which [part] of our faith [pleases You]? Why did You leave us to be snared by the temptation of Satan? Why did You record in the law that our natural emotions and issues are as sin? Why do we labor for sins foreign to our nature, and the angels who do not labor [are granted] glory? This and other similar [questions] were raised, including Christ's death and the mystery of [His] revelation, yet no man was able to grasp these on his own, only those who found wisdom through God attained this knowledge, as the Apostle writes, "We are the chiliarchs of God's mysteries,"[780] and "God has revealed to us through the Spirit."[781] Also he rebukes Satan for his snares, saying, "So that we may not be outwitted by Satan; for we are not ignorant of his counsels."[782]

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[775] 2 Cor 5:4.

[776] Mt 6:34.

[777] Mt 13:22.

[778] May these few remarks reflect his earlier tense relationship with Prince Lewon? (See on p. 27).

241. *"And You sent Your Holy Spirit from above. And thus the paths of those on earth were set right and people were taught what pleases You, and were saved by Your wisdom"* (9:17b-18). This saying is clear in the Scriptures that the Holy Spirit governed God-pleasing men. However, see, until now he [Solomon] praised it and adorned it with the name of wisdom, but now he calls it by its fundamental name of the Holy Spirit, for the Holy Spirit Himself is wisdom and light and was sent to the righteous. Thus, Samuel became the recipient of the Holy Spirit from his childhood and, while still an adolescent, spoke with Him and became God-pleasing.[783] Likewise David[784] and also this man [Solomon].[785] Even in his mother's womb John the Baptist was filled with the Holy Spirit,[786] and led an admirable life.[787] While the Apostles, not being granted this grace, scattered from their Master, and their chief [Peter] betrayed [Christ],[788] but [later], being strengthened by the Holy Spirit, they conquered the gates of Hell[789] and taught the world, because they learned what was pleasing to God and, becoming wise in this, were saved, as he lists in order.

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[779] Cf. 1 Cor 2:9.
[780] Cf. 1 Cor 4:1.
[781] I Cor 2:10.
[782] 2 Cor 2:11.

242. *"She protected the first-created father of the world, while he alone was formed, and delivered him from his transgression, and gave him strength to hold all things"* (10:1-2). It is obvious that the Holy Spirit, who is a light for the mind, as the sun is for our bodies, was breathed upon our forefather in the beginning[790] and was again sent upon the apostles by Christ.[791] He was also with their ancestors and we learn this from God who said, "My Spirit shall not abide in these men for they are flesh."[792] It is obvious that [the Spirit] was taken only from those who were drowned by the waters, while others were directed by Him. The first created [man] himself who was the father of the human race and the only one to be formed by God, demonstrates that after transgressing the commandment his remorse and repentance sustained him, through which he was saved from his sin. Even though Moses did not write this, it is fair to think that he, who had been in splendor there, was given over to drudgery here to experience mourning and affliction. God's compassion being forgiving and merciful, after his repentance, He granted him the strength to do everything pleasing to

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[783] See 1 Sam 3:1-21.
[784] See 1 Sam 16:11-13.
[785] 1 Kings 3:4-11.
[786] See Lk 1:15, 41.
[787] See Mk 1:4-8.
[788] See Jn 18:25-27.
[789] Cf. Mt 16:18.
[790] See Gen 2:7.
[791] See Jn 20:22; Acts 2:4.
[792] Gen 6:3.

God's will, and accordingly he [Solomon] said, "[He] gave him strength to hold all things."[793]

243. *"The unrighteous one was rejected by her with his anger and perished with fratricidal rage"* (10:3). He calls Cain unrighteous for he was found to be unjust for not judging properly the justly offered sacrifice. He was rejected by the wisdom of the Holy Spirit, who said to him wrathfully, "You sinned."[794] Thereafter due to his anger and grudge he was found to be the killer of his brother Abel. He perished by [God's] curse and was condemned to shake and tremble.[795]

244. *"Therefore when the earth was flooded, wisdom once again saved it with the paltry piece of wood of the righteous one [Noah] under His own captaincy"* (10:4). It is obvious that [Solomon means] because of Cain's transgression and his children's evil doing, from which the flood cleansed the earth by the order of God. The Holy Spirit who had kept Adam as the foundation of the world because of his remorse, likewise saved the righteous Noah again through his righteousness by means of the ark, which He steered through the billowing waves, guiding both him [Noah] and his kin around with him for an entire year.[796]

245. *"When the nations in wicked agreement had been given over to confusion, the same [Wisdom] recognized the righteous man and preserved him blameless before God"* (10:5a). After the flood men united in a confused counsel to build a tower[797] rising as a challenge to God. Only Eber,[798] the forefather of the Hebrews, alienated himself from them and with the Holy Spirit's care was spared by believing that God is almighty and human resistance against Him is useless.

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[793] Wis 10:2.

[794] Gen 4:7.

[795] See Gen 4:8-14.

[796] See Gen 7:11-24.

[797] See Gen 11:4.

[798] See Gen 11:16.

246. *"And through compassion for his child kept the mighty one"* (10:5b). He refers to Abraham who was strong in faith and thus acknowledged God, and so it was credited to him as righteousness.[799] He was protected by the wisdom of God from being compassionate toward his son. When God asked for him as a sacrifice, he did not value affection for his son, but instead took him away secretly and brought him to sacrifice.[800]

247. *"Causing the righteous man to escape, she saved him from ungodly men who were to perish when the fire descended on the five cities"* (10:6). He is referring to Lot, who by God's will and the angels' assistance was saved out of the Sodomites, whose cry of ungodliness reached the heavens and moved God to punish them,[801] in order to bear a lighter punishment to come.

248. *"As a testimony to their evil they [the five cities] continually smolder as a wasteland and the plants bear unripe fruits"* (10:7a). At that time and until now the borders of Sodom circle the Dead Sea, where the stones do not generate fire; the water of the Dead Sea neither feeds animals nor stirs with waves; the trees bud but the fruits are full of thorns and never ripen, even so the peel appears to be fruit-like while inside it is dust and chaff.

249. *"The unbelieving soul raised the pillar of salt as a monument to an unbelieving soul"* (10:7b). It is obvious that [Solomon means] Lot's wife, who was unbelieving with regard to the angel's order and turned back [to look], with the result that her body turned into a pillar of salt,[802] as a reminder of her disbelief and as a warning for generations to come. As Sodom [is] a fearful reminder for the evildoers, she [is] likewise for unbelievers.

250. *"For those who ignored wisdom were not only hindered from recognizing goodness, but also left on earth a reminder of their*

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[799] See Gen 15:6; Rom 4:4.

[800] See Gen 15:1-14.

[801] Gen 19:13.

[802] See Gen 19:26.

folly so that they could not hide the means by which they had sinned" (10:8). The Sodomites ignored wisdom and inclined to the flesh and were enslaved by its voluptuousness and thus they obscured their vision of the Spirit. He says that not only were they punished and with the passing of time were forgotten by future generations, as was Cain's deed or others' [deeds], but the country of Sodom remained a reminder, which still exists in a corrupt and lifeless condition. The body of Lot's wife turned into a statue, and all those who look at it shudder with horror and are appalled at the transgressions, which might draw a similar punishment upon them.

251. *"Wisdom rescued from their pains those who implore her"* (10:9). He applies "implore" to the requests and supplications through which we entreat the presence of God, and by His help we are saved from spiritual and physical pains, as David supplicated, "I beseech Your presence, be merciful unto me; heal my soul, for I am sick."[803]

252. *"She led in a straight path the righteous one who had fled from his brother's anger"* (10:10a). He refers to Jacob who, after appropriating from Esau his right of primogeniture for lentil soup,[804] fled to Haran according to their mother's advice,[805] and by God's providence his course was directed to the house of Laban, from which he returned in opulence.[806]

253. *"She showed him the kingdom of God and gave him knowledge of holy things"* (10:10b). He calls the sight of the kingdom that marvelous vision shown to him [Jacob] in Bethel when he was fleeing [to Haran].[807] The ladder on which the Lord was enthroned and where the angels were ascending and descending signifies the knowledge of holy things, the vision of the angels.

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[803] Cf. Ps 119[118]58, 6:3.

[804] See Gen 25:34.

[805] See Gen 27:43.

[806] See Gen 31:17-18.

[807] See Gen 28:12-15; Jn 1:51.

254. *"She prospered him in his labors and increased his fruit"* (10:10c). Jacob's labor prospered in Laban's house, and the flock, which Laban had given him in his name multiplied and his fruit increased in sons and sheep.[808]

255. *"She protected him against the covetousness of his oppressors and magnified him and kept him from his enemies"* (10:11-12a). History tells us that Laban envied Jacob, who was kept by God from those who pursued him and was saved peacefully.[809]

256. *"And she cautioned about those who plotted against him and made him conqueror in the mighty war"* (10:12b). Laban plotted against him [Jacob] who saw that Laban did not regard him as favorably as he had before. God cautioned Jacob to flee and He appeared to those who pursued him and terrified them. Thus with God's help Jacob conquered those who could not take anything from him, not even the idols which Rachel had stolen.[810]

257. *"So that he might know that godliness is more powerful than anything else"* (10:12c). Truly they knew when God appeared in a dream to Laban and frightened him and those who were with him, so that the godly Jacob went from them in peace and without harm.[811]

258. *"She did not forsake the righteous one who was sold, but delivered him from sin"* (10:13a). Joseph, the son of Jacob, [was] the righteous one, who, though sold by his brothers,[812] was not forsaken by God's care, but was rather saved from sin by righteously resisting his master's wife.[813]

259. *"She descended with him into the pit and did not leave him when he was in chains, until she brought him the scepter of a*

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[808] See Gen 30:43.
[809] See Gen 31:1, 17, 24, 54-55.
[810] See Gen 31:1-3, 19, 24, 34-35.
[811] See Gen 31:24, 54-55.
[812] See Gen 37:26-28.
[813] See Gen 39:11-12.

kingdom and reign over his oppressors. Those who accused him she showed to be false, and gave him everlasting glory" (10:13b-14). The eunuch, believing his wife's slander, threw him [Joseph] into a pit,[814] but the care of the Holy Spirit preserved him. By the grace of [the Holy Spirit] he explained to the cupbearer[815] and at the proper time was introduced as interpreter of pharaoh's vision, explaining it as famine and abundance. The pharaoh gave him a crown and scepter and constituted him master over Egypt, arrested the oppressive eunuch and his coquettish wife who were exposed as liars in their slander, while Joseph along with earthly glory inherited eternal glory as well from God because of his chastity.[816]

260. *"She delivered the holy people and the blameless child from a nation of oppressors"* (10:15). The children of Israel, who multiplied[817] after descending to Joseph for food,[818] were delivered with God's help from the Egyptians, who were killing their children and oppressing them in the labor of brick-making.[819]

261. *"She entered the soul of the servant of the Lord and withstood dreadful kings with signs and wonders"* (10:16). Moses, the servant of the Lord God, received the grace of miracle-working from God, who appeared to him in the bush,[820] and with that he withstood Pharaoh's ten signs and wonders with the blood, hail, darkness, and dog fly recorded in the history.[821]

262. *"She compensated the saints with the reward of their labors, she led them along a marvelous way"* (10:17a). He calls reward the ornaments, with which they [the Hebrews] tricked the Egyptians[822] and their just deserts for their free labor, which they received in compensation from God who led them via a marvelous way through the Red Sea and the desert.

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[814] See Gen 39:19-20.
[815] See Gen 40:12-13.
[816] See Gen 41:25-45.
[817] See Ex 1:1-7, 13:37.
[818] See Gen 47:1.
[819] See Ex 1:9-16.
[820] See Ex 3:1-6.
[821] See Ex 7:20; 9:23, 10:22, 8:24.
[822] See Ex 12:35-36.

263. *"And became a shelter to them by day, and a starry flame by night"* (10:17b). History says that the cloud became a shelter by day and a guiding pillar of light by night,[823] thus creating a chasm between them and the Egyptians even before crossing the sea.[824]

264. *"She brought them through the Red Sea and led them through many waters. She drowned their enemies and led them up from the bottom of the deep"* (10:18-19). Because the sea dried up before them when Moses struck it with the staff, and a pathway opened up through the midst of the mountainous waves, while the pursuing enemies were swallowed up and sank down.[825]

265. *"Therefore the righteous ones plundered the ungodly ones and praised, O Lord, Your holy name"* (10:20a). The ungodly Egyptians were plundered of [their] gold and silver ornaments by the Israelites,[826] who appropriated them, and thanked God the Giver after crossing the sea.[827]

266. *"And praised with one accord Your hand which fought for them"* (10:20b). After reaching the harbor of the desert and being free of fear of the Egyptians, who were drowned, they opened their mouths and praised God and said, "Let us praise the Lord for gloriously has He been glorified."[828]

267. *"For Wisdom opened the mouths of the dumb, and made the tongues of infants speak clearly"* (10:21). He calls Israel dumb and infant for the unruliness with which they went astray in cooperating with the Egyptians and remaining uncircumcised.[829] When they crossed the sea they were chastened in praising God and were enlightened.

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[823] See Ex 13:21.

[824] See Ex 14:19-20.

[825] See Ex 14:21-29.

[826] See Ex 12:35-36.

[827] See Ex 5:1-18.

[828] See Ex 15:1.

[829] Circumcision was the sign of the covenant established by God with Abraham (See Gen 17:11-12). From the author's statement it seems that the Hebrews did

268. *"She caused their works to succeed by the hand of the holy prophet, as they journeyed through an uninhabited wilderness, and pitched tents in untrodden places"* (11:1-2). Under Moses' leadership they succeeded and journeyed around the wilderness for forty years.[830]

269. *"They resisted warriors and repulsed the enemy"* (11:3). Such as Amalek,[831] Midian,[832] and many others, whom they repulsed and killed.

270. *"They were thirsty and called upon You, and water was given them out of flinty rock and their thirst was quenched out of hard stone"* (11:4). Moses struck the rock with his staff and from it flowed streams[833] and the "Rock accompanied them," as the Apostle says, "and He gave them water to drink."[834]

271. *"For through the very things by which their enemies were tortured, they themselves received benefit in their need"*[835] (11:5). The enemies were tortured because their water turned to blood, and though surrounded by water, they were tormented with thirst, while for them [the Israelites], as they longed [for water] in the desert, the rock miraculously flowed as a fountain.

272. *"Instead of the ever-flowing river, being stirred up and defiled with blood in rebuke for the decree to kill the infants"* (11:6-7a). He refers to the Nile, which from the beginning of Creation emitted an ever-flowing stream of pure water, but which

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not practice it in Egypt (cf. Ex 4:25). For a post Exodus command to circumcise see Josh 5:2-7.

[830] See Num 32:13; Deut 29:5.

[831] See Ex 17:8-13.

[832] See Num 31:1-12.

[833] See Ex 17:5-6.

[834] Cf. 1 Cor 10:4.

[835] See the first sentence of the text 11:86 (§274) for the complete quotation.

at God's command instead changed to blood[836] in revenge for the blood of the infants whom they drowned in the river.[837]

273. *"You gave abundant water to the hopeless, showing by their thirst at that time"* (11:7b-8a). They [the Israelites] had no hope of finding water in the desert, but He gave them [water] from the rock, something they did not expect,[838] while the Egyptians remained thirsty in the midst of water, which changed to blood.

274. *"How you tormented Your adversaries. For when they were tried, though they were disciplined in [Your] mercy, they learned how the ungodly would be tormented when judged in wrath"* (11:8b-9). He says that in the desert, when Israel was afflicted by thirst, it understood the torment of the Egyptians' thirst. They were disciplined in mercy because their thirst was not prolonged and they knew that because of God's wrath the ungodly Egyptians were tormented by thirst.

275. *"As a Father you tested them with discipline and as a stern king You rebuked them with condemnation"* (11:10). You tested Israel only with thirst and sufferings in the desert, as David said, "He, the Most High, was compassionate, forgave their sins, and did not destroy them."[839] In contrast, as king, He righteously reprimanded Egypt unforgivingly and tortured them with blows.

276. *"Those who were afar or near were endangered alike, for a double grief possessed them and a groaning at the memory of the events which had occurred"* (11:11-12). He refers to those in Egypt who were far from Moses' speech, which led to punishment, and those who were close were condemned in the same way, for God subjected them all to the torturous punishments of frogs, darkness, and the gnat.[840] And their grief was doubled from the memory of their past punishment and fear of the one to come.

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[836] See Ex 7:20.

[837] See Ex 1:22.

[838] See Ex 17:1-6.

[839] Ps 78[77]:38.

[840] See Ex 8:5-6; 10:22; 8:16. In the case of the first three punishments Scripture does not mention if the Israelites also were subjected to them. But for the fourth

277. *"For when they [the Egyptians] heard that the Israelites had received a benefit through their [the Egyptian's] sufferings, they understood the measure [of Your power], Lord "* (11:13a). He says that by torturing the Egyptians You became the benefactor of the Israelites, because the river [became] blood for the former and the same turned to water for the latter; the air was dark for the former and light for the latter; the former were injured by worms, while the latter remained carefree; the first-born of the former were killed, while those of the latter remained alive. From all these factors Egypt understood that the measure of Your love and care toward Israel is abundant.

278. *"For previously they denied, rejected, and mocked him long before, but by the end of these events they marveled [at him]* (11:15a). The Israelites were abominable in the eyes of the Egyptians, as Moses said, and were ridiculed for their employment as shepherds[841] and were loathsome in the eyes of the Egyptians.[842] When God set about delivering them [the Israelites] with such honor and miraculous signs, amazement gripped the Egyptians who used to dismiss them.

279. *"For they thirsted in a way different from the righteous"* (11:15b). The Egyptians' thirst was not like that of the Israelites. The former were thirsty at the river, which turned to blood,[843] but the latter in the waterless desert. Moreover, Israel was refreshed,[844] while the Egyptians' thirst was followed by heavier punishment.

280. *"In return for their foolish and wicked thoughts, which led them astray to worship mute reptiles and vile worms, you sent upon them a multitude of mute animals for revenge, so that they might learn that one is punished by the very things by which one*

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punishment it clearly states that the punishment was for the Egyptians alone (See Ex 8:21-24).

[841] A hapax in Lambronac'i. "Employment as shepherd" in Armenian is *խաշնաղարմութիւն*.

[842] Gen 46:34.

[843] See Ex 7:21.

[844] See Ex 17:1-6.

sins" (11:15-16). What could be more foolish than the Egyptians who worshiped flies, mosquitoes, and crocodiles? Now, these worthless creatures, i.e., dog flies, frogs, and mosquitoes, which seemed worthy of worship by them were set upon them as a punishment. Because they sinned by honoring these creatures, they in turn became their own torturers.

281. *"For Your all-powerful hand, which created the world out of formless matter, did not lack the means to send upon them a multitude of bears, or fierce lions, or newly–created unknown beasts full of rage"* (11:17-18a). In this he says, You were not incapable of bringing upon them punishment by powerful beasts, and for that reason You brought down upon them mere frogs and mosquitoes. Instead Lord, Your will intended something even more marvelous - to show that those who think that they are mighty cannot raise a champion against even Your weakest force.

282. *"Or of fiery breath dispelling boldness, or belch forth a thick pall of smoke, or flash terrible sparks from their eyes"* (11:18b). These beasts are like this naturally; one of them constantly breathes fire onto the earth - as God has created its nature to do- and thereupon the affliction of its smoke recedes; another feeds itself with fire but is never consumed by it; its name is Salamandras[845] and it lives in Etna on the island of Sicily; the one whose eyes shoot lightning bolts is the one which Job mentions as the dragon, whose eyes flash lightning like the dawn.[846]

283. *"Not only could the harm they do destroy them, but the sight of them could kill by fright"* (11:19). Like mosquitoes and dog-flies, he says that these are also the servants of your orders, that not only the claws or violence of their jaws, but the mere sight of their fiery breath[847] was enough to kill the Egyptians.

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[845] The author refers to the salamander, a small lizardlike amphibian. About the salamander we read in Anania Širakac‘i's *Ašxarhac‘oyc‘* [The Geography] the following: "The eighth country of Libya is Lower Ethiopia...There is a small river there called Rhaptus where there is found a fire-breathing animal like a wild boar, and the salamander which resembles a lizard and which extinguishes fire when it passes through it" (See *The Geography of Ananias of Širak,* R. H. Hewsen (tr.), Wiesbaden, Dr. Lidwig Reichert Verlag: 1992, p. 51).

[846] Job 41:18 [9].

284. *"Even apart from these, with one blast those who are pursued and caught*[848] *by the judgements of the spirit of Your power could be destroyed"* (11:20a). Aside from the beasts, one blast at Your signal would bring their houses and their cities crashing on top of them and the spirit of Your wrathful blast would sink them in the earth as if in the sea.

285. *"But You have arranged all things by measure, number, and weight. For it is always in Your power to show great strength, and who can withstand the might of Your arm?"* (11:20b-21). The measure and weight of the will of God's providence is imperceptible to us, nevertheless from His righteous will everything is well regulated and His power is great, as David sings, "Great is our Lord and great is His power,"[849] and no one can withstand the Almighty, neither of those whose lot is mortality nor of those who are immortal.

286. *"For the whole world before you is like a speck that tips the scales and like a drop of morning dew that falls on the ground"* (11:23). He likens the earth and everything in it to this puny image in comparison with God's vast, infinite power, with which Isaiah also agrees: "All the gentiles are like a drop from a bucket to Him who measured the heavens with a span and the entire earth with the space between the tips of the thumb and forefinger"[850] and hereby he wishes to demonstrate that man's weakness is subjected before You.

287. *"But You are merciful to all, for You can do all things, and You overlook people's sins in repentance"* (11:24). He says that Your almighty power makes You expansive and free to be merciful to all; thus Your grace is poured out on mankind. Sin, by which we turn against Your laws because of our erring will and weak nature is ignored by You when we alter our will from stubbornness to lamentation and repentance. Instead, You forgive us, who oppose Your laws and stumble into the same [sins] because of the betrayal of the evil one, as You forgave David,[851] Enoch,[852] and the people of Nineveh.[853]

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[847] A hapax in Lambronac'i. "Fiery breath" in Armenian is *հրաշնչութիւն*.
[848] MSS are *հասեալք*, Zohrab is *հոսեալք*, Gr. is *λικμηθέντες*.
[849] Ps 147[146]:5.
[850] Cf. Isa 40:15, 12.

288. *"For You love all things that exist, and abhor none of the things that You have made"* (11:24a). These words express desire and the longing for spiritual things. The fruit of it is tears and joy in the Lord and vision of the supernal. He says that even though our nature is vile, it is Your creation and therefore is beloved of You as Creator.

289. *"For You created nothing to hate because how would anything exist if You had not willed it? Or how would anything be preserved that was not called forth by You"* (11:24b-25). The law threatens us as guilty parties to be punished with fire and torture: thus men in fear of their weak natures become hopeless in their sins and, fearing torture, tremble and, being horrified, wish that they had not been created[854] because they are fated to the tortures which are eternal according to these dread laws. He [Solomon] comforts their pusillanimity by having this bold conversation with God saying, "You did not create men to bring [them] to perdition as one who hates and envies them, because their very life is due to Your care and whoever is not protected by You cannot exist.[855] Therefore it is imperative for men to persist in hope and through the image of God's present care to believe in the compassion to come from the most compassionate will of God, and not to be afraid of the threats of the Law and alienate ourselves from God and fall into despair.

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[851] See 2 Sam 12:13.

[852] Philo refers to the repentance of Enoch, saying: "ԶԳ. Ընդէ՞ր որ զղջացաւն Ենոք՝ յառաջ քան զապաշխարութիւն ասի կեալ ամս հարիւր վաթսուն և հինգ. իսկ յետ ապաշխարութեանն՝ երկերիւր" [Why Enoch, who repented, is said to have lived hundred and sixty-five years before his repentance, but two hundred [years] after his repentance] (See *P'iloni Ebrayec'woy Mnac'ordk' i Hays, Philonis Judaei Paralipomena Armena, Quaest. Et Solut in Genes.* Sermo I, Venice, St. Lazar's Press: 1826, p. 57. See also "Questiones et Solutiones in Genesin I-83" [Questions and Answers on Genesis I-83], *The Works of Philo*, C. D. Yonge (tr.), p. 808). I would like to thank Prof. M. Stone who kindly directed me to Philo on this issue.

[853] See Jon 3:10.

[854] Cf. Job 3:11; Jer 20:14. Narekac'i also uses this reference of himself (See Grigor Narekac'i, *Narek*, Ban D (4b).

290. *"Spare all, for they are yours, O Lord, lover of souls, for Your incorruptible Spirit is in all"* (11:26-12:1a). He says that we, who have been created by You, beseech You to spare our sinful and faltering souls and not judge us according to the menace of the Law. He implores [the Lord] to spare not only Israel but also all mankind. He calls God "lover of souls" because with this [soul] we were created in His image and thus are incorruptible and immortal in the mortal flesh, as Job states, "We live in houses of clay."[856] Now, God loves our incorruptible nature, through which we are in His image, endowed with intelligence and free will.

291. *"Therefore you rebuke little by little those who trespass, and you remind and warn them of the things through which they sin, so that they may be freed from wickedness and believe in you, O Lord"* (12:2). The menace of the Law and its punishment do not proceed from Your compassion as a result of Your hatred for men, but by rebuke and fear to free man from the crawling voluptuousness of evil and raise them up for You from a burgeoning faith to attain purity of mind and stand in Your presence. The temptation of vice coarsens the mind and alienates it from God, while rational virtue sensitizes it and unites it [with God]. For that reason the Law threatens those who are vicious and respects the virtuous to release us from vice and lead us to God in accordance with faith. In this way what the law testified as sin was found pleasing to God and without it virtue would be of no account; Elijah and Phinehas had killed according to God, and were praised by God and found pleasing by Him.[857] Saul saved [Agag and the flocks] without [consulting] God and was condemned.[858] Elijah for God's sake was hostile to men and closed off the heavens, and because of his pressure the compassionate will of God was blocked from sending rain.[859] Eli for forgiving his sons was punished with them along with the Ark.[860] Thus; you can find acts testified by the law as evil in their execution, which are nevertheless good when done according to God. Therefore we should know that it is not sin but the doer's will which will be taken into consideration in determining either punishment or crowning. In view of this he [Solomon] comforts with God's compassion immature men frightened by the terror of the Law, as one who has intimately entered into the depth of wisdom of God.

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[855] Cf. Ps 124[123]:1-3.

[856] Job 4:19.

292. *"Those who lived long ago in Your holy land You hated for their detestable practices, their works of sorcery and unholy sacrifices"* (12:3-4). He is speaking about the nation of Canaan. Israel expelled them from Palestine and inherited their land. God did not hate them in vain but for their abominable works; for they would cast spells by sorcery and were attracted to demons, [offering] unclean sacrifices in their names.[861]

293. *"The merciless slaughterers of children and devourers of human flesh which they had nourished"* (12:5a). They learned to sacrifice their sons mercilessly in the name of the demons and did not spare their beloved ones, the children nourished by them. Israel also learned [from them] in sinning, as David said, "They sacrificed their sons and daughters to demons and shed innocent blood."[862] Jeremiah also says in God's name, "You sacrificed your children to the idols, something which I did not demand of you nor did [such a thing] enter my heart."[863]

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[857] See 1 Kings 18:20-40; Num 25:7-13.
[858] See 1 Sam 15:7-23.
[859] See 1 Kings 17:1.
[860] See 1 Sam 2:22-25, 4:11.
[861] See Lev 20:6; Cf. 2 Kings 17:16-17.
[862] Ps 106[105]:37.
[863] Cf. Jer 19:5, 32:35.

294. *"And the blood among your divine counselors"* (12:5b). He says that they shed blood along with the pagans, and Israel who was aware of Your divine mysteries was profaned in the pagan rites of the Baal of Peor.[864]

295. *"The rich and the parents of the helpless You wished to destroy by the hands of our ancestors, so that the land more precious to You than any other might receive a worthy captivity for the servants of God"* (12:6-7). The children's parents were rich and not in want. They sacrificed their children in a pitiable death to the demons, and there was no one to help the children thus killed in vain. He says, "You raised up our ancestors over them and sought vengeance for the blood of their children, who were sacrificed innocently. Those who shed blood worthily were given over to captivity and were left outside of the land which is more precious than the whole world to You."

296. *"But even these You spared as men, and sent wasps as forerunners of Your army, to destroy them little by little"* (12:8). Because God spoke as follows in the desert, "Behold I send wasps before you."[865] It shows that this happened according to the sparing will of God, so that through a light punishment they might fear and repent and be spared from the future war.

297. *"Though You were able to give the ungodly into the hands of the righteous in battle, or to destroy them at one blow by dread wild animals or by Your word, still judging them little by little, You gave them an opportunity to repent"* (12:9-10). This statement is the proclaimer of God's wondrous compassion, because, as he says, You were able within a second to surrender the nation of the Canaanites at the feet of the Hebrews, or to kill [them] with the service of beasts, or by Your word as [You did] to the Assyrians in the time of Hezekiah.[866] But Your statement "I do not want to destroy them all at once,"[867] was for the sake of sparing them so they could repent and receive the land as an inheritance.

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[864] "This local god, mentioned only in the Old Testament, represents the Canaanite god of fertility (See K. van der Toorn, B. Becking, P. W. van der Horst, *Dictionary of Deities and Demons in the Bible*, 2nd ed., Leiden; Boston, Brill Academic Publishers: 1999, p. 147. See also Num 25:3-5; Hos 9:10).

[865] Ex 8:21.

298. *"You were not unaware that their seed was evil and their wickedness was inborn and that their way of thinking would never change, for they were an accursed race from the beginning"* (12:10b-11a). By saying evil he does not refer to the creation of [human] nature, but because of traits since childhood [they] loved evildoing and when evil established itself in them with age and habit, it was not dislodged by God's punishment. He calls them an "accursed race" because they were the children of Canaan, whom Noah cursed in the beginning of the second multiplying of mankind and said, "Cursed be the child Canaan" and "a servant he shall be to his brothers."[868] They fell under this curse and shared their father's punishment.

299. *"It was not through fear of anyone that You granted forgiveness of their sins, for who will say to You, 'What have You done?' Or who will resist Your judgement? Or who will accuse You from among the nations You destroyed, which You had created?"* (12:11b-12a). O God, he says, You had no pressure on You when You spared the Canaanites by saying that "the measure of their sins was not yet completed."[869] You forgave them for four hundred years from the days of Abraham to the Exodus out of Egypt. For who supervises You or discerns Your judgement, or resists You and says that You are unjust?[870] As God said through Isaiah, "Who is My adversary? Let him confront me, let him raise his voice, and tell, and say."[871] Job meditated on this when he heard the ineffable depth of God's righteousness addressed to him, "Is anyone able to pervert the judgement of the Almighty?"[872] He replied, "I have spoken once and will not do it a second time."[873]

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[866] See 2 Kings 19:35.
[867] Judg 2:3.
[868] Gen 9:25.
[869] Cf. Gen 15:16.
[870] Cf. Job 34:17.
[871] Cf. Isa 50:8; Job 13:19.

300. *"Or who will come against You in opposition to avenge an unjust man?"* (12:12b). If Job the righteous was unable to do so, how can the unjust despise the revenge of Your punishment?

301. *"For there is no other God but You, who care for all"* (12:13). Only You are God and creator, and only You, the Creator, are concerned to care and preserve Your creatures.

302. *"That You should defend Your record of not judging unfairly. Nor can any king or tyrant confront You with [the case of] those You have tormented, for You are righteous and rule all things righteously"* (12:13b-15a). Your nature as creator proves that You do not judge unjustly, but You act with Your second will.[874] While with the first You love creation, out of righteousness You rebuke us, and no royal force or despot's rage can challenge Your power. They can defeat men, but against You they fall weak and retreat both from Your power and Your righteousness. Before the former they are humble and against the latter they remain speechless.

303. *"You punished the one who deserved it, deeming him alien to Your power, for Your power is the prince[875] of righteousness"* (12:15b-16a). He says that You punished the pagans, the Canaanites, as their sins required. They considered themselves alien to Your power and, by straying, formed an alliance with idols. Seeing this, according to Your righteousness, You punished them with princely authority through corporal punishment while sparing their souls.

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[872] Job 39:32.

[873] Job 39:35.

[874] This terminology of the second will is a good reference that the author is familiar with Philo's thinking, who talks about God's creative and sustaining power on the one hand, and His royal power which judges righteously (see *P'iloni Ebrayec'woy Mnac'ordk' i Hays,* p. 40. S. P. Cowe, tracing back the tradition of this approach in the Armenian commentators, points out that Ełišē was "one of the first Armenian thinkers to display an affinity with Alexandrian allegorical exegesis" (See S. P. Cowe, "Ełišē's Armenian war," p. 350).

[875] The Armenian is *իշխան*, the Greek is *ἀρχή* which has two meanings: ruler or source/beginning.

304. *"And Your sovereignty over all causes You to spare all"* (12:16b). The ruler must care for those over whom he reigns. Now, he says that Your sovereignty causes You to spare not only the Hebrews but the entire human race over whom You reign. In order to spare them You raised the Hebrews over them, who limited their authority and, by becoming their neighbor, provided a good example for them.

305. *"You show Your power to the doubtful with perfect power"* (12:17a). By saying perfect power he does not refer to mild punishment as to one's children, but with severity as to one's servants, in order that the severity of their behavior may be softened as a result of punishment, and the future torture may be lightened as with the Sodomites.

306. *"You rebuke those who acknowledge Your power"* (12:17b). The Hebrews acknowledged the power of God. He rebuked them in their faults as children with the punishment of His own people, so that others would have remorse, as it is said, "When He killed them they sought Him."[876]

307. *"You who control power, You judge with clemency and with great compassion You heal us"* (12:18a). In other words, he says that You judge us, the Hebrews, with clemency. He allowed David to make the choice of his own punishment and agreed with clemmency to accept one out of the three [punishments]. When he chose human death [by pestilence, God] spared [him] and shortened it.[877]

308. *"Because the ability to act is with You, whenever You wish [to employ that] it is close to be done"* (12:18b). Man lacks the ability to act immediately he wishes; because whoever wishes to build, must first prepare stone and wood and thereafter proceed. However, when God desires something, His will enacts the deed, as He said, "Let there be luminaries in the firmament of the heavens and it was so."[878]

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[876] Ps 78[77]:34.

[877] See 2 Sam 24:10-16.

309. *"Through such works You have taught Your people that the righteous must be humane"* (12:19a). He showed patience to them [Hebrews] and to the Canaanites with the concern of punishment, when He said, "The measure of their sins is not yet completed"[879] and in driving them out of the land not precipitately but as an act of forgiveness. Thus He instructed you too to be forgiving and humane toward each other in your trespassing.

310. *"And You have filled Your children with good hope, because You grant repentance for their sins"* (12:19b). He did not drive the Canaanites out of the land precipitately, but caused the beasts not to multiply,[880] thereby giving the Canaanites [the opportunity] to benefit from their punishment in order to have remorse and then seek repentance. Only Rahab the prostitute succeeded in [doing] this,[881] as well as the residents of Gibeon, who because of fear deceived Joshua, saying that they were from a remote country and thus were spared by them [the Israelites] and were made hewers of wood for them.[882]

311. *"For if You punished the enemies of Your servants with such clemency and delivered them by granting them a time and place to free themselves from wickedness, You judged Your children in all*[883] *truth, to whose ancestors You gave oaths and covenants of good tidings"* (12:20-21). The seven nations of the Canaanites were the enemies who were punished with clemency, because he [Joshua] did not destroy them all but only those whom He [God] delivered to him as an example for the others, in order to return to the worship of the God of those who conquered them, but they did not. So Rahab and the Gibeonites [by their example] became rebukers of the others' irrevocable will, because, if they had returned [to worship] like them, they would have been saved. He says, You judged Your sons with truth and care according to their ancestors' covenant. Because after the marvelous deliverance [of the Exodus] when they denied You and worshiped the calf, You overlooked their sins because of Moses' prayers and did not destroy them.[884] This happened not because of their worthiness but to confirm the good news given to their ancestors, because He [God] promised them, "I will give your offspring this land to inherit."[885]

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[878] Cf. Gen 1:14-15.

[879] Cf. Gen 15:16.

[880] See Lev 26:6.

[881] See Josh 2:2-21, 6:22-25.

[882] See Josh 9:3-27.

[883] The Armenian text for "in all" is *ամենայն*, and the Greek is *πάσης*

312. *"So, while admonishing us, You scourge our enemies ten thousand times more"* (12:22a). He says that our punishment in the desert during the [rule] of the judges and under David admonished us about our need for correction, as Paul also writes, "If you were without instruction, then you were illegitimate and not sons,"[886] while the torments of the enemies are ten thousand times more, i.e., both here and hereafter endlessly, as great Paul says, "If we are judged by the Lord, we are instructed so as not to be condemned along with the world,"[887] which He casts out of the life to come because of their deceit, according to David.[888]

313. *"So that when we measure Your beneficence we should take heed so that when we are judged, we can expect future mercy"* (12:22b). For You raise us up from idleness by punishment so that by awakening we can see the grace of Your compassion, as the Apostle says, "Suffering produces endurance, endurance [produces] a tried and tested character, character [produces] hope, hope does not put us to shame,"[889] and, when we are judged, we may expect mercy, according to the saying, "If we share His suffering, then we may also participate[890] in His glory."[891]

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[884] See Ex 32:1-14.
[885] Cf. Gen 17:7-8.
[886] Cf. Heb 12:8.
[887] 1 Cor 11:32.
[888] Cf. Ps 73[72]:18.
[889] Rom 5:3-5.

314. *"Therefore those who lived needlessly in a life of folly, you tormented through their own abominations"* (12:23). Indeed the pagans needlessly lost their senses in serving demons and worshiping idols. They did not achieve grace in return from those whom they worshiped, for their service was needless and in vain. Therefore they were tormented in their abominable life like the Sodomites and the seven nations who resided in Canaan.

315. *"For they went far astray on the path of error"* (12:24a). He does not say they wavered in their deeds, which might be curtailed sooner or later through faith, discipline, and fear of the Law, but they went astray in [matters of] faith, consciously being wicked. They believed that those are our creators and benefactors. Both reason and wisdom having gone astray together, there was no one to stop them, but for a long time they remained in error. Daniel saw a great mountain and a stone struck it without human hands,[892] which is our Lord Jesus Christ, for He shortened the prolongation of idolatry in the fullness of time.

316. *"Regarding as gods those among their enemies' animals which were despised, they were deceived like foolish infants"* (12:24). This was a protracted waywardness, for they worshiped as gods images of those animals whose living prototypes they depicted and abominated. The Egyptians worshiped the crocodile, the polecat, and the mouse, animals whose prototype they hunted to death as enemies and abominable to mankind. In this they were found more foolish than immature unschooled children, being the despisers of the prototype and worshipers of an image.

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[890] The Armenian phrase is *հաղորդս լինելոց եմք*. The suffix *s* which denotes the accusative case plural in Classical Armenian is used frequently replacing nominative suffix *k'* primarily in middle Armenian dialect outside of Cilicia (See J. Karst, *Historische Grammatik*, p. 210).

[891] Rom 8:17.

[892] See Dan 2:34.

317. *"Therefore, as with children who cannot speak, You sent Your judgement as a game [to learn from]"* (12:25). As the punishments of the Egyptians, for there was no grief that could kill them and no punishment to torment them violently, but there were only abominable frogs and water-blood[893] in the same abomination, heartbreaking flesh-worms, dog-flies, and mosquitoes, which indeed are like a game of small children and not a wrathful punishment like that of the Sodomites[894] or the flood in Noah's time.[895]

318. *"And because they were not instructed by chastisement, they will bear the deserved judgement of God"* (12:26). When they did not repent after these abominable punishments as play, there followed their killing of the firstborn,[896] and they were drowned in the sea with their chariots and horses.[897] Again, upon the pagans who are not instructed by such mild punishments will come the torments of the future Gehenna, which they deserve.

319. *"So that they might be tormented in their suffering by being enraged at those very creatures they had thought to be gods"* (12:27a). He says that they were enraged by suffering at the hand of the creatures, which they had thought to be gods. In other words, because the Egyptians regarded as god the water of the Nile, the dog-flies, and mosquitoes, God turned to blood the water, which was their god, the dog-flies, and the mosquitoes. Moreover, He brought them into closer contact with their gods, the dog-flies and mosquitoes, however, being stricken and afflicted in their torment.

320. *"They saw and recognized as the true God the one whom they had denied before"* (12:27b). Where did they recognize Him? Obviously when He [God] brought punishments upon them, the Egyptians confessed that it was the finger[898] of God and the sorcerers did not have power to equal Moses' miracles. Thus the truth of the same God was revealed, whom the Egyptians had earlier denied, refusing assent to the Hebrews' confession.

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[893] He refers to the river of Nile. Its water was changed into blood after the first plague (See Ex 7:18).

[894] See Gen 19:24-25.

[895] See Gen 7:21-23.

[896] See Ex 12:29.

[897] See Ex 14:27-28.

[898] I.e., the power (See Ex 8:19).

321. *"Therefore the mark of their condemnation came upon them"* (12:27c). The Egyptians recognized the truth of God yet did not believe, for they said, "Moses, your sign is the finger of God,"[899] and because they were witnesses yet lacked faith, they were condemned to the killing of their firstborn[900] and drowning in the sea.[901]

322. *"For all people who were ignorant of God*[902] *their existence was in vain"* (13:1a). He says for people who were ignorant of God their existence was in vain, in other words futile and as nothing, according to Isaiah, "All the nations are as nothing and were accounted as nothing before Him."[903] For man was created with mind and reason to know God,[904] who is of a perceptible nature. When he fails in this, his nature becomes useless, for when an instrument is not useful for the task for which it was intended, its invention is useless.

323. *"And from visible good works they could not know the One who was nor did they recognize the architect while regarding His works"* (13:1b). Paul similarly says, "His invisible things have been understood and seen by us who are his creatures,"[905] indeed for a genius visible things are a teacher of the knowledge of

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[899] Cf. Ex 8:19.

[900] Ex 12:29.

[901] Ex 14:27-28.

[902] A hapax in ABT. "Ignorance of God" in Armenian is *աստուածանգիտութիւն*.

[903] Isa 40:17.

[904] Discussing the creation of man, Gregory of Nyssa says, "He [God] thus manifests man in the world, to be the beholder of some of the wonders therein, and the lord of others; that by his enjoyment he might have knowledge of the Giver" (See Gregory of Nyssa, *On the Making of Man*, in *NPNF*, vol. 5, p. 390a). Gregory the Illuminator also says on this issue, "The wise one might know the honor of the Creator, and understanding the wonderful grace of the glory of the Creator, might know to offer back praise in return" (See Agat'angełos, *Patmut'iwn Hayoc'*, §261, §271).

[905] Rom 1:20.

God,[906] thus the sun's serving the earth as if holding reins, the regular changes of the weather, the movement of the stars, the obedience to man of irrational animals, and diverse examples of providential care for fruit growing in the cracks of rocks, through which water runs. It might thus be known that they have a creator whose essence always exists and will endure forever. But the Hellenes who studied these things did not strive through them toward knowledge of their Creator. Nor did they draw an analogy of the splendor of the Architect from the radiance of His works, from the rays of the sun, from the buds of leafy branches, from the colors of flowers, from pure gold and from the sparkling[907] of gems. Caught up by fascination for these things, men could prepare a way to desire the Creator's beauty and from awe of Him they could leave behind the phantoms below.

324. *"But they supposed that fire or wind or swift-flowing air, or the circles of the stars, or turbulent waters, or the luminaries of heaven, or the satellites of the earth were gods"* (13:2). The Persians adopted fire for their worship,[908] the Hellenes the stars, the Egyptians water,[909] the Chaldeans the luminaries that were set as satellites and as servants for the needs of men and other animals.

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[906] On this issue see Grigor Narekac'i, *Ban Xratu*, pp. 70-72, §45 and §46.

[907] A hapax in Lambronac'i. "Sparkling" in Armenian is *ճաճանչատեսակութիւն*.

[908] In Zoroastrian religion the perpetual fire has a sacred and pivotal place in the worship. For the refutation of the worship of fire, the stars, and the luminaries, see two classical Armenian authors Ełišē, *P'atmut'iwn Hayoc'* [History of Vardan and the Armenian War], R. W. Thomson (tr./comm..), Cambridge, MA, Harvard University Press: 1982; and Eznik Kołbac'i, *Ełc ałandoc'*; The same as Eznik of Kolb *On God*, M. J. Blanchard and R. D. Young (tr.), (Eastern Christians Texts in Translation), Louvain, Peeters: 1998. Also *Refutation of the Sects,* T. Samuelian (tr.), New York, NY, St. Vartan Press: 1986.

[909] The worship of water by the Egyptians is a reference for the Nile's goddess Isis which irrigates Egypt. J. Campbell notes that "Epiphanus, ca.315-402 mentions an annual festival observed in Alexandria on Jan 6, the date assigned to the Epiphany and originally the nativity of Christ, and to the baptism as well. The pagan occasion was in celebration of the birth of the year-god Aion to the virgin goddess Kore, a hellenized transformation of Isis" (See J. Campbell, *The Mythic Image*, Princeton, NJ, Princeton University Press: 1981, p. 34).

325. *"If through delight in the beauty of these things people assume them to be gods, let them know how much better their Lord is, for He who is the creator par excellence*[910] *of these beauties has created them"* (13:3). He opens a road of truly useful and persuasive ingenuity for those who listen. He says, "O man, the sun is beautiful and pleasant, the stars are brilliant, man's form and image is attractive, gold and gems are desirable. Make a comparison, use them as a mirror, for if their beauty bewitches you when you gaze upon them, [see] how superior He has maintained His majestic beauty[911] to that of His creatures; for He is the creator par excellence and fashioner of their beauty, He causes the flowers to blossom[912] so that the purple hue of Solomon's glory could not equal their complexion.[913] He embellishes the gems and adorns the image of man. Therefore, through these [visible things] make your way toward His invisible beauty. Observing this, Paul said, "Now we see as in the example of a mirror."[914]

326. *"And if people are amazed at their powers and efficacy, let them perceive from them how much more powerful is the One who formed them"* (13:4). The sun has power and efficacy along with beauty, and the same should also be said of the stars. Fire is also powerful through combustion[915] and water through its nourishing irrigation; while plants, buds, and roots are efficacious, which are used in medicine. Therefore, he says, while comparing all these, observe the power of the Creator who "sustains all things by His powerful word," according to the Apostle[916] and "who looks on the earth and it trembles, who approaches the mountains and they smoke" according to David,[917] whose efficacy of will raises the dead, heals the sick, persecutes the demons, and multiplies the little [which exists] for the needs of those who seek it.

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[910] A hapax in ABT. "The Creator par excellence" in Armenian is *արարչապետ*, the Greek is *γενεσιάρχης*.
[911] A hapax in Lambronac'i. "Majestic beauty" in Armenian is *շքեղազարդութիւն*.
[912] A hapax in Lambronac'i. "Causes to blossom" in Armenian is *բողբոջեցուցանէ*.
[913] See Mt 6:28-29.
[914] 1 Cor 13:12.
[915] A hapax in Lambronac'i. "Through combustion" in Armenian is *կիզանողութեամբ*.
[916] Heb 1:3.

327. *"For from the greatness and beauty of creatures comes a corresponding perception of their Creator"* (13:5). Heaven is great and spacious; the sea is vast and limitless; the earth is spread out; the sun is beautiful, man is attractive, man's looks are lovely and alluring, and his word is sweet and seductive. Gold and gems are splendid and give us joy. See the Creator in these. Compare the Uncreated with created things, the Creator with creatures, the Driver with those who are conveyed, the source of wisdom with us rational ones, the originator of love with us who are loving, and through these [examples] make your way toward His beauty, power, gentleness, and sweetness. Be heavenly through heavenly contemplation and spiritual by freeing yourself from this flesh. Say with Paul, "We do not know visible things but invisible,"[918] for we do not want to know [visible things], because they are temporary whereas the other [invisible things] possess splendor eternally.

328. *"Yet these people are little to be blamed, for perhaps they go astray while seeking God and desiring to find Him. They keep searching among His works and, as they look, they are persuaded that visible things are good"* (13:6-7). What a sweet and reasonable judgment! He left the pagans without any response for not perceiving the invisible God through visible things. Now, he says out of His compassion, if the beneficent One and the lover of mankind wishes, they remain under slight blame, because, following the second beginning of our earth with Noah's children, the knowledge of God was diminished and, going astray from the true God, they sought to find [Him], wandered about to comprehend [Him], searched to know [Him], but, wandering about in His works, they could not reach the Creator; so they were persuaded by the appearance and the power of these [visible] things and, being dazzled [by them] they worshiped them and ceased their search in them.

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[917] Ps 104[103]:32.
[918] 2 Cor 4:18.

Thus they were satisfied with the sun for its radiance of light and nurturing warmth, with the stars for providing foreknowledge through their course, with fire for its radiant heat, and so satisfied with their various powers that they worshiped them as good. The Lord's parable of the prodigal son refers to this. When he grew needy from worshiping God, he joined Satan, who sent him to the farm of this world to worship the beasts, and even desired to have their natural nourishment such as pods but could not have [them]. Because of them [the beasts] he contemplated returning to his father and said, "I will go and I will say, treat me like one of your hired hands,"[919] in other words, save me from the fear of death and make me like the luminous ones with incorruptible flesh. And God too was pleased with this knowledge of Him and not through the wisdom of this world, according to Paul.[920]

329. *"Yet again, not even they are to be forgiven; for if they knew so much that they could comprehend the world, why did they not find the Lord of these things sooner?"* (13:8-9). First he said they are to be forgiven and now [he says] they are not, as they are under the investigation of God's righteous judgement. Paul showed forgiveness by saying, "The wisdom of God was not pleased to be known through human wisdom by which the world was governed."[921] Yet again they are not to be forgiven as he also says, "For though they knew God they did not glorify Him as God or give thanks [to Him], but they became useless in their thinking and they exchanged the glory of the incorruptible God for images in the likeness of the corruptible things."[922] He [Solomon] also agrees that they should not be forgiven, for they considered the world and were satisfied with its wisdom by examining the mixture of the four elements, the cycle of four seasons, the course of the stars, the expanse of the earth, musical arrangements, the effects of medical remedies. Why then were they not able to comprehend that there is some one else who steers them and keeps them in order with the reins of His care? It seems that this was also written by the Hellenic philosophers, because Plato in his dialogue *Timaeus* speaks wonderfully at great length about things of matter and their mixture, and proceeding in his discourse, he says, "But to find the father and the creator of all is labor and after finding him it is impossible to tell everyone."[923] Likewise in his book *De Mundo* [addressed to] Alexander Aristotle recounts the arrangement of the luminaries and earthly creatures and states, "All these things are moved by the superior God."[924] Paul also praised the image of the unknown [God] of the Athenians, saying, "What you worship as unknown, this I proclaim to you."[925] However, they remained under blame because they did not become grounded in knowledge of the Creator, but were led astray by other [teachers]. Having attained so much knowledge of Him, they were led astray by sorcerers to the creations of magicians, in whose names they cast images and worshiped them, as he now says.

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[919] Lk 15:19.
[920] See 1 Cor 1:21.
[921] 1 Cor 1:21.
[922] Rom 1:21, 23.

330. *"Miserable they are with their hopes set on dead things, those who considered gods the works of human hands, gold and silver, the product of ingenious skill"* (13:10a). Aramazd,[926] Kronos, Aphrodite, and the others were dead, in whose names they cast gold and silver, because with sorcery they had astounded people during their lifetime with specious apparitions, and by that deception people created their images and glorified them after their death.

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[923] Plato's *Timaeus* reads: "And that which has come into existence must necessarily, as we say, have come into existence by reason of some Cause. Now to discover the Maker and Father of this Universe were a task indeed; and having discovered Him, to declare Him unto all men were a thing impossible" (See Plato, *Timaeus*, The Loeb Classical Library, R. G. Bury (tr.), Cambridge, MA, Harvard University Press: 1981, p. 51).

[924] Aristotēli Imastasiri *T‘ułt ‘ aṙ Ałek‘sandros t‘agawor P‘atmut‘iwn yałags ašxarhi* [Aristotle's Letter to King Alexander about the World], Venice, St. Lazar's Press: 1833, pp. 624, 628.

[925] Acts 17:23.

[926] Aramazd was the central deity in pre-Christian Armenian pagan religion. For comprehensive information on this see J. R. Russell, *Zoroastrianism in Armenia*, pp. 153-175.

331. *"And the likenesses of animals or a useless stone, the handiwork of ancestors"* (13:10b). They cast not only images of men but also of animals for worship; and strove not only for [statues of] silver and gold, whose color is desirable and its material honorable, but of useless stones which the forefathers had fashioned and deified.

332. *"And then a woodcutter-carpenter sawed beautifully on wood and skillfully stripped off all its bark and by invention made a useful vessel that serves life's needs, and burned the shavings from his labor to prepare his food, and ate his fill. Then he took and carved with diligence a crooked stick full of knots, which was the most useless and worthless of the lot and shaped it with thoughtful skill and formed it in the likeness of a human being or made it like some trivial animal. He varnished it and [then] colored its surface red, covering every blemish in it with clay; he then made a suitable niche and set it in the wall, fastened it with iron, and took care that it would not be destroyed. He knows that it is helpless to protect itself for it is only an image and has need of help. He comes close and whispers [prayers] about his marriage, children, and possessions to a lifeless thing and he is not ashamed to implore it. He appeals for health to the impotent object and implores a dead thing for life, for support he implores something fragile, and consults about travel a thing that cannot take a step, for money-making and work, and strength for his hands he asks fruitfulness from the infertile"*[927] (13:11-19). Little by little he has abased the pagans' gods. First he identified [them] with the luminaries, the weather, and fire; later with gold and silver, whose beauty is inferior to the former; afterwards [with] stone which is a durable and incorruptible material; thereafter [with] wood, which is corruptible and corroded by worms. The pagans fashioned them with the methods, which he listed in order, and then rendered supplications to their handiwork. Accordingly, David reproaches them and says, "The idols of the pagans are gold and silver, the work of human hands. Those who make them and trust in them shall become like them."[928] Now see the foolishness of human beings and their going astray after the tradition of their ancestors by deception, because he [the pagan] makes appeal to his handiwork as if to God, though it does not possess any power. Then if the demons dwelling in them [the images] were to exert an influence over them, deceiving them and leading them to beseech the images, it is not obvious from this writing, but it seems that this would lead them to err because the demons, entering into the carved images, uttered sounds and responded to the petitioners.

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[927] Cf. Isa 44:15-20.

333. *"Again, if someone, embarking on a voyage, wishes to sail over raging waves, calls upon a piece of wood more fragile than the ship"* (14:1). The image of idols is more fragile than the wood of the ship because the ship's wood was fashioned to voyage upon the waters while an image lacks this ability.

334. *"Even though it was the desire for gain that designed it and the architect built it with wisdom, it is Your providence, O Father, that steers [the ship], because You have given it a way in the sea, and safe paths through the waves, showing that in every situation You can save even the person who puts to sea without skill"* (14:2-4). He says that men designed [this ship] out of a desire for gain to employ it to voyage through the sea to remote countries. For this purpose the artisan built it and Your providence guides it and steers its course through the waves as if on land, O almighty One, in all things. In this the ship's wood is more powerful than that of the image because they embellished the image and, usurping God's honor, gave it to it instead by worshiping it and offering supplications. For that reason God abandoned[929] His adversary, leaving it powerless and weak, while the ship was designed to fulfill a necessary function congruent with our flesh. God the provident, who cares for our needs, nourishes the plants, makes water flow and causes the sun to rise, also steers that (boat) which helps satisfy our needs with His overseeing and with mildness of weather leads it through the sea, so that even though men sail without skill, nevertheless they are protected by Him.

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[928] Ps 135[134]:15, 18.

[929] J755 J480 V255 have the uniquely important verb *լքեալ* (abandoned) which to my knowledge traces to Q while the rest have *լիք* which is absent from the *Haykazean Dictionary*. The modern understanding of *լիք* as "full" does not make sense in this context.

335. *"But You wish that the activity of wisdom should not be vain, therefore people trust their lives to a trivial piece of wood and, passing through the billows on a small raft, were saved"* (14:5). By wisdom he refers to the providential care of the Holy Spirit, who does not cease watching over creatures, as Christ said, "My Father is still working, and I am also working,"[930] and men, taking refuge in His power, trusted in that small piece of wood to take them peacefully to harbor. And God acts toward them according to their faith, because, passing through mountainous billows on a small raft, their lives are saved and they return to their harbor with profit.

336. *"For even in the beginning, as arrogant giants were perishing, the hope of the world took refuge on a raft and, guided by Your hand, left to the world the seed of a new life"* (14:6-7). He refers to the flood during Noah's time when the giants drowned, who was born of the sons of God, who knew the daughters of men.[931] For, as history says, the giants were born of them and corrupted their ways with sin, and God drowned them in the waters, saving Noah and his family and animals with the ark made of wood. They were the origin of the renewed seed of men and animals. Now he says that through God's care Noah was guided over the water for the entire year because he built the ark at God's command and with His power was preserved in it.[932]

337. *"For blessed is the wood by which righteousness is done. And that which is made by hands is accursed, and so is the one who made it"* (14:8a). He calls the ark the blessed wood, which God commanded Noah to build, and blessed it, as well as all ships in which men travel the sea. And again he calls the cross the blessed wood by which we have attained bliss through Christ's death. By it righteousness was granted us, as the Apostle writes, "Whom God presented as an atonement by His blood to show His righteousness, in order that He might be righteous and justify those who believe in Jesus."[933] For Christ, dying on the cross for us cleansed our sins and justified mankind. For this reason the wood was blessed, which became the instrument for this marvelous redemption. And because it was blessed, it was empowered to perform miracles [and] to raise the dead,[934] because it became the bearer of God's power. But the idols are accursed, which are the handiwork of men, alien to God's power and under God's curse and wrath, as well as their makers and worshipers.

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[930] Jn 5:17.

[931] See Gen 6:2.

[932] See Gen 6:13-7:23.

338. *"For He made it, and this corruptible thing was named a god. For equally hateful to God are the ungodly and their ungodliness"* (14:8b-9). The craftsman made the image and dedicated it to the divine name; therefore the maker is cursed for having the audacity to make it, as well as the inanimate material which became the recipient of the [divine] name. As with Adam, the earth, his home, was accursed,[935] and with Cain because of his evil works [God] said, "Let the earth be accursed, which has opened its mouth to receive your brother's blood,"[936] likewise the inanimate material of the image was accursed along with the artisan who made it with his free will.

339. *"For the work together with the worker will be tormented. Therefore there will be a visitation also upon heathen idols"* (14: 10-11a). As with Adam and Cain the earth [was accursed], in the same way God destroys the idols along with the idolaters, which occurred with the coming of Christ and with the visitation of God as an offense to them; and being dishonored they were trampled under the feet of the worshipers.

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[933] Rom 3:25-26.

[934] The Holy Cross raised the dead at its discovery by Queen Helen, the mother of Emperor Constantine, in 326 (See *The Oxford Dictionary of the Christian Church*, F. L. Cross (ed.), 2nd edition, 1974, p. 630).

[935] Gen 3:17.

[936] Gen 4:11.

340. *"Because in God's creation they became an abomination and scandal for the sons of men and a trap for the feet of the foolish"* (14:11b). They are abominable to wise men and indecent in being addressed as god, but for the foolish it is not so; for them the false ornamentation of truth is an obstacle and a trap, by which they are caught in the seduction of perverted godliness.

341. *"For the beginning of fornication was the ingenuity of making idols, and their invention was the corruption of life"* (14:12). By fornication he does not refer to the male and female [relationship] but worship of idols. Because as the pure marital relationship is holy while with others it is fornication, likewise the right worship of the true God is holy, but to pervert His love for an idol and His worship for a strange [god] is fornication. It is thus referred to by all the prophets, as Isaiah writes, "How has the faithful city Zion become a whore?"[937] And Jeremiah [says], "Jerusalem committed fornication and Samaria committed adultery,"[938] while Hosea on analogy with their adultery with idols at God's command physically committed adultery.[939] Thus, the pagans were corrupted through fornication with idols, as was Israel afterwards.

342. *"For it did not exist from the beginning nor will it last forever"* (14:13). Idolatry emerged subsequently, after building the tower [of Babel]. He prophesies that it will not last, for it was abolished by Christ.

343. *"By innovation of a new religion*[940] *it entered the world and therefore in a short time their end was devised*" (14:14). Deceived by the demons and sorcerers, they discovered a new religion[941] without God, but through Christ God devised and hastened His coming and thus terminated [it].

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[937] Cf. Isa 1:21.

[938] Cf. Jer 23:13-14.

[939] Hos 1:1-3.

[940] A hapax in ABT. "by innovation of a new religion" in Armenian is *նորակրաւնաւորութեամբք*. The Greek original of Wisdom of Solomon is *κενοδοξίαι* which means through vanity or by vain glory. However the first element of the Armenian compound term seems rather to derive from the Greek root *καινοδ*.

344. *"For a father, consumed with grief at an untimely bereavement for his son's premature death, made his image"* (14:15a). Coming upon this statement, I took up Eusebius' *Chronicle*[942] or orderly accounts of the times and, examining carefully the former kings and the time of their reigns, no reference was found regarding the origin of idolatry. But we trust the story of this wise man [Solomon] and agree with the analogy that bereavement obliged a father to fashion his son's beauty through artisans, because his burning affection for the prematurely deceased led him to do this.

345. *"He now honored as a god a human being already dead at that time and transmitted to those under obedience to him mysteries,*[943] *[rituals] and sacrifices"*[944] (14:15b). [The father], led astray by his passion for the image, gave divine honor to the representation of a dead man,[945] while those subject to him, inorder to please their ruler, learned to bring offerings to it [the image of the son] as if he were alive.

As *ai* would have been pronounced as a monophthong *e* by the fifth century A.D., either the Armenian translator read an otherwise unattested variant καινοδοξι΄α in his *Vorlage* or interpreted the standard text in that light.

[941] "Discovered a new religion" in the armenian text is *նոր կրաւնք գտին*, the suffix *k‘* which denotes the nominative case in Classical Armenian is used frequently replacing the accusative suffix *s* (See J. Karst, *Historische,* p. 208).

[942] See *K‘ałuacner Ewsebios Kesarac‘u K‘ronikonic‘, mi hin jeṙagrum* [Selections from Eusebius' *Chronicle*, (preserved) in an Ancient Manuscript], Y. Manandean,Vienna, Mxitarist Press: 1905. Eznik Kołbac‘i refers the origin of idolatry and worshiping images to Seruk Gen 11:20 (See E. Kołbac‘i, *On God*, §299, n. 75). It is not clear why Lambronac‘i does not refer to this variant.

[943] The Greek term is μυστήρια, the Armenian is *խորհուրդս*, meaning mysteries, sacraments, rituals, councils.

[944] Greek word is τελετός, the Armenian is *նուէրս*. meaning sacrifice, offering.

[945] Eznik Kołbac‘i similarly remarks on this issue saying, "If one prepares a statue not out of love for his departed loved one or to exhibit his skill, but worships and prostrates himself before it as to God he does an evil act" (See Kołbac‘i, *Ełc ałandoc‘*, Book A-10, pp. 43-44).

346. *"Then, as time proceeded, the ungodly custom was kept as a law and at the command of tyrants graven images were set up as an object of worship"* (14:16). Whatever ages with time becomes established and the tradition of former generations becomes respected in a later era with an awe befitting the law. Thus, the ungodliness of idolatry came into being; for other tyrants, who were envious, carved images of their dead or of themselves and they became accepted as objects of worship. And [because] there was no observance of law, which would prohibit this evil custom, the perversion crept into men's darkened minds and became established there.

347. *"When men who lived far away could not honor [the image] in person, they carved and engraved a replica of the image to view at a distance and made a visible image of the king whom they honored"* (14:17a). Because the realms of the kings who ordered the engraving happened to be vast, those who were far away copied the same image and took with them the picture of the king to their countries and worshiped it in his honor.

348. *"So that they flatter the absent diligently as though present"* (14:17b). They applied themselves diligently to honor and flatter the image of the distant king as if they were close by him and he accepted the honor bestowed on the image as meant for himself.

349. *"The proliferation of the artisan's skill*[946] *subsequently impelled the ignorant to expand their worship"* (14:18). The artisan, he says, through his vast knowledge embellished the image artistically and adorned it beautifully. The ignorant were deceived by that beauty decorated by the artisan and increased their undiscriminating worship of the splendidly adorned image through their fascination with the elegance by which the artisan had embellished it.

350. *"For he, perhaps wishing to please his ruler, used his skill to enhance the beauty of the likeness"* (14:19). He says that the artisan decorated the image through his skill not to be worshiped by others, but, because it was in the form of the prince who had commissioned him, he thought of embellishing the likeness inorder to please him.

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[946] The Greek is *φιλοτιμία* meaning love of honor/glory worship/superstition.The Armenian is *արուեստ գիտութեան (φιλοτεχνία)* meaning art, skill. Was it possible that the Armenian translators in the 5th cent. had another Greek text?

351. *"But the multitude, deceived by the congruence of the work, now regarded as an object of worship the one whom shortly before they had honored as a human being. And this became a hidden trap and stumbling block for life"* (14:20, 21). The artisan wished to flatter the prince by convincing him that he was as beautiful as the image, while the people, seeing the fine work, coveted it for its beauty and were delighted sensuously. With the passing of time they accepted the image created in honor of the king as on object of worship, learning from one another, and thus went astray and stumbled into idolatry.

352. *"Because people now attributed to objects of stone and wood the incommunicable name of the one they had previously served because of the affliction of violence"*[947] (14:21b). The affliction of violence means the terror over them of the tyrant who demanded honor for the image. The king died and that terror ceased, but the tradition remained. As during his time people out of fear erred and worshiped, those who came later coveted the beauty of the image with lust and willingly worshiped it and called it by the name of God, with whom creatures have no communion.

353. *"And it was not enough for them to err about the knowledge of God, but, though living in great strife due to ignorance, they called such evil peace"* (14:22). Evil increased and, according to the Apostle, "they were given over to ignoble thoughts,"[948] perpetrating unworthy acts; thus they worshiped creatures and strayed from God.[949] For after being estranged from God, their struggle for life became more serious as they went astray in evil deeds. Being dead in habitual sin, they named peace the tumult of vices.

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[947] The Greek is *συμφορά* meaning violence/tyranny or chance/accident. The Armenian is բռնութիւն.
[948] Rom 1:28.
[949] Cf. Rom 1:24-26.

354. *"Or child sacrifices, or secret mysteries, or introducing passionate debauchery from other religions"* (14:23). How like a war is a father's killing his own son, a practice introduced by the idolatry of the pagans! For [fathers], slaughtering their children, sacrificed them to idols as a secret mystery of sorcery by which means they performed magic in the name of demons, as the witch did with Saul when she conjured up the demon for him in the form of Samuel.[950] In other religions too they were passionately dissolute: lasciviousness in the name of Aphrodite, drunkenness in the name of Dionysus, and other acts of evil debauchery of the heathen in honor of their idols.

355. *"They no longer keep either their lives or their marriages holy"* (14:24). This wise man says that in his own time, when Israel was kindled as the light of the world with the laws of Moses, the pagans still did not look to the light, but abominated each others' lives with killing and their marriages with adultery.

356. *"One either treacherously kills his friend or secretly watches him"* (14:24b). [One] seized by jealousy and agitated by anger dares to kill his friend without fear of being judged by the idols for his act or, if he hesitates to kill, he relates to him with covert malignancy, deceit, and animosity.

357. *"And all is a raging riot of blood and murder, theft and deceit, corruption, and faithlessness"* (14:25). The manners of the idolaters who are godless were confounded, and those who went astray from faith did not amend their acts, but shed blood by killing, by stealing properties with deceit, and, being mentally corrupted, they did not believe that they would be judged by God for their deeds.

358. *"Tumult, perjury, confusion*[951] *about what is good, forgetfulness of favors"* (14:25b-26a). They were agitated to quarrel and fight with each other over these things [immorality],[952] and forswore themselves. They were even confused about good things because they did not do them with a good hope. They were ungrateful toward God, their benefactor, attributing His power to the idols.

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[950] See 1 Sam 28:13-14.

[951] A hapax in ABT. The Greek is *θόρυβος*, the Armenian is *աղմկութիւն*.

359. *"Defiling of souls, sexual perversion, debauchery in marriage, fornication, and masturbation"* (14:26b). Souls were defiled under the influence of demons, by which they stirred them up to evil deeds and provoked their consciences, because, according to the Apostle, "By the standard by which they judged their friends they condemned themselves in doing the same things."[953] They were perverted sexually for, according to Plato's *Republic*, those in military orders were to have access to camp followers without discrimination and could not discern who had fathered [their offspring].[954] Marriage was debauched for they used to come openly on idols' feast days for copulation.[955] Fornication was indiscriminate by evil desire and by masturbation, self-activated abomination by the effluence of passion.

360. *"For the name and worship of idols is the beginning and cause and end of every evil"* (14:27). In other words, it [the worship of idols] leads to ignorance of the true God. [It is] the author of irrationality and spiritual blindness, the adversary of the true God and the audacious underminer of the definition of godliness, the leader of death, and the servant of the dragon, the cause of adultery, and seducer to evil who drags to earth and to Tartarus the hope of those who place their hope in him, the lover of blood [shedding], and the leader of killing, the cause of darkness and shadows, which inspires its servants with the suffocation of dishonest works; the source of foolishness and blasphemous words, which educates in vain boasting those who dally with it, the nurturer of clowns and dancers, and exact cause of carnal passions. It offends the gray hairs of the old and the honor of elders by stimulating them to run into the streets unashamedly [in pursuit of alluring scenes]. It causes the virtuous to lose their virginity through ugly and indecent audacity. It brings to a spectacle those raised at home with decency and modesty. It mingles its feast days with iron and sword. It proclaims its abomination daubed with the blood of animals. It shames the limbs of [the human body], mortified with chastity, by leading [them] into public debauchery. It reveals the concealed private parts of men and women, which are not supposed to be exhibited. It mutilates the genitals of males for the worship of the demon in woman's form. It articulates its thoughts by killing, adultery, and sodomy. Idolatry has its beginning and end in these evil things, as Saint Onesimus [stated] in the testimony at his trial as a taunt against idolatry.[956]

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[952] See also §357.

[953] Rom 2:1.

[954] Plato, *Republic*, Book 5, 457d, pp.154-155. Eznik Kołbacʻi, in reference to "The religion of the philosophers" makes the following remark: "The Platonists [speak of] God as both matter and form...And of women to consider every one in common; and for no one to possess a specific woman, but rather whomever the men want and the women desire, they may have carnal relations" (See Eznik of Kolb, *On God*, p. 158). It is obvious that Eznik could not be the direct source for Lambronacʻi in this regard, because while the former makes a general statement, as if there was no marital life, the latter is more specific in his remark, i.e., referring to guardian men and women.

[955] Plato, *Republic,* 460a, p. 158.

361. *"Or if they are joyful they go astray"* (14:28a). For when men and women get drunk from wine they become passionate and copulate disgracefully and lasciviously.

362. *"Or if they prophesy, they lie"* (14:28b). For they allure and bewitch and many times they err,as[it happened with]what the witch prophesied to Saul [as if] Samuel told Saul that, "Tomorrow you shall be with me,"[957] but it was not fulfilled, thus it remained a lie.

363. *"Or if they live, [they do so] unrighteously"* (14:28c). For they oppress and defraud one another.

364. *"Or if they perjure themselves, they do so in haste"* (14:28d). For the oath is in the name of images they themselves have created, therefore without any conscience they hasten to lie.

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[956] See *Յայսմաւուրք* [Menologia], A. Tanielian, *Mayr c'uc'ak,* p. 56b.

[957] See 1 Sam 18:29.

365. *"For they trust in inanimate idols, they commit perjury, and expect no punishment"* (14:29). For they know that something inanimate and powerless is also unable to punish liars.

366. *"Therefore two [punishments] will come upon them, for they thought wrongly about God in listening to idols and they swore falsely to the idols in contempt for His holiness"* (14:30). He says that they were found liable for a dual punishment, because first they knew that the idols are powerless and impotent, yet raised them to the honor of the divine name of which they were not worthy. Second, if they were gods, as they thought and hoped in them and worshiped them, then they despised His holy divine name by perjury.

367. *"For it is not the power of those by which people swear, but the judgement of sinners which pursues the transgressions of the unrighteous"* (14:31). He says that it is not the power of the image's material, made of stone or wood, that would seek revenge for lies, but the terrible name of the adorable God invoked upon them, who passes sentence on sinful perjurers and avenges the transgression of perjury in His name, as the prophet Malachi says, "From the rising of the sun to its setting My name is glorified among the nations, and in every place incense and holy sacrifice is offered in My name. For My name is great among the nations, says the Lord Almighty."[958] It shows that the terrible divine name assumed the honor, which they would bestow in His name on others [idols]. It is obvious that He would also seek to avenge the contempt [in which it was held].

368. *"But You, our God, are gentle and true, patient, and sustain all things in mercy"* (15:1). Still in the same spirit of prayer he continues his dialogue with God. Even though, he says, the idol became the cause of so much scandal to the pagans, You, who are our God from the instruction of our fathers Abraham and Isaac, and by the testimony of the laws of Moses, are gentle to Your people whom You saved from pagan seductions; and [You are] true to the promise which You made to our fathers and accomplished for us. [You are] patient for You ignored the errors of our fathers who deviated to idolatry in the desert, and in the time of the Judges. With mercy and forgiveness You sustain our minds by Your heavenly hope and knowledge.

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[958] Mal 1:11.

369. *"For, even if we sin, we are Yours because we know Your power"* (15:2a). These words are [the fruit] of desire and yearning, which do not appear in writing. "We," he says, "with faith and the knowledge of God address You and worship Your name, who are the true God." Now, being in this [state], if the snare of sin makes us stumble, we do not become alienated from You, because we are Yours by faith, but, knowing Your power, we believe in the expiation [of sin], as the Apostle writes, "Whether we are asleep or awake, we please Him alone."[959]

370. *"But we will not sin, because we know that we are accounted as Yours"* (15:2b). By 'not sinning' he means that because we are pure through faith in Your adorable name, the weakness of sin is made light of, for we do not sin voluntarily and willingly like the pagans, but our will is innocent and loves the good so that sin accosts us as a snare because of our weak nature. Immediately rising [from having yielded], we come to repentance and do not sin, we who are accounted as Yours, in other words in the order of Your ministers, as the Apostle says, "I delight in the law of God in my inmost self, yet am enslaved to the law of sin and so I suffer."[960]

371. *"For to acknowledge You is complete righteousness and to know Your power is the root of immortality"* (15:3). This also was more illuminated through Christ and is the prefiguration of His redemptive act. By mankind's acknowledging You, he means [acknowledging] that You are sufficient to justify them, whose good deeds You do not need. For whoever acknowledges God in advance sees [Him] before his eyes so that sin cannot shake him, according to David.[961] And, if he falls into a snare, by looking to God with remorse and repentance he is expiated [of his sin]; and knowing that the power of [His] voluntary [death] for us is the root of our immortality, as Christ ordained, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him should not perish but receive eternal life."[962] The Apostle also writes, "Sin has no dominion over you, since you are not under law but under grace."[963] Thereby he acknowledges that the mysteries of Christ are complete righteousness and the root of immortality.

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[959] Cf. 1 Thess 5:10.

[960] Rom 7:22-23.

372. *"For neither has man's misguided ingenuity misled us, nor the fruitless toil of painters"* (15:4a). He calls ingenuity the painting of an idol by which pagans were misled. We, he says, have not gone astray like them after the fruitless toil of artists, for they made an idol which did not grant them divine grace, so that they turned from their hope in them, which was fruitless.

373. *"An artful[964] image with varied colors, whose sight arouses desire in fools"* (15:4b-5a). Indeed with ample words he reproaches idolatry, which had invaded the four corners of the world at that time, into which Israel also stumbled from time to time. Now, what [kind of] grace [is there] in the image, he asks, which they mechanically erected and fashioned in human form using colors? The fool desires inanimate things, but not the wise man.

374. *"[The idolater] desires the inanimate form of a dead image; artisans of evil things and worthy of such hope are those who either make, or desire, or worship them"* (15:5b-6). He says that the idolater, who is alive, is attracted to the embellishment of the dead image, desiring to show it love. They are worthy of their folly, since, though alive, they put their faith in a dead image and all are equal in their vile straying: the maker in his art, he who loves it in being pleased by it, and the worshiper in offering his service.

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[961] See Ps 16[15]:8.

[962] Jn 3:14.

[963] Rom 6:14.

[964] The Armenian term in this verse is *մեքենագործ*. The element *մեքենայ* in the compound adjective *մեքենագործ*, a hapax in Armenian, which renders the Greek form is *σπιλωθε΄ν* meaning stained, or painted, focuses similarly on the element of art, artifice, whereas Lambronac'i in his Commentary has chosen to foreground the term's connection with machines, i.e., pulleys by which the cultic image would have been set in place.

375. *"For a potter, kneading the soft clay puts it on the potter's wheel and creates a vessel to be of service to us. But, immediately he created out of the clay either a vessel for the service of holy things, or for works,*[965] *or for contrary uses, making all alike; and from them every one [uses it] according to his need"* (15:7a). As we have indicated,[966] he gradually debases the vice of idolatry step by step from the luminaries to gold and silver, and from them to wood and from wood to pottery, which is even more worthless and fragile. For, he says, from the same clay from which he molded both valuable and cheap vessels, he also fashions the image which [people] worship as a god.

376. *"The potter is judge and toiling afflicts himself, for in vain he molds a god from the same clay"* (15:7b-8a). He calls him [the potter] judge for he decided that half of the same material would be fashioned into a god as something of value, while the other half [would be] a vessel of no account. This [decision was] in vain and unjust, because neither was the latter of no account nor was the former worthy of honor according to its function or to chance, hence he judged needlessly and unjustly.

377. *"[He] who was made of earth a short time before and after a little while goes to the same [earth] from which he was taken when required [to repay] the debt of [his] soul"* (15:8b). He says that the clay god fragments again and returns to the same [earth], while the soul of the maker and the worshiper is required by God's righteous judgement as the debt of idolatry and it is in torment forever.

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[965] A hapax in ABT. "Works" in Armenian is *գործոյից*. This clause is missing from the Greek text.

[966] See §332.

378. *"But he is concerned not because he will be fatigued or has a life of short duration,*[967] *but because he must compete with workers in gold and silver, and imitate workers in copper; and considers it glorious to mold the abominable [objects]"* (15:9). He says that the potter does not concern himself with his daily discomfort nor with his transitory life, but he devises, displays ingenuity, refines the clay, and molds the image discreetly like smelted[968] materials of gold and copper, and counts it his glory that people praise his art and desire to possess it.

379. *"His heart is ashes, and his hope is the contemptible earth, and his life is more worthless than dirt"* (15:10). In other words, [the potter is] deprived of reason and wisdom like the lifeless earth, [who] hopes in ashes which he has artistically decorated, while his life is more worthless, fragile, and transitory than the same clay.

380. *"For he did not acknowledge his creator nor Him who breathed into him the breath of life and blew into him a living soul"* (15:11). We received the grace of creation from God. Note how he indicates its three [qualities]: he refers to creation as the body and the breath of life to the irrational animal soul; and the third to the rational, immortal, and living soul. Indeed, our creation is derived from these three, as the Apostle writes, "Your entire soul, breath, and body will remain pure at the revelation of Christ."[969]

381. *"But they considered our existence [to be] a game and life [to be] a festival held for profit"* (15:12a). He calls game the [fact] that they presumed that our creation came about by itself, without providential [care] and that its course was without guidance, and objects of worship are created like toys to be bought in the market place and at festivals from merchants and worshiped as the life-giving God.

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[967] A hapax in ABT. "Short duration" in Armenian is *սակաւակայխճանք*.

[968] A hapax in Lambronac'i. "Smelted" in Armenian is *ճրաճալելի*.

[969] 1 Thess 5:23.

382. *"For they say one must earn however one can, even by evil means"* (15:12b). This point that one must earn even by evil means, i.e., by adultery, defrauding, theft, and avarice was made by the Greek philosophers -not by Plato or the like- but by Stoic philosophers[970] who did not presume that the world is under providence.

383. *"And he more than all others knows that he sins when he sculpts a fragile vessel from earthly matter, and all are more foolish and deaf than infants"* (15:13-14a). He says that for the potter the more the material is worthless and ugly the more is the severity of his error because he sculpted the earth into a fragile image. The image worshipers are more foolish than thoughtless infants, for the latter are ignorant of both good and evil, while the former is ingenious in evil, although speechless and thoughtless in [doing] good.

384. *"The enemies of Your people oppress him, for they considered as gods all the idols of the pagans"* (15:14b-15a). He says that not only did they worship idols of various materials, but also dragged Israel to destruction against her will. This happened to them in Egypt while they were wandering in the desert where they made the [golden] calf,[971] and after [receiving] the laws in Baal of Peor, where they worshiped idols and committed adultery,[972] as David says, "They mingled with the pagans and learned their acts, served their idols and stumbling [from the true faith], sacrificed their sons and daughters to the demons."[973]

385. *"Who had neither the use of their eyes to see with, nor nostrils through which to draw breath, nor ears with which to*

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[970] It is not clear which stoic philosophers Lambronac'i is referring to, because the ethical doctrine of stoicism was to promote the foundation of a happy society through the virtues of wisdom, courage, justice and moderation.
[971] See Ex 32:4.
[972] See Num 25:2-3.
[973] Ps 106[105]:35-37.

hear, nor fingers to feel with, and their feet are of no use for walking. For a human being created them, and a soul in want formed them; and no man can create the likeness of God" (15:15b-16). Like him [Solomon] David and the other prophets also criticized the form of the idols, because although they are formed and fashioned after the eyes, the hands, and other members [of the body], the artisan could not give the power to act to the various members. He simply borrowed the physical form from us creatures, and was not able to create on his own. Now, if man could not fashion [the idol] to resemble a living human being, how then can he create one like God?

386. *"Because he is mortal and what he makes with his lawless hands is dead"* (15:17a). Man himself is a living being, but by his mortal nature he will die. However, the work, which the artisan created, is dead and he could not go against the law [of nature] to give it life along with his lifelike representation.

387. *"For he is better than the objects of his worship, in that he has life, but they never [had]"* (15:17b). He [the artisan] has life in the flesh while objects of worship have the form of living beings but not [true] life.

388. *"Also they worship detestable animals, which is extreme folly, for if compared with other [animals] they emerge as more contemptible and lack such forms of beauty as they [the worshipers] desire"* (15:18-19a). He says that worship of animals is more foolish than of wood and clay. Why should that be? Because they failed even in this worship; for sculpting gold, wood, and stone they rendered them [the images] beautiful and thus perverted human-like beauty of the idols and made them desirable [to men], for by nature we are lovers of human beauty, while animals are not desirable. [So that] even when we make them in the form of idols, they do not appear as beautiful as man's image. Therefore, those who honored their images became more reprobate.

389. *"But because he had no part in either the praise of God or His blessing, so they like him were deservedly punished and were* *tormented by a multitude of insects"* (15:19b-16:1). It is obvious that the idolater erred in praising the true God because of violent passion and [praised] idols instead and did not offer grateful laud for His creation. Therefore the servants of reptiles were tormented in Egypt and were struck with the ten plagues of insects, frogs, and fleas.[974]

390. *"Instead of this torment You allowed Your people to satisfy their desires: You prepared the quail, a new delicacy"* (16:3a). In retribution for their worshiping insects You tormented them with insects, while You helped Your servants [to cross] the sea with ease as if it were dry land and brought them to the desert. When they wanted for food, You raised the quail from the sea, as a new delicacy, as the story recounts.[975] Now, their gods became their tormentors, while You became the savior and nurturer of Your worshipers.

391. *"In order that, when they desire food because of the signs sent to them, they might be deprived of the appetite for necessary food"* (16:3a). He says that, when the plague came upon the Egyptians through the signs sent by You, they hungered for food, but could not eat it, for frogs were on the floors and in corners and the filth of the frogs was mixed with the pots and pans, which deprived them of the necessary foods. Likewise, the fleas and mosquitoes,[976] placing nests in their mouths and eyes, prohibited those who were hungry from eating the necessary foods.

392. *"And those [Israelites] who went without food for a short time will enjoy new delicacies"* (16:3b). When the Israelites hungered in the desert, God gave them the delight of new delicacies, the manna and quail.[977]

393. *"For it was necessary that inevitable want should come upon them because they were oppressive"* (16:4a). He says that the

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[974] See Ex 8:2, 16, 21.

[975] See Ex 16:13.

[976] See Ex 8:5-24.

[977] See Ex 16:13.

Egyptians deserved being in such need of necessities, for they oppressed the tribe of Jacob who entered there [Egypt] honorably at the time of Joseph and were granted freedom and estates by the Pharaoh.[978] Later they [the Egyptians] oppressed and tormented them with labor in clay and in brick building and by killing their sons.[979]

394. *"And to these [Israelites] merely to demonstrate how their enemies would be tormented"* (16:4b). Israel, who was oppressed by them, seeing their torments through God's vindication and his own ease, thanked the God of his Fathers, who kept without shame those who hoped in Him.[980]

395. *"For when the terrible rage of the beasts came upon them and they were killed by the stings of writhing serpents, Your wrath did not continue endlessly and they were troubled for a short time as a warning to have a symbol of deliverance to remember the commands of Your laws"* (16:5-6). He refers to what happened to the children of Israel in the desert. Because it is recorded in history that when God sent lethal serpents upon them, they cried to Moses, and God commanded him to make a serpent of bronze and suspend it on a pole and, when those who were stung by the serpents looked at it, they were healed.[981] He says that Your wrath did not continue and did not leave them uncured, but You killed them for grumbling and commiserated with them for beseeching You in their suffering. The scourge of punishment remained as a sign in order to warn them against the sin of grumbling, and thus they were warned.

396. *"For the one who turned toward it was saved, not by what he saw, but by You who are the savior of all"* (16:7). He says that the bronze serpent did not have the power to heal those who looked at it, as the staff of Aaron did not have verdure to blossom,[982] but by

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[978] See Gen 47:1-11.
[979] See Ex 1:8-22.
[980] Cf. Ps 22[21]:6.
[981] See Num 21:6-9.
[982] See Num 17:8.

Your order the grace of fertility was given to this [staff] and the grace of healing to that [serpent].

397. *"And by this You convinced our enemies that it is You who deliver [us] from every evil"* (16:8). The sting of the serpent is bitter and incurable and was only healed through looking [at the bronze serpent] not by medicines and roots, proving that You are the savior and not the material of bronze.

398. *"Some were killed by the plagues of locusts and mice, and healing was not found for them, because they deserved to be tormented by such means. But Your children were not vanquished by the fangs of venomous serpents, for Your mercy prevented it and healed them"* (16:9-10). The plague of the locusts tormented Egypt and that of the mice [tormented] the Philistines who defeated Israel and captured the Ark.[983] Those who were weak in faith, he says, were given over to these vile reptiles and were tormented with sufferings by those miserable creatures. While the venomous bites of serpents did not harm Israel, whom You called Your firstborn child before Pharaoh.[984] For Your merciful will raised the bronze serpent as a sign and You made the healing efficacious by looking at it.

399. *"For in remembering Your words they were inoculated by them and were immediately saved"* (16:11a). By "remembering the words" he refers to [the fact that] when they forgot Your commandments, You surrendered them to the plagues and, once they awoke due to affliction, they turned and were inoculated with repentance before You and found forgiveness immediately, as David said, "When He killed them, they sought Him; they turned and rose early to [meet] God."[985]

400. *"So as not to fall into deep forgetfulness and forfeit the protection of Your beneficence"* (16:11b). He says that, if You had left them unpunished in their transgressions, they would lead a voluptuous life day by day and would sink, crawling into the depths of evil, and forget [Your] goodness, and nothing could protect them under You. So, after they sinned, You punished them swiftly, and thus roused them and converted them to goodness, as David writes, "I remembered God and I rejoiced,"[986] and also, "They returned to God and rose from the deep night of vice,"[987] therefore He dispensed the punishment for their benefit.

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[983] See 1 Sam 5:6.
[984] See Ex 4:22.
[985] Ps 78[77]:34.

401. *"For neither medicines nor poultices healed them, but Your word, Lord, heals all"* (16:12). In all plagues, he says, as Your word killed, likewise Your word healed, so that they might know that it was not an accident of nature that caused the punishment, but rather it was Your avenging order, and likewise healing was [the result of] Your mercy.

402. *"For You have power over life and death; You lead down to hell and retrieve from it. But man kills with his wickedness and the spirit departing from there [the body] does not return and the captured breath does not take form"*[988] (16:13-14). He says that the ability of the human being is one-sided; [he] kills quickly but with all diligence he cannot resurrect, and he cannot make return the soul which he cast out of the body and form a living body with its breath. While You who have the power to kill, likewise [You have the power] to revive life. You lead [someone] down to hell and the tomb and retrieve him from it alive, as Christ did to Lazarus,[989] and the widow's son,[990] and the prophets did [likewise].[991]

403. *"For to escape from Your hand is impossible"* (16:15). For Jonah thought of this, but could not [escape], but was entangled in the belly of the whale as a fugitive. And from that prison [God] brought him out alive to serve in the ministry which he had avoided.[992]

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[986] Ps 77[76]:4.

[987] Cf. Ps 78[77]:34.

[988] A hapax in ABT. The Greek verb is *ἀναλύει* meaning to return. Zohrab edition has *պարանի* (return), Lambronac'i text uses *կերպարանի* which means "to form." It is obvious that the Bible text had already become corrupt by the time of Lambronac'i.

[989] See Jn 11:43-44.

[990] See Lk 7:14-15.

[991] See 1 Kings 17:22; 2 Kings 4:35-36.

404. *"The ungodly deny that they know You, but were tormented by the strength of Your arm"* (16:16a). As the Egyptians and the Canaanites were tormented. And [although] they confessed [that it was] God's finger, they refused to approach and serve Him.

405. *"Pursued by new rains, and hailstones, and inescapable thundering, and consumed by fire"* (16:16b). He calls it new, for history tells us that "hail such as this had never occurred on the earth,"[993] for the hail rained with sounds and thundering, and fire [rained] within the hail, which consumed even the animals, as this was the seventh plague.

406. *"And the newest sign and wonder was that the fire had greater effect in the water which extinguishes all things"*[994] (16:17a). Indeed it was a new sign transcending nature, for it is the power of water to extinguish any fire, while here, along with the flowing rain and hail, the fire descended and intensified the slaughter of the animals. Thus at God's behest the two contrary elements were yoked together for punishment without a link.

407. *"For the world is the defender*[995] *of the righteous"* 16:17b). He calls world the elements by whose mixture it came to exist, as well as those things, which came into being from them. These became defenders of the righteous God's order and served the saints, as water did in the time of Noah,[996] fire in the time of Lot,[997] mosquitoes, fleas, and others at the time of Moses,[998] bears in the time of Elisha,[999] and fire in the time of Elijah.[1000]

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[992] See Jon 1:17, 2:10.
[993] Cf Ex 9:24.
[994] A hapax in ABT. "Extinguishes all things" in Armenian is *յամենաշիջոյց*.
[995] The Armenian term is *վերամարտիկ*, used only in a collection of homilies.
[996] See Gen 7:11-24.
[997] See Gen 19:23-25.
[998] See Ex 8:5-31.
[999] See 2 Kings 2:24.

408. *"Sometimes the flame mellowed, so as not to burn the animals attacking the ungodly"* (16:18a). The flame mellowed when the frog, fleas, and mosquitoes attacked to bite, for they could neither pursue them with fire nor exterminate them through other means.

409. *"But as they [the Israelites] watched, they saw that they [the Egyptians] were alarmed at God's judgement"* (16:18b). When the Egyptians failed to exterminate the mosquitoes and fleas by any means, which are pursued by the fire, they acknowledged that the righteous God truly was striking them down with these insects, and their extreme multiplying was not due to the [natural] order.

410. *"And sometimes even in the midst of water it burned more intensely than fire to destroy the crops of the sinful land"* (16:19). As history tells us, the sinful land [is that] of the Egyptians when tormenting Israel, [in that] the inflamed fire struck the fields with hail and destroyed the crops of wheat and barns.

411. *"Along with it You provided Your people with the food of angels and without their toil You supplied them from heaven with ready bread"* (16:20a). From Egypt You took away the bread sown with diligence and labor and instead supplied Israel not only with bread, but also with angelic manna along with the law, which was given as food for the soul. David recalls the same [by saying], "He gave them the bread of heaven, mortals ate of the bread of angels."[1001] It is called angelic not because they are nourished by palpable material, and accordingly the manna was seen, but it was so called because it showered down from heaven, and without their toil and sweat was given to them as food.

412. *"Satisfying every desire and suiting every type of taste of everyone, for Your subsistence manifested Your tenderness toward Your sons"* (16:20b-21a). He says that the manna was capable of changing according to the specific taste of the consumer and ready to complement their need, whether they wished sweet or bitter,

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[1000] See 1 Kings 18:38.

[1001] Ps 78[77]:24-25.

whether sour or balanced and this, he says, was directed by Your tenderness.

413. *"Ministering to the desire of what anyone wished to be served"* (16:21b). He says that the ministration and service of preparing the manna fulfilled the desire of the requester's will to receive whatever he wished: whether bread or meat, fruit or vegetable.

414. *"Mixed snow and ice withstood fire without melting, so that we might know that [the fire] was destroying the enemies' crop"* (16:22a). Hail was snow and ice: which resembled snow in color and ice in form and poured down with fire. As it did not extinguish the fire, likewise the fire did not melt it, but showered on the fields and unsparingly chopped down the crops of the planes.

415. *"The fire blazed with hail and sparkled in the water"* (16:22b). As it was said, it [the fire] blazed and together [with the hail] showered on the fields and animals. He says that those who hid their animals were saved and those who were idle were given over to death, while Israel remained without tribulation.

416. *"And again in order that the righteous ones might be fed even if forgetting His power"* (16:23). The hail did not destroy the fields of the Israelites who were righteous, as they did not experience other plagues, so they might know that this did not occur at our initiative, but was directed by divine power, so that the mighty ones are tormented while we who are weak are saved.

417. *"For Your creation serves You, the maker, and becomes aroused for the torment of the lawless, but [Your] benevolence on behalf of those who hope in You is praised"*[1002] (16:24). The creatures who derived from You are the servants and ministers of Your will and, whenever You order [them], they rouse themselves and torment the lawless element of humanity, but they come to serve the needs of the lawful with good sense and, when those who hope in You enjoy this, they praise You as they are warmed by the fire which burns away their needs and are cooled by water. But by the order of God they [creatures] became savage and tormented the lawless.

[1002] The Greek is ἀνίεται =relaxes, (NRSV) slackens (D. Winston). The Armenian text reads as αἶνεται =praises, blesses. It is not clear to me whether it was a scribal error or reflects the approach of the Armenian translator.

418. *"Therefore at that time it [the fire] changed into all things and became the servant of Your all-nourishing*[1003] *bounty in accordance with the wish of those of Yours in need"* (16:25). For the reason that those who enjoy Your benevolence return praise to You. You did this to Israel, for not only did manna feed them, but also it changed into all the kinds of flavors they desired, serving Your will as servant and fulfilling the desire of fellow servants. For thus You wished to satisfy the desire of Your own people for what they lacked in all their needs.

419. *"So that Your sons, whom You loved, Lord, might learn that it is not the yield of crops that feeds humankind, but that Your word sustains those who trust in You"* (16:26). You bestowed this grace upon them to train the childish minds of Your sons, that the colors, tastes, and different kinds of crops and fruits are not achieved by themselves, but it is Your grace which gives them these diverse agreeable tastes, because when You wished it You informed one material thing [manna] with all the different varieties of taste. Likewise Christ used this statement in addressing the Devil, for it is written in Deuteronomy, "Man does not live by bread alone," in other words the rational spirit "is nourished by the word of God's mouth,"[1004] as the flesh by bread.

420. *"For what was not destroyed by fire simply melted away when warmed by a tiny sun beam"* (16:27). The manna which was cooked in the fire after grinding and which endured the heat of the fire, at sunrise every morning faded away like dew and again descended anew.[1005]

[1003] Rare use. The Armenian is *ամենակերակրիչ*, used in the tr. of George Pisides.

[1004] Cf. Deut 8:3.

[1005] See Deut 16:21; Mt 4:4.

421. *"To make this known that one must rise before the sun to praise You and before the dawning of the light one must be in Your presence"* (16:27). This is the entreaty of prayers and the fruit of desires, the taste of which is not known, but only the form of the word. Those who seek such marvelous works of Yours through the insights of understanding, he says, hasten to see You daily before the light of the visible sun, created by You, and the souls in Your presence take from You splendor and enlightenment of mind about the beauty of Your heavenly life.

422. *"For the hope of an ungrateful person will melt like wintry frost and flow away like waste water"* (16:29). Whoever irrationally despises the great favor of Your mercy, he says, and does not become intimate with You in hope through these testimonies, according to Paul, "being steadfast in hope"[1006] but observes only visible things, might be perceived as splendid in the flesh like wintry frost, which melts away in death and flows down to torment, for he was found to be unworthy by God.

423. *"For great are Your judgements and hard to describe; therefore uninstructed persons have gone astray"* (17:1). In accordance with this, David also says, "How great are Your works, O Lord! Your thoughts are very deep."[1007] And again, "Your righteousness is like mountains, God, and Your judgements are like a great deep."[1008] Now, by the judgement of God he seems to mean that with equitable judgements He summoned Israel in Egypt with the hope of the promise made to the patriarchs, for in this judgement difficult to describe the sin of the Amorites was not yet fulfilled, whose land they [Israel] were to inherit. The uninstructed Egyptians went astray from this judgement and regarded Israel as abandoned captives and tortured them by forcing them into the labor of clay and brick making.

424. *"The lawless who were chained to the darkness themselves and bound captives for long nights supposed that they could op-*

[1006] Cf. 1 Thess 1:3.
[1007] Ps 92:5[91:6].
[1008] Ps 36:6[35:7].

press the holy nation" (17:2a). He refers now to the ninth plague to reconsider. Now those [Egyptians] who oppressed them [Israelites] as abandoned [captives], after various plagues were given over to this also: darkness spread over them and bound them to their beds for a night lasting three days.

425. *"They were shut in laying down under the roof, fugitives from eternal providence"* (17:2b). For history tells us that "Moses stretched out his hand and caused tangible darkness over the land of Egypt, and there was fog and pitch black for three days. No one could see his brother and no one rose from his bed for three days."[1009] About this it [history] says that because of the intensity of the darkness they were shut in their houses, for they were deprived of light, which the earth infinitely enjoys, and thus lay down on their beds.

426. *"For thinking that in their secret sins they were hidden, behind a hazy curtain of folly they were scattered, terribly driven mad, and alarmed and troubled"* (17:3). He says that sin and evil works were scattered throughout their mind like shadows and they could not see the light of the godliness of Israel, but wandered through benighted[1010] idolatry. Therefore God with visible darkness alarmed them and benumbed them, for they could not leave their homes.

427. *"For not even the darkness that held them protected them from fear, for terrifying sounds surrounded them, intoxicating them, and shapeless phantoms appeared with harsh faces"* (17:4). He says that with the obscurity of darkness fear also seized them; this is a normal feeling for man, as he fears darkness. The explosion of the sounds and the illusion of the ghoulish phantoms as in dreams were shadowed before them in the darkness and intensified their fear.

[1009] Cf. Ex 10:22-23.

[1010] The variants of this word are discussed in chapter VIII §D, on pp. 116-117.

428. *"And no power of fire was able to illuminate, and nor fire-born blazing flames could cheer up the sad night"* (17:5). Indeed [it was] a horrible event, for he says that they could not ignite the fire with which we are accustomed to illuminate the night, but that tangible darkness overcame it. The more they tried to ignite the fire from the blaze and with piling on of wood, they were still unable to stir up flames and to illuminate them out of the sadness of night and dispel the fog.

429. *"But only the self-kindled fire appeared to them. Full of fear they were terrified at the invisible aspect of it, which they considered more evil than what they could see"* (17:6). He calls self-kindled fire the haze with the darkness and the fog, which like smoke from fire was palpable and spread around them, terrifying them with the fear of apprehension. Because whoever is in darkness, even though he walks on easy and flat places, fears that perhaps he might fall into an abyss, or snares. Terrified of this fear, they did not rise from their beds.

430. *"With magic art they fell into deception and an inimical rebuke [was visited] on their boastful thoughts"* (17:7). The sorcerers of the Egyptians performed other miracles as Moses did, [changing] staffs into serpents and frogs, and the river into blood. Likewise in this case they deceived them by extinguishing the darkness with light and, boasting to the sorcerers, they did not beseech Moses' forgiveness. He therefore rebuked them and left them disconsolate in the darkness, because the sorcerers could not fulfill their promise, as it is stated.

431. *"Those who promised to expel dreading and disorder from a sick soul were sick themselves with preposterous fear"* (17:8). The sorcerers, who promised to create light against the darkness and to banish the obscurity, found they could not do so. Moreover, they themselves, upon moving to this side or the other, with darkened eyes tottered and, going astray in the dark, seemed ridiculous to those to whom they had pledged to give light.

432. *"For even if no new portent terrified them, they trembled with alarm at the worms' diseases and the hissings of reptiles, and were killed, refusing to look into the air, though it could not be avoided anywhere"* (17:9-10). He says that no additional dread of punishment came upon them from God except the darkness. However, being in pitch black, they feared worms and serpents and, being suspicious of other venomous reptiles, they trembled at the alarming darkness and were horror struck and, unwilling to gaze in the pitch black air, they could not find a place to avoid it, because apart from [the area occupied by] the Israelites, it had spread all over the world.

433. *"For the timid person's unique wickedness is condemned by its own testimony, distressed by its own conscience, always anticipating impossible things"* (17:11). He says that whoever has fallen into the wickedness of unrighteousness and into the error of sin, is terrified by his own wickedness and the impartial court of his mind judges him worthy of punishment for his evil works. Thus he always thinks, "It is impossible for me to escape punishment." For his mind, being troubled by his disobedience convinces him of this condemnation. Because whoever is immersed in the deeds of the Sodomites reminds himself of the fear of the Sodomites' punishment[1011] and is terrified; and whoever [is immersed] in fratricide [is reminded] of Cain's trembling.[1012] This is the working of the mind, which Christ calls "a shameless judge."[1013] The same led Judas to consider hanging himself and abhor silver, the love of which made him a murderer.[1014] Paul was cautious about this and wrote, "In order not to be overwhelmed by excessive sorrow."[1015] Now, he says that even though they had no punishment other than the darkness, nevertheless their minds, being contaminated with evil, terrified them [with the thought] that venomous serpents and wild animals with talons were roaming around in the darkness.

[1011] See Gen 19:24-25.
[1012] See Gen 4:12.
[1013] Lk 18:2.
[1014] See Mt 27:5.
[1015] 2 Cor 2:7.

434. *"For fear is nothing but the desertion of the aid [which comes from] reason"* (17:12). He defines fear clearly as when one's mind examines and assumes that the law does not offer help in his actions and surrenders itself to fear and is alarmed about future punishment to which the definition of the law condemns it.

435. *"As long as he is inside, expectation is of no account and he has a high opinion of ignorance [about] what brings upon him the causes of torment"* (17:13). He says that, while the evildoer is involved in evil works, he does not expect much punishment when reprimanded by the law. But when he is separated from these works, as if awakened from a dream, he sees how great and serious the sins are which are the cause of the torments, which will be visited upon him. This was true of Amnon when he fornicated with his sister [Tamar]; while he had evil thoughts, he could dimly see the punishment, obscured by voluptuous thoughts. But when he had finished, his mind was awakened and experienced the gravity of his ignorance and sin, which through his transgressing the commandment became the cause of his torments; thus he directed his hate toward his sister.[1016] Likewise Judas could dimly see his faults as long as the death of the Savior had not occurred, and he had very little expectation of suffering, but, when it did occur, dread and fear increased in him, leading him to hang himself.[1017]

436. *"And during the terrible night they all slept the same sleep as a result of the unapproachable obscurity of hell which had come upon them"* (17:14). He calls the terrible night the tangible obscurity and darkness which surrounded them for three days, and which any setting of fires could not illuminate. But that obscurity and infernal darkness, which had come upon them, was unapproachable and impervious to all means of illumination and, while they were awake, it kept them in their beds as if asleep.

437. *"There were some who by signs of illusion were stupefied with fear and others who were dispirited by their soul's denuncia-*

[1016] See 2 Sam 13:1-19.

[1017] See Mt 27:3-5.

tion" (17:15a). The darkness and fog which came upon them because of Moses' signs, terrified and frightened them and delivered them up to fear. Moreover, their conscience reminded them of their various evil deeds and judged them worthy of that punishment and even worse. Being dispirited by this, they were terrified and stuck with remorse by their conscience. In the darkness they assumed that more dreadful punishment was prepared for them, and because they did not have the discernment of light by sight, they were terrified.

438. *"For sudden and unexpected fear overwhelmed them"* (17:15). For they were in darkness and had no assistance from light to see where they were,[1018] or where they were wandering, or on what they leaned, or what they touched. Suddenly, stepping out, [one of them] assumed that he would fall into a pit and fear surrounded him. Holding something in his hand, he was terrified that it might be a venomous reptile, and fear encompassed him. Likewise, fear increased through darkness as it affected the various other senses.

439. *"Therefore no matter how he was, he fell down there and thus was kept shut up in a prison not made of iron"* (17:16). He says that when darkness came, it caught the Egyptians no matter what they were, whether prince or servant, female or male. And darkness, wherever it found them, bound them as with iron [bars], and held them fast as in prison, so that they were unable to move from that place. For the historical account records that "For three days no one could stir from his bed;"[1019] for as from a bed they could not move from any other place they were in.

440. *"Whether they were farmers or shepherds or workers who toiled in the wilderness, they were seized in inextricable panic, for they all were bound with one chain of darkness"* (17:17). He says that not only those who were in cities were shut up in their beds, as Moses wrote, but also the farmers who were in the country and the shepherds in the fields, as well as others who worked in the fields when they were surrounded by the darkness as if caught in chains and were bound and tied, unable to move from one place to another.

[1018] In the original text the author employs the historic present tense and renders the expression more vivid by using the first present plural.

[1019] Cf. Ex 10:23.

441. *"Whether a wind blew or a melodious sound of birds was heard from densely leaved branches, or a violent torrent of water, or a threatening explosion of rocks hurling down, or the unseen running of leaping animals or the frightful roaring of snarling beasts, or an echo of sounds resounding from a cave in the mountains left them terrified"* (17:18-19). He says that the darkness had hemmed them in on all sides and there was not a ray of light. They were in suspense that no other trap should come upon them along with the darkness. Being in this uncertainty and doubt, hearing the blowing of the wind, they were terrified that it might topple the roof upon them.[1020] If they heard the sounds of birds in trees, they feared this, assuming that beasts or reptiles were approaching them.[1021] If they heard the sound of water, they were afraid that by stepping into it they might sink down. If a rock broke off from a precipice and hurtled down, lacking vision to judge the distance, but only hearing the sound, [each one] assumed that a beast was leaping on top of him, and ran away in fear. If a mouse or a cat or anything else, walking at night, brushed past him in the dark, it made him tremble with fear that it might bite him and poison him. When a beast roared, without seeing it but just hearing its voice, he would run away to avoid encountering it, because the rocks, reflecting the sound of the beast, made the sound reverberate towards it by its echo,[1022] and thus he was dispirited, terrified, and was trembling in uncertainty.

442. *"For the whole world was illumined with a brilliant light and with incessant work stood firm"* (17:20). For the sun was performing its due service to the world, and they, following the same [pattern], were each persistently carrying out their tasks.

[1020] In this and following sentences the indirect and direct forms of speech are intermingled, the text reads as, "they were terrified that it might topple the roof upon us." For the sake of uniformity They have been converted to the same style.

[1021] See §438, n. 1018.

[1022] A hapax in Lambronac'i. "Through the echo" in Armenian is *արձագանգութեամբ*.

443. *"While over those people alone heavy night was spread, as an example of the darkness that was to follow them"* (17:21a). He says that Moses' outstretched hand caused obscurity over the Egyptians alone, and this became for them an image of the future obscurity which was to follow them after their physical life along with other sinners, which Christ also mentions saying, "Take him into the outer darkness; there he will be in weeping and gnashing of teeth."[1023]

444. *"They were more burdensome to themselves than the darkness"* (17:20b). Again he speaks of the conscience, which, he mentioned,[1024] was more burdensome to them and was intensifying fear in their mind both through the knowledge of their deeds and by the sight of the material things and, locked in dread, it [their conscience] trembled with anguish.

445. *"But there was a great light for your holy ones, whose voices they [the Egyptians] heard but did not see their forms"* (18:1a). There was a light for the nation of Israel who dwelt in the same houses and cities as the Egyptians while the latter were shrouded in darkness, as the historical account testifies.[1025] The Egyptians heard the Israelites' voices, but, being blinded by the light, could not see their faces.

446. *"And those who suffered thus counted them blessed"* (18:1b). He says that the Egyptians who were suffering from obscurity and darkness, considered Israelites to be blessed as they were illuminated and not harmed by the rays of the daytime sun.

447. *"And were thankful that those who were oppressed previously were not harming them"* (18:2a). He says that the Israelites, who previously were oppressed by the Egyptians and suffered, were now thanking and blessing You as benefactor, who sought vengeance on their behalf and kept them from harm while punishing the enemy.

[1023] Mt 22:13.

[1024] See §437.

[1025] See Ex 10:22-23.

448. *"And they begged for deliverance"* (18:2b). By deliverance he refers to the Exodus. For Moses besought Pharaoh to remove them [the Israelites from Egypt], and because he did not give permission, then he [Moses] caused the punishment. Now, he says that, in addition to thanksgiving that they were left out of the punishment, they asked this also of God: that as He had proposed, He might save them from Egypt under the leadership of Moses.

449. *"Therefore a flaming pillar became a guide for the unknown road"* (18:3a). It is obvious that in response to their request He [God] abundantly augmented this: not only did He take them out [of Egypt] but also made a pillar of fire to guide them at night and led them without erring through the unknown desert.[1026]

450. *"You gave the harmless sun as abundant hospitality"* (18:3b). He says that You, God, taking the people out of their houses in Egypt, received them as guests and provided [them] generous hospitality in the desert. Therefore, You raised for Your guests a new sun, the fiery pillar at night, which illuminated them like the sun and warmed them like it, but did not harm them with its heat.

451. *"For those, who had kept Your children imprisoned, deserved to be deprived of light and to be imprisoned in darkness"* (18:4a). Moses called them this name by the word of God, "Israel [is] my firstborn son, release them."[1027] Now You imprisoned those who did not release [them] in the prison of darkness and deprived them of light, as they deserved, for they were imprisoned in a prison without bars and they were bound to their beds without chains.

452. *"Through whom the imperishable light of the law, [which is] the life of the world, was yet to be granted"* (18:4b). It is obvious that, when You brought them to the desert, You were ready to give them the law which was granted them from Mount Sinai with the divine descent and voice and with the written tablets of the Ten Commandments,[1028] which he also calls the light of life of the world, for the law is the light of the mind. Indeed, as the sun strikes the eye and makes material things clear and distinctive, likewise the law enlightens the mind to recognize God's will and the deceptions of evil, and strengthens it to exercise discrimination and to deviate from evil and to do the good, as David says, "Your word is a lamp to my feet and gives light to my path,"[1029] and he [Solomon says in Proverbs], "The commandment of law is a lamp, light, and path to life."[1030]

[1026] See Ex 13:21-22.

[1027] Ex 4:22.

453. *"For they had planned to massacre the sons of Your saints and as rebuke in return for one child who had been abandoned and [then] rescued, You killed a multitude of their children and completely destroyed them in the violent waters"* (18:5). Now he talks with God about the tenth punishment of Egypt which is the death of the firstborn,[1031] for this followed the darkness. He says that Your equitable judgement at the proper time sought revenge for the Hebrew children through their [the Egyptians'] sons' death, first the firstborn and later Pharaoh and his army.

454. *"That night was made known beforehand to our Fathers so that, seeing it with certainty, they might rejoice in vows in which they believed"* (18:6). The vows to Abraham and his people were made by God to the effect that "I will give this land to your son to inherit."[1032] After four hundred years of their arrival [in Egypt] at the fulfillment of the years they wished to be delivered from Egypt and inherit the good news given to their Fathers. God gave them the foreknowledge and assurance on the night of the killing of the firstborn and on the Passover gathering that, like the firstborn, He would also kill the children of the Canaanites and would turn the region over to their inheritance, upon which they would rejoice with delight.

[1028] See Ex 24:12.
[1029] Ps 119[118]:105.
[1030] Prov 6:23.
[1031] See Ex 12:29.
[1032] Gen 12:7, 13:15, 15:18, 17:8.

455. *"Your people expected the deliverance of the righteous and the destruction of their enemies"* (18:7). With this expectation they were convinced that they would inherit the land when they migrated, taking the jewels of the Egyptians, while those who pursued them drowned in the sea.

456. *"For by the same means by which You punished the enemies You called us to Yourself and glorified us"* (18:8). The grievousness of their punishments was the testimony of our love, and their persecution [was the sign] of our being called to You for a glory, which is beyond theirs.

457. *"For the children of nobles offered sacrifice in secret and vowed the example of holiness with one accord"* (18:9a). For He [God] ordered the entire nation to take a sheep for each family,[1033] which the children of the glorious and noble patriarchs, Abraham, Isaac, and Jacob sacrificed not openly, but at night. And the holiness of the sacrifice which Moses was going to transmit to them through the law that only the tribe of Levi could perform, now in general all the tribes officiated at with their neighbors and relatives, and, sacrificing sheep and goats, roasted them and ate them with vigilance.

458. *"In the same way to share both the bounties and the affliction of the saints"* (18:9b). Here He gave an example, because He said that every one should eat the sacrifice with his neighbor,[1034] inorder that everyone share the good grace of the saints as an objective consolation. Also, should tribulation occur, they were to share affliction through bearing it themselves, as the Apostle Peter writes, "As He [Christ] suffered for us in the flesh, likewise you should also be inflamed with the same mindset."[1035] Now, as the neighbor and family member were made participants in the eating of lamb, likewise, if your neighboring saint [in Christ] does a good work, envy him, as Paul said, "Be jealous of each other in doing good,"[1036] and also "affliction comes to him to share suffering," therefore "let us suffer with those who are bound"[1037] so that we may be in communion with those good workers.

[1033] See Ex 12:4.

[1034] See Ex 12:4.

[1035] 1 Pet 4:1.

459. *"There, Father, they were singing a sweet blessing. See in contrast the discordant voice of the enemy was raised and a pitiable sound issued in mourning for the youths"* (18:9c-10). He says that those by whom the sacrifice was offered raised a sweet hymn to You, as God and Father together with it. In contrast, the pitiable voices of the Egyptians were raised in weeping and mourning upon seeing their first-born dead.

460. *"In the same way servants were tortured with their masters and the commoner was tormented in the same manner as the king"* (18:11). For the historical account tells us that "From the firstborn of Pharaoh to the firstborn of the one who sat in the mill,"[1038] all were killed; the servant with the master, the commoner with the king, the poor, innocent of imprisoning Israel, became equal in affliction [to the nobles].

461. *"And all together, by the one name of death received innumerable corpses, for the living were not enough even to bury [them], since in one instant their excellent nation was killed"* (18:12). As he showed us, death was common to the poor and the opulent and because of their great number they remained unburied and thus the generation of the firstborn, which was the honor of the Egyptians, was annihilated during the same night.

462. *"For they had disbelieved everything because of [their] magic arts, yet when their firstborn were killed, they confessed [that the*

[1036] Cf. Gal 4:18.

[1037] Heb 10:34.

[1038] See Ex 11:5. When God conveyed this punishment to Moses the Scripture reads, The one who sat in the mill (Ex 11:5) when it was executed it reads as the prisoner who was in the dungeon (Ex 12:29).

Israelites] were Your people" (18:13). He says that the sorcerers replicated the same miracles though not all: for they accomplished those of the frogs and the fleas, but were unable [to perform the miracle of] the gnats.[1039] They doubted the other [miracles performed by Moses] until they saw the death of the first-born and then they rushed Israel, Your imprisoned firstborn, to emerge from their midst.

463. *"While peace had surrounded all things and half the night had gone speedily, Your all-powerful word from heaven, from the royal throne, arrived as a fierce war with killing in the midst of the earth"* (18:14-15). Being saved from other blows, they were at peace. The night came when they slept without distress, and, awaking, they saw innumerable dead from the power of Your word and by the hand of the destroying angel.

464. *"Bearing the steely sword of Your impartial command and passing through everyone, he filled all with death"* (18:16a). He says that the angel as a swift sword received from You the command to kill and multiplied the corpses.

465. *"There he scraped the heaven and here reached the earth"* (18:16b). He says that the Angel, by scraping the intelligible sword against the heavens, made it sparkle, while, reaching down to the earth, he caused death.

466. *"Then at once dreams of illusion troubled them and sudden dread assailed them; and one here and another there fell half dead, and indicated the reason why there were dying"* (18:19). He says that in their sleep at night the dream foretold that your firstborn is [are] dying and, horribly awaking from that sleep, they disheartedly[1040] searched and found it to be true; and here and there were the firstborn: one was dead, another was in death throes, still another was half-dead, indicating that they[1041] were killed for imprisoning the Israelites.

[1039] See Ex 8:18.

[1040] Rare use. The Armenian is *սրտակտուր*, otherwise used only by 8th cent. author Step‘anos Siwnec‘i.

[1041] See §438 n. 1018.

467. *"As the dream disturbed them, they foresaw the same, so as not to perish without knowing why they suffered so severely"* (18:19). The dream forewarned them that the killing was not in vain, but for imprisoning the people of Israel. Because, as in other miracles, Moses said that "God said, 'let my people go. Otherwise I will bring upon you locust [and] hail,'"[1042] likewise here [he says] "Leave Israel, my firstborn son. Otherwise I will kill your firstborn sons."[1043] And they did not suffer unwillingly as they were forewarned by the command.

468. *"The experience of death also reached the righteous, and a plague came upon the multitude in the desert, but Your wrath did not continue long, for the blameless man came forward for combat with the weapon of his worship, seeking expiation with prayers and incense"* (18:20-21a). When Korah, Dathan, and others from the people rebelled against Moses and the ground opened and swallowed Dathan and Abiram, the people grumbled against Moses and Aaron and rebelled against them to the effect that "you are killing us." They escaped toward the tent of meeting. A cloud covered it and slaughter by the Lord occurred among the people. At that time Moses said to Aaron, "Take the censer, put fire in it and lay incense on it and go, stand in the midst of the assembly and expiate [their sins]." He [Aaron] did so and stood between the dead and the living; and the death ceased. Those who died were fourteen thousand in number.[1044] Therefore he calls weapon of battle the censer with incense in the hand of Aaron along with the incense prayers, through which he expiated them from sin so that death ceased.[1045]

469. *"He withstood the anger and put an end to the blows, showing that he was Your servant"* (18:21b). Neither with weapon nor sword, but with the censer and with the confession of prayers did Your servant Aaron bring to an end the wrath of death.

[1042] Cf. Ex 10:3-4, 9:18.

[1043] Cf. Ex 11:5.

[1044] See Num 16:41-49.

[1045] See Num 16:50.

470. *"He conquered the multitude not by strength of body, nor by force of arms, but by His word He subdued the tormentors"* (18: 22a). He says, Moses, [who was] unarmed, spoke with words, and various blows as servants came forward at His command and subdued Egypt with torments.

471. *"Remembering the vows and covenants to their Fathers, he stood among the dead fallen on one another in a heap,*[1046] *held back the wrath and cut off the road between the living and the dead"* (18:22b-23). When Aaron stood with the censer according to Moses' command, he recalled to God in His covenant to Abraham that his sons would inherit the land and the heaping up of the dead at God's command ceased, and he stood with the censer as a chasm between the living and the dead.

472. *"For on his robe descending to the heels, all the ornament and glory of the Fathers was engraved on the four rows of stones, and Your majesty was on the diadem upon his head. From these the killer turned away and was terrified at them"* (18:24-25a). He refers to the ornaments of the high priest, which Moses made according to God's order for Aaron's vestment. It was a long linen robe with ephods around the shoulders and the breast-plate of judgement with a chain-shaped slide woven with the ephod, upon which twelve stones were engraved with the names of the patriarchs, aligned in four rows, as well as the miter on his head.[1047] After putting this on, Aaron took the censer with incense, and the destroying angel, seeing the God-given form of the vestments of expiation, because of the terror [they inspired] ceased [the killing].

473. *"For the mere test of the wrath was enough"* (18:25b). He says, for Israel this experience was enough punishment for grumbling especially against Your rebuke and afterwards to enjoy expiation [of their sins].

[1046] A hapax in ABT. "In a heap" in Armenian is *շեղջաշեղջ*, and used only by Lambronacʿi in this subdivision.

[1047] See Ex 28:2-42.

474. *"But the ungodly were assailed to the end by pitiless anger, for [God] knew about them and their future [actions], that they [the Israelites] would turn to go and they [the Egyptians], hastily releasing them, would regret it and pursue them"* (19:1-2). He says, without forgiveness Your wrath upon the Egyptians became very heavy, for You knew their future thoughts. Because those, who after the killing of the firstborn released Israel to turn and go, pursued them hastily. With remorse they regretted allowing them to depart; hence they pursued them.[1048]

475. *"For while they were still engaged in mourning and were lamenting at the graves of their dead, they reached another foolish decision and pursued as fugitives those they had begged [to leave] and sent away"* (19:3). See their unrepentant evil, for in mourning their firstborn they were enraged again and in pursuing [them] were lost forever.[1049]

476. *"For their panic drew them to this end that they deserved and made them forget what had happened to them"* (19:4). They [the Egyptians] deserved being submerged in the sea, for they had pursued [Israel]. Envy made them forget the past blows they had suffered so that the righteous judgement of the verdict would lead them to that pit of destruction.

477. *"In order that they might fill up [what was lacking in] the punishment of their past torments"* (19:4b). He says that in recompense for the torment of [the labor of] clay and brick [making] through which they oppressed Israel, they drowned in the sea.

478. *"And that Your people might go by this marvelous new road while the others might meet this new form of death"* (19:5). A wonderful new road! For the sons of Israel went on land into the sea,[1050] and Pharaoh pursued them with chariots and horses. The Lord brought upon them the waters of the sea and they drowned

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[1048] See Ex 14:5-7.
[1049] See Ex 14:30.
[1050] See Ex 14:29.

"in the deep waters like lead," as Moses said in praising the Lord with a song on this [theme].[1051]

479. *"For all creatures from all the species were renewed, complying with Your orders as Your satellites"* (19:6a). Upon the exodus of Israel and the crossing of the sea, he says that upon all the creatures a new honor and service was vested to honor the command of Your will which directed this.

480. *"So that the cloud would cover the camp of those whose children were kept unharmed"* (19:6b-7a). See the novel custom of the cloud's subservience. In order to keep them unharmed from the heat of the sun, it descended the entire day and sheltered the camp.[1052]

481. *"Because the water which was underneath, dried up, the surface of the ground appeared"* (19:7b). The service of the water was novel for, being awed by their heels, it reversed its natural flow and opened the dense surface of the earth, so that they walked over it without getting wet.[1053]

482. *"And an unhindered way out of the Red Sea and the flowering plain out of the raging waves"* (19:7c). For the raging of the waters stood raised high [on both sides][1054] and its surface appeared flat as a flowering plain, so that it became an unhindered road for the nation.

483. *"Hence those protected by Your hand passed through in one unit"* (19:8a). Because the billowing waves yielded and they were not impeded, so that they all passed through.

[1051] See Ex 15:1-18.

[1052] See Ex 13:21.

[1053] See Ex 14:29.

[1054] Prof. S. P. Cowe brought to my attention that this biblical imagery might have had a great impact on T'oros Ṙoslin's imagination in illuminating this scene in manuscripts.

484. *"Seeing the marvelous works, like horses [they] pastured and like lambs [they] leaped for joy, praising You, O Lord, who delivered them"* (19:8b-9). As the historical account says, Moses and the sons of Israel sang a hymn on the wonders of God's delivery, rejoicing at it, leaping, and saying. "Let us bless the Lord, for He is glorified with glory."[1055]

485. *"For they still recalled the events of their sojourn, how, instead of producing animals, the earth brought forth gnats and instead of aquatic*[1056] *life the river brought forth a multitude of frogs"* (19:10). While passing through the sea with joy, they were blessing God not only for the gift at hand but they recalled the various blows which came upon the earth and water of Egypt on their behalf. The former produced nasty[1057] gnats and the latter [produced] abominable frogs, by which the enemies were tortured.

486. *"Afterward they also saw a new birth of birds, when they sought attractive delicacies they longed for, and quails came up from the sea for their comfort, and punishments came upon the sinners"* (19:11-13a). When they went out to the desert and wearied of the manna, they asked Moses for meat and the all-abundant hand of God provided them with the quail as food,[1058] while blows and death came upon those who judged God, the fulfiller of our need, as being weak.[1059]

487. *"Not without prior signs in the violence of fire-throwing wrath"* (19:13b). He did not bring punishment upon them without giving food, so that they could not say that He is weak in giving and for that reason become angry, but according to their desire He gave them quail and then brought punishment upon those who besought Him in an unruly manner and death on the grumblers.

[1055] Ex 15:1. This canticle has influenced the liturgical life of the Christian church in general, and the Armenian church in particular, to the extent that a category of hymns called *Օրհնութիւնք* (Blessings) start with the opening words of this song "Օրհնեսցուք զՏէր, զի փառօք է փառաւորեալ" [Let us bless the Lord, for He is glorified with glory].

[1056] Coined by Grigor Narekac'i. In Armenian is *ցրուկանացն*.

[1057] Coined by Grigor Narekac'i. In Armenian is *զազրաթորմի*.

[1058] See Ex 16:13.

[1059] See Num 11:31-33.

488. *"For they were justly tormented according to their wicked acts; for they devised passionate hatred of strangers"*[1060] (19:13c). Again he directs his word toward the Egyptians in stating that He justly tormented them by various blows. Why? Because they became haters of strangers and of foreign guests, the sons of Jacob and Joseph, their beneficent nourisher. They devised to torment them hatefully in the labor of clay and brickwork, and in addition they strangled their sons.

489. *"For some [the Sodomites] do not welcome strangers, but these [the Egyptians] enslaved their beneficent guests"* (19:13). He says that some hard-hearted men have the audacity to persecute a guest they do not know and do not provide food or lodging, even though this is indeed a mark of disrespect and inhumanity. Whereas the Egyptians became enemies and enslaved in various forms of hard labor not strangers, but those who had lived for four hundred years in their midst and whose ancestor, Joseph, was their own benefactor in providing food. They did so upon seeing more recently that they [the Israelites] were growing and multiplying.

490. *"And not only so, but a final reckoning is yet to come for those [the Sodomites]; for they received strangers with hostility"* (19:15). He says that righteous judgement not only avenges the tortures of the beneficent guests, but also visits and avenges strangers to whom they did not show hospitality with love, because they were not benevolent toward strangers.

491. *"But these [Egyptians] received [them] with festive celebration and they enjoyed with the same righteous ones from ancient times, for they tortured them with terrible pains"* (19:16a). They, obviously Israel, in the tormented affliction caused by the Egyptians, celebrated with joy the feast of sacrificing the lamb and enjoyed the gracious help of God with the righteous Lot who earlier was from their family and was saved from the destruction of Sodom;[1061] as they [were saved] from Egypt where they [the Egyptians] tormented them with various pains in the labor of clay works.

[1060] A hapax in ABT. "Hatred for strangers" in Armenian is *աւտարատեցութիւն*.

492. *"They were stricken with blindness just as those who were at the door of the righteous man when they were surrounded by the gloomy, imprisoning darkness"* (19:16a). As the Sodomites, the guest-haters,[1062] at the door of Lot asked the angels and were blinded for their disgrace,[1063] likewise these [the Egyptians] after the ninth blow by which Moses brought upon them the tangible darkness, became blind and nothing could change the obscurity of the darkness into light, neither fire nor torch; thus [the darkness] overwhelmed them.[1064]

493. *"Each one was seeking their door to exit by"* (19:16b). Being blinded by darkness, they were seeking the exit door and could not find it, like the Sodomites at Lot's house.[1065]

494. *"Because of them the residences, being tuned as with a psaltery, each one arranged and played their names"* (19:18a). Being blinded, they sought the exit door and could not find it. The residence of the houses which was arranged as homes, for the Egyptians became like an instrument, for being in houses and not seeing each other, each one gave the other's name and the house holding the voice like a harp sounded [their names], thus, by calling each other's name, they sought the doors and were able to find it with difficulty from the terrible darkness. Therefore the voices and cries were multiplied and the names sounded [as if] sung by the house, like an instrument.

[1061] See Gen 19:23-25.

[1062] Rare use. "Guest-haters" in Armenian is *հիւրատեացք*, otherwise used only by the translator of Philo.

[1063] See Gen 19:11.

[1064] See Ex 10:21-23.

[1065] See Gen 19:11.

495. *"Therefore always tuned on the same tone, which is to be considered true from the sight of what took place"* (19:17b). Not once did one call and stop when he saw him come after [hearing] the sound, but, being blinded with the thick darkness, he would continuously call out the same name loudly. And this is to be considered a true image of the Egyptians in the tangible darkness.

496. *"For the terrestrial beings turned to the waters and those who swim moved out to the land"* (19:19) The marvelous grace of God [which was] upon Israel directed this, so that the terrestrial people made their way through water, which was torn open before them, and the schools of fish in the sea were brought before them on the dried bed of the sea.

497. *"The fire overcame water with its power and water forgot its extinguishing nature"* (19:20). This happened upon the descent of the hail which we have discussed previously, for with the hail fire descended, burned the animals, and the water of the hail did not extinguish it, but both remained unchanged; for the fire was not extinguished by the water, and water was not dried up by fire.[1066]

498. *"The flames again could not consume the flesh of easily-perishable animals as they wandered about"* (19:21a). He says that the flame descended with the hail and slaughtered the animals. By killing them it did not burn the easily perishable corpses, but they remained undefiled though killed. The same happens now, in that when animals and men are killed by bolts of lightning, they are not scorched. We saw swords melt in their sheaths while the sheaths were unscorched.

499. *"Nor did they melt the crystalline, quickly wasting kind of delicacies"* (19:21b). He refers to the manna, because it is written that "like fine coriander" it descended and "like snow,"[1067] and the warmth of the sun, shining on it for the whole day, could not waste its delicate nature.

[1066] See §405. Ex 9:24.

[1067] Ex 16:14.

500. *"For in everything, O Lord, You have exalted and glorified Your people, and You have not neglected to defend them at all times and in all places"* (19:22). [By saying] in everything, he refers to the honor shown to Israel, Your people, which was exalted with ample words, as God said to Pharaoh, "I will show you My power to make My name resound through all the earth."[1068] For their name was glorified among all those who heard of the blow of the Egyptians and of the wonderful miracles through which they were saved and were not neglected, but at all times God became their guardian and protector in the desert and under the Judges. As in Egypt likewise in Palestine they enjoyed God's help in protecting them all the way until He brought them to the time of David, and they shone even more brightly during [the reign of] his son Solomon who built them the temple, a place of prayer, and multiplied gold, silver, and cedar wood. There the kings of all nations, among whom the fame of his wisdom was spread, presented gifts for him.

[Epilogue]

501. He himself gave this theological wisdom formerly to Israel for their consolation and now to the new Israel, the church of Christ. The understanding of those who examine it is illuminated by it and rejoices. This investigation, which I conducted with God-granted grace, I did not wish to evaporate in the air through the insubstantiality of the [spoken] word, but rather to circumscribe through the solidity of writings. Thus, if God grants the grace of consolation from it to you read ers and listeners, with thanksgiving may you glorify the abundance of His grace, that at all times grows stronger and acts upon those who are unworthy, of whom I am one, the recipient of the rays [of grace].

502. At the conclusion of the disposition of my discourse I glorify God, the benefactor and the grantor of good things, and, prostrating myself, I praise the one divinity, and the holy and worshipful name of the persons of the Trinity, Father, Son, and

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[1068] Ex 9:16.

Holy Spirit, to whom is fitting honor and glory, now and forever. Amen.

APPENDIX A

LAMBRONAC'I'S COMMENTARIES ON SCRIPTURE

During his comparatively short lifetime, Archbishop Nersēs appears as one of the most productive authors of his time. Fr. Akinean has examined his works in great detail.[1069] The following is offered as a brief and updated list of Lambronac'i's commentaries, presented with their manuscripts, according to location, number of copies and with specific reference to the oldest extant copy/ies, where known. The catalogues used for this presentation are those of Erevan (ER),[1070] Jerusalem (JE),[1071] New Julfa (NJ),[1072] Paris (P),[1073] Venice (VE),[1074] Vienna (VI),[1075] and Bzommar (ZM).[1076]

1) Commentary on the Psalms (1181/1182)

ER	24,	NN^0 1526 (1293/4), 1527 (1301-1303)
JE	33,	NN^0 1526 (1293/4), 4834 (1289,1296)
VE	2,	NN^0 1134 (1190), 1136(13th–14th cent.)

2) Commentary on Proverbs (1193-1197).

ER	24,	NN^0 5254 (1280), 4211 (1292)
JE	8,	N^0 1168 (1197)
VE	12,	NN^0 1647 (1415), 1565 (1565)

3) Commentary on Ecclesiastes (1193-1197).

ER	3,	N^0 2602 (13th cent.)
JE	7,	N^0 1168 (1197)

[1069] N. Akinean, *Nersēs Lambronac'i*, pp. 131-326.

[1070] Ō. Ekanyan, *C'uc'ak jeṙagrac'*.

[1071] N. Połarean, *Mayr c'uc'ak*.

[1072] S. Der Avedisean, *C'uc'ak jeṙagrac 'Surb Amenap'rkč'ean vanuc'*, [Catalogue of Manuscripts of Holy All-Savior Monastery (in New Julfa)], vol. 1, Vienna, Mxitarist Press: 1970. L. Minasean, *C'uc'ak jeṙagrac 'Surb Amenap'rkč'ean vanuc'* [Catalogue of Manuscripts of Holy All-Savior Monastery (in New Julfa)], vol. 2, Vienna, Mxitarist Press: 1972.

[1073] R. H. Kévorkian, A. Tēr-Step'anian, *Manuscripts Arméniens*.

[1074] S. Č'emč'emean, *Mayr c'uc'ak*.

[1075] H. Oskean, *Mayr c'uc'ak*.

[1076] M. K ēšišean, *C'uc'ak hayerēn jeṙagrac' Zmmari vank'i matenadarani* [Catalogue of the Armenian Manuscripts in the Library of Bzommar], Vienna, Mxitarist Press:1964.

VE	7,	NN^0 1647 (1415), 1565 (17th cent.)
VI	1,	N^0 1049 (18th cent.)

4) Commentary on Wisdom of Solomon (1193-1197).

ER	9,	NN^0 4211 (1292), 2602 (13th cent.)
JE	6,	NN^0 391 (1329), 480 (15th cent.)
P	1,	N^0 32 (17th cent.)
VE	4,	NN^0 1627 (1415), 1565 (17th cent.)
VI	1,	N^0 1049 (18th cent.)

5) Commentary on The Twelve [Minor] Prophets (1180).

ER	8,	NN^0 1216 (1283), 4980 (1291)
VE	8,	N^0 1280 (1284)
NJ	1,	N^0 368 (1762/63)
ZM	1,	N^0 402 (17th cent.)

6) Commentary on the Lord's Prayer

ER	7	NN^0 851 (14th cent.), 1712 (15th cent.)
JE	16,	NN^0 851, 8132 (14th cent.)
VE	2,	N^0 533 (17th cent.)
ZM	2,	N^0 673 (1621)

There are some biblical commentaries (e.g., on Genesis, Job, Song of Songs, Daniel, Matthew, Catholic Epistles) ascribed to Lambronac'i by several authors,[1077] but not all scholars share the same point of view.[1078] Of the 21 mauscripts studied here 14 of them include Lambronac'i's commentary on the Wisdom Literature: Proverbs/Ecclesiastes/Wisdom of Solomon, 6 of them Proverbs/ Wisdom of Solomon, and 1 Ecclesiastes/Wisdom of Solomon. This Corpus would seem to constitute Lambronac'i's collected works on this subject. As a result, it is significant that the creators of the documentary type and subsequent copyists did not include any commentary on Job or Song of Songs.[1079] Our assumption must be that they did not consider these works as belonging to Lambronac'i.

[1077] See Ł. Ališan, *Sisuan*, p. 90. S. Saatēt'ean, *Nersēs Lambronac'i*, p. 117, B. Ełiayean, *Neracut'iwn*, p. 1467.

[1078] N. Akinian, *Nersēs Lambronac'i*, pp. 236-239.

[1079] Hakobyan accepted a scribal addition of Lambronaci's name to Origen's Commentary on Song of Song's ("Xosk' Euroginesi" (sic) "ew Nersesi" see MS M2602, f. 216b), and then compared it as Lambronac'i's work to Naregac'i's commentary on Song of Songs (G.Hakopyan, *Nerses Lambronac'i*, pp. 283-287).

APPENDIX B

ARMENIAN BIBLICAL COMMENTATORS
(5th – 19th CENTURIES)

The following is a list of Armenian Biblical commentators mostly selected from N. Połarean's *Hay Grołner.*[1080] The authors with asterisk*[1] are mentioned by N. Akinian, Those with asterisk*[2] are mentioned by H. Ačaṙean.[1081] Those with asterisk*[3] are mentioned by H. Anasyan.[1082] Those with asterisk*[4] are mentioned by B. Ełiayean.[1083] Those with asterisk*[5] are mentioned by Y. Petrosyan and A. Ter-Step‘anyan.[1084] Those with asterisk*[6] are mentioned by R. W. Thomson.[1085]

Ełišē (traditionally 5th cent.), on Genesis,[1086] Joshua Judges, and the Lord's Prayer.[1087]

Davit‘ Anyałt‘*[5] (traditionally 5th cent.), on Psalms.

Petros Siwnec‘i (500? - 557), on difficult verses of Old and New Testaments.

[1080] Covakan [N. Połarean], *Haygrołner.*

[1081] H. Ačaṙean, *Hayoc‘ Anjnanunneri baṙaran*, Beirut, Sevan Press: 1972.

[1082] H. S. Anasyan, *Haykakan matenagitut‘yun* [Armenian Bibliography], vol 1, Erevan, Academy of Armenian Sciences: 1959, pp. LX – LXIV.

[1083] B. Ełiayean, *Neracut‘iwn,* pp. 1462-1474. He does not mention his sources.

[1084] Y. Petrosyan and A. Ter-Step‘anyan, *Surb Grk‘i.*

[1085] R. W. Thomson, *A Bibliography*, p. 250.

[1086] An important study on this commentary was produced by L. Xač‘ikyan, *Ełišei Araracoc‘ meknut‘iwnə* [The Commentary of Ełiše on Genesis], L. Ter-Petrosyan (ed.), (Matenadaran), Erevan, Zvart‘noc‘ Press: 1992. See also Ełišē, *Meknut‘iwn Araracoc‘ Groc‘* [Commentary on Genesis], (Matenagirk‘ Hayoc‘ vol. 1, G. Gulbenkian Foundation), Ant‘ilias, Catholicosate of Cilicia Press: 2003, pp. 765-929. For a recent translation into English with the Armenian text see *Commentary on Genesis by Eghishe*, L. Xač‘ikyan (text study), H. Kyoseyan (ed.), M. Papazian (tr.), Magaghat Press: 2004.

[1087] See in *Srpoy horn meroy Ełišēi Vardapeti matenagrut‘iwnk‘* [The Works of St. Ełišē Vardapet], Venice, St. Lazar's Press: 1859, pp. 199-206. See also in Matenagirk‘ Hayoc‘ vol. 1, (G. Gulbenkian Foundation), Ant‘ilias, Catholicosate of Cilicia Press: 2003, pp. 955-959. Tr. into modern Armenian by X. Grigorian, *Ganjasar*, Erewan, 3 (1993), pp. 248-254.

Step'anos Siwnec'i (660/670 - 735/736), on Job, Ezekiel, Daniel, and the Four Gospels.[1088]

Grigoris Aršaruni (? - 730?), on the [Scriptural] readings[1089]

Hamam Arewelc'i (825? - 890?), on Job ch. 38, Proverbs.[1090]

Grigor Narekac'i (945? - 1003), on Song of Songs.[1091]

Anania Sanahnec'i (11th cent.), on Matthew and the 14 Letters of Paul.

Timot'ēos Vardapet*[1] (11th cent.), on Genesis.[1092]

Gēorg Kał*[5] **(the Lame)** (11th cent.), on the 14 Letters of Paul.[1093]

Yovhannēs Krōnawor (11th cent. - 12th cent), on Isaiah*[4].

Yovhannēs Muši ordi*[5] (12th cent. Same as Krōnawor?), on Isaiah.

Ignatios Sew Leṙnc'i (1090? - 1160?), on Luke.[1094]

Grigor Pahlawuni*[3] (1093? - 1166), on The Acts of the Apostles.

Sarkis Šnorhali (1100? - 1167?), on Catholic Epistles.[1095]

[1088] Step'anos Siwnec'i, *Meknut'iwn č'oric' Awetaranč'ac'n* (See n. 201). The same volume includes also Hamam Arewelc'i's *Commentary on Proverbs* (See n. 1090).

[1089] Grigoris Aršaruni, *Meknut'iwn Ənt'erc'uacoc'* [Commentary on the (Scriptural) Readings], Constantinople, M. Sarkissian Press: 1727-1728. Reprinted by C. Gulbenkian Foundation, Lisbon, Venice, St. Lazar's Press: 1964.

[1090] Hamam Arewelc'i, *Meknut'iwn Aṙakac'* [Commentary on Proverbs], M. Saribekyan (ed.), Erevan, Areg Press: 1994. Tr. into modern Armenian by V. Łazaryan, Eǰmiacin, St. Eǰmiacin Press: 1997. See also *Hamam. Commentary on the Book of Proverbs,* R. W. Thomson (tr. and revised text), (Hebrew University Armenian Studies 3), Louvain, Peeters: 2005.

[1091] Grigor Narekac'i, *Meknut'iwn Ergoc' Ergoyn Sołomoni* [Commentary on the Song of Songs of Solomon], Venice, St. Lazar's Press, 1789. Tr. into modern Armenian (Western dialect) by the Armenian Ecclesiastical Brotherhood, Beirut, 1963. (Eastern dialect) by M. Aramean, (Ganjasar), Erewan, 1993. R. R. Ervine's English translation is forthcoming.

[1092] See N. Akinian, "Timot'ēos Vardabet ew ir Meknut'iwn Araracoc' groc' (XI dar)" [Timothy Vardabet and his Commentary on Genesis], *HA*, 66 (1952, pp. 5-17). Y. Petrossyan gives the dates of Timot'ēos as 772-972 (see Y. Petrossyan, *Surb Grk'i*, p. 13).

[1093] Y. Petrossyan, *Surb Grk'i*, p. 107.

[1094] Ignatios Sew Leṙnc'i, *Meknut'iwn srboy Awetaranin or əst Łukasu* [Commentary on Luke], Constantinople, Astuacatur Kostandnupolsec'i Press: 1735.

[1095] Sargis Šnorhali, *Girk' meknut'ean eot'n Tłt'oc'n Kat'ołikeayc'* [Commentary on the Seven Catholic Epistles], Constantinople, Abraham T'rakac'i Press: 1743. The exhortations of the author at the end of each major chapter are

Anonymous on Isaiah.[1096]
Sargis Kund (1100? - 1185), Isaiah,[1097] Luke,[1098] John, and Catholic Epistles.[1099]
Nersēs Šnorhali (1102? - 1173), on Matthew[1100] (the first five chapters). Completed by his student Aristakēs and the latter's student Ep'rem,*5 or by Yovhannēs Erznkac'i [Pluz],*4 / or by Yovhannēs Corcorec'i]*6
Mxit'ar Goš (1140 - 1213), on Jeremiah. Also C- on Genesis, Isaiah, Lamentation, Twelve Prophets, Baruch.*4
Yovhannēs Sarkawag Vardapet (c.1150 - 1129) ,on Luke.*4
Nersēs Lambronac'i, (1153 - 1198), on Psalms, Proverbs, Ecclesiastes, Wisdom of Solomon, Twelve prophets,[1101] and the Lord's Prayer.[1102]

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translated into modern Armenian, *Yordorakner*, A. Tanielian, Ant'ilias, Catholicosate of Cilicia Press: 1978.

[1096] Anonymous, *Meknut'iwn margarēut'eann Esayeay* [Commentary on the Book of Isaiah, (Library of Armenian Commentaries on the Books of the Holy Bible/Commentaries on the Books of the Old Testament 12), A. Malkhassian, A. Bozoian (eds.), Etchmiadzin, Holy See of Etchmiadzin Press: 2003. This volume contains also excerpts from a commentary on the book of Isaiah by Sargis Kund, pp. 355-382 (See n. 1097).

[1097] Sargis Kund, *I meknut'enē margarēut'eann Esayeay* [Commentary on the Prophecy of Isaiah] (excerpts), (Library of Armenian Commentaries on the Books of the Holy Bible/Commentaries on the Books of the Old Testament 12), A. Malkhassian and A. Bozoian (eds.), Holy Etchmiadzin Press: 2003. pp. 355-382. This volume also contains a commentary on the book of Isaiah by an anonymous author (See n. 1096).

[1098] Sargis Kund, *Meknut'iwn awetarani Łukasu* [Commentary on the Gospel of Luke, (Library of Armenian Commentaries on the Books of the Holy Bible/Commentaries on the Books of the New Testament 17), Y. Petrossian, (ed.) Holy Etchmiadzin Press: 2005.

[1099] Sargis Kund, *Meknut'iwn Kat'ołikeay T'łt'oc'* [Commentary on the Catholic Epistles, (Library of Armenian Commentaries on the Books of the Holy Bible/Commentaries on the Books of the New Testament 17), H. Kyoseyan and G. Ter-Vardanyan (eds.), Holy Etchmiadzin Press: 2003.

[1100] Nersēs Šnorhali, *Meknut'iwn surb awetaranin or əst Matt'ēosi* [Commentary on Matthew], Constantinople, Abraham Amira Aknec'i Press: 1825.

[1101] Published by A. Narinean, Constantinople, Abraham Amira Aknec'i Press: 1825-1826.

[1102] Published in the author's *Xorhrdacut'iwn Srbazan Pataragi* [Commentary on the Divine Liturgy], Jerusalem, St. James' Press, 1842, pp. 139-147.

Dawit‘ K‘obayrec‘i (1150? - 1220?), on Job (the text is lost, Vanakan Vardapet has used it). on Isaiah.

Yovhannēs Vanakan Vardapet (1181 - 1251), on Job, Ezekiel and Zechariah.*4 Twelve Prophets.*6 Habbakuk's prayer.*5 Also a comparison of the OT and NT.

Vardan Arewelc‘i (1200? - 1271), on the Pentateuch, Psalms,[1103] Song of Songs, and Daniel, Ezekiel.*5

Aristakēs Vardapet (13th cent.), on Matthew.*4

Grigor Vardapet (13th cent.?), on Genesis and Exodus*5

Gēorg Skevṙac‘i (1245? - 1301), on Isaiah, and the Acts of the Apostles.

Yovhannēs Erznkac‘i, (1230 - 1293), on Psalms and Matthew.*4

Yovhannēs Corcorec‘i, (1260? - 1335?), on Daniel. On Matthew (?) see **Nersēs Šnorhali.**

Vardan Barjrberdc‘i*4(1260 - 1326), on Psalms.[1104]

Esayi Nč‘ec‘i(1255 - 1338), on Isaiah*3 [1105] and Ezekiel.

Esayi Vardapet Haykazun, (13th - 14th cent.), on Ezekiel.*4 (probably the same as **Nč‘ec‘i** ?).

Barseł Maškeworc‘i (1280 - 1345), on Mark[1106] (the first volume Ch.1-8 is lost, only the second volume has survived).

Kirakos Erznkac‘i(1280? - 1355), Florilegum on Isaiah.

[1103] Vardan Arewelc‘i, *Meknut‘iwn Sałmosac‘* [Commentary on the Psalms], Astraxan: 1797. According to Ačarian and Covakan Vardan Arewelc‘i and Vardan Barc‘rberdc‘i are different authors, while Y. Petrossyan and N. Oskanyan consider them the same authors (See H. Ačarian, *Hayoc‘ anjnanunneri*, p. 87. Covakan, *Hay grołner*, pp. 294, 351. Y. Petrossyan, *Surb Grk‘i*, p. 24. and N. Oskanyan, K., Korkotyan and A. Savalyan *Hay girk‘ə 1512-1800 t‘vakannerin* [The Armenian Book from 1512-1800], Erevan, The Ministry of Culture of Armenia: 1988, p. 839b.

[1104] Vardan Barjrberdc‘i, *Meknut‘iwn Sałmosac‘ Dawt‘i* [Commentary on the Psalms of David], Astraxan, Artut‘yan Press: 1797 (See N. Oskanyan, *Hay girk‘ə*, §960, p. 734b).

[1105] According to S. P, Cowe the Commentary on Isaiah sometimes attributed to Esayi Nč‘ec‘i in some MSS actually refers to his Commentary on Ezekiel. (forthcoming study).

[1106] Barseł Šnorhali (Maškeworc‘i), *Meknut‘iwn Srboy Awetaranin or əst Markosi*, [Commentary on Mark], vol. 2, Constantinople, Abraham Amira Aknec‘i Press: 1826. The exhortations of the author at the end of each major chapter are translated into modern Armenian, *Yordorakner*, A. Tanielian, Ant‘ilias, Catholicosate of Cilicia Press: 1980.

YovhannēsOrotnec‘i(1315 - 1387), on Matthew, John, The Letters of Paul, including 3rd Letter to the Corinthians.
Grigor Tat‘ewac‘i(1344? - 1409), on Job*[3], Psalms[1107], Proverbs,[1108] Ecclesiastes,[1109] Song of Songs,[1110] Wisdom of Solomon,[1111] Isaiah, Matthew, and John.[1112]
Grigor Xlat‘ec‘i(1349/50 - 1425), on Genesis, Exodus,*[5]John.
Gēorg Erznkac‘i(1350? - 1416), on Isaiah.
Matt‘ēos Jułayec‘i (1352? - 1412?), on Hexameron, Luke, John, and Acts.
Matt‘ēos Vardapet*[3] (14th - 15th cent.), on Luke and John. (same **Matt‘ēos Jułayec‘i**?)
YovhannēsKolot (1370 - 1443), on Isaiah.
Dawit‘ K‘ahanay*[3] (14th - 15th cent.), on Isaiah.
Łukas Vardapet*[3] (?), on Luke.
Yovhannēs Vardabet*[5] (1642 - 1716), on Song of Songs.
Xač‘adur Erzrumc‘i (1666 - 1740), on Song of Songs.[1113]
Yovhannēs Kostandnupolsec‘i (17th cent.), on Psalms.[1114]
Mxit‘ar Sebastac‘i (1676 - 1749), on Ecclesiastes[1115] and

[11071107] Grigor Tat‘evac‘i, *Meknut‘iwn Sałmosac‘/hamaṙot tarberak* [Commentary on the Psalms/The Shorter Version], A. K‘yoshkeryan (ed.), Yerevan, Zvart‘noc‘ Press: 1993.

[1108] Grigor Tat‘evac‘i, *Sołomoni Aṙakneri meknut‘yunə* [Commentary on Proverbs], Kh. Grigoryan (tr.), S. Arevshatyan (annotations), Yerevan, Ankyunak‘ar Press: 2005. Same in Western dialect, *Sołomoni Aṙakneru n meknut‘iwnə* [Commentary on Proverbs], (Uxt 5), H. Azēzian (tr.), Aleppo, Syria, 2006.

[1109] Grigor Tat‘evac‘i, *Žołovołi ew*, see n. 28.

[1110] Grigor Tat‘evac‘i, *Erg Ergoc‘i meknut‘yunə* [Commentary on Song of Songs Songs] Kh. Grigoryan (tr.), Gh. Mayilyan (annotations), Yerevan, Ankyunak‘ar Press: 2005.

[1111] Grigor Tat‘evac‘i, *Žołovołi ew*, see n. 28.

[1112] Grigor Tat‘ewac‘i, *Meknut‘iwn Hohannu Awetaranin* [Commentary on the Gospel of John], (Library of Armenian Commentaries on the Books of the Holy Bible/Commentaries on the Books of the New Testament 12), Gh. Zakharian, A. Gaboujian, (eds.), Etchmiadzin, Holy See of Etchmiadzin Press: 2005.

[1113] Xač‘adur Erzrumec‘i Aṙak‘elean, *Hamaṙot meknut‘iwn Ergoc‘ Ergoyn Sołomoni*, Constantinople, 1700-1701 (See in N. Oskanyan, *Hay girk‘ə*, p. 135b).

[1114] Yovhannēs Kostandnupolsec‘i, *Parzabanut“iwn Sałmosac‘n Dawt‘i,* [Commentary on Psalms], Venice, St. Lazar's Press, 1686.

[1115] Mxit‘ar Vardabet Sebastac‘i, Abbahayr, *Meknut‘iwn groc‘ Žołovołin* [Commentary on Ecclesiastes], Venice, Antōn Poṙtōli Press: 1736.

Matthew.[1116]

Yakob Patriark‘ Nalean*[5] (1702 -1764), on Sirach

Petros Berdumean*[5] (1720? - 1787), on Genesis, Job, Song of Songs, Ephesians, and Parables.

Ep‘rem Ssec‘i*[5] (18th cent.), on Psalms,[5] and Jonah.[1117]

Yakob Karnec‘i*[5] (18th cent.), on Song of Songs.[1118]

Samuēl Erznkac‘i*[5] (18th cent.), on Proverbs, Ecclesiastes, Wisdom of Solomon, Jeremiah, Ezekiel, Hosea, Joel, Obadiah, Haggai, Zechariah, Malachi, I and II Corinthians, Galatians, Ephesians, Phillipians, Colossians, Timothy, Titus, Philemon, Hebrews, and James.

Sarkis Episkopos Fermanean*[5] (18th cent.), on Twelve prophets.

Hayr Mik‘ayēl Č‘amč‘ean (1738 - 1823), on Psalms.[1119]

Hayr Gabriēl Awetik‘ean (1750 - 1827), on the Letters of Paul.[1120]

Połos Adrianupolsec‘i*[5] (18th - 19th cent), on Pentateuch, Isaiah, Jeremiah, Ezekiel, Daniel, Twelve prophets, and Revelation.

Abraham Kostandnubolsec‘i*[5] (19th cent.), on Song of Songs, Mark, and John.

Grigor Karnec‘i*[5] (?), on Matthew.

[1116] Mxit‘ar Vardapet Sebastac‘i, Abbahayr, *Meknut‘iwn srboy Awedarani...or əst Matt‘ēosi* [Commentary on Matthew], Venice, Antōn Pōṙtōli Press: 1737.

[1117] Ep‘rem Vardabet Ssec‘i, *Meknut‘iwn margarēut‘ean Hovnanu*, in A. Tanielian, *Mayr c‘uc‘ak*, MSS NN^0 44, 173.

[1118] Ačaṙean identfies Yakob Karnec‘i as commentator with the chronicler Karnec‘i 1622-1662 (See H. Ačaṙyan, *Hayoc‘ anjnanunneribaṙaran*, vol. 3, p. 511). V. Hakopyan dates Chronicler Karnec‘i 1618 – 1672? (See V. A. Hakopyan, *Manr žamanakagrut‘iwnner* [Brief Chronicles], vol. I, Erevan, 1951 p. 238).

[1119] Hayr Mik‘ayēl Č‘amč‘ean, *Meknut‘iwn Sałmosac* [Commentary on the Psalms], 8 vols., Venice, St. Lazar’s Press: 1820 - 1823.

[1120] Hayr Gabriēl Vardabet Awetik‘ean, *Meknut‘iwn č‘orek‘tasan Tł t‘oc‘ eraneluyn Połosi Aṙak‘eloy* [Commentary on the 14 Letters of St. Paul], Venice, St. Lazar Press: vol I 1806, vol. II 1811, vol. III 1812.

APPENDIX C

THE WISDOM OF SOLOMON IN EARLIER ARMENIAN LITERATURE

The Wisdom of Solomon along with other wisdom books attracted the attention of the Armenian church Fathers for reading, didactic purposes as well as for interpreting.[1121] The numbers marked with the sign § refer to the paragraph numbers or subdivisions (Elegy/ *Բանք-Bank‘/Prayer – in Naregac‘i’s case*). As far as I have been able to ascertain, the following Fathers have quoted the Book of Wisdom in their works:

Agat‘angeɫos, *Patmut‘iwn Hayoc‘* [History of Armenians][1122]
Wis 2:24 §77, 7:26: §797, 13:11 §110, 14:29 §58

Vardapetut‘iwn srboyn Grigori Lusaworč‘i
[The Teaching of St. Gregory][1123]
Wis 2:23 §271, 2:24 §278, 4:18 §533

Eɫišē, *Patmut‘iwn Hayoc‘* [History of Armenians][1124]
Wis 3:11 §153, 6:15 §58, 9:14 §71, 14:12 §71, 14:23 §215, 15:4 §71

EznikKoɫbac‘i, *Eɫc aɫandoc‘* [Refutation of the Sects/On God][1125]
Wis 1:13; 2:23-24 §84, Wis 2:24 §48

Grigor Narekac‘i, *Matean oɫbergut‘ean* [The Book of Lamentation/Lamentation of Narek/Speaking With God]

[1121] For the Armenian commentator’s list see Appendix B.

[1122] Agat‘angeɫos/Agathangelos, *History of the Armenians,* R.W. Thomson (tr./comm.), Albany, NY, State University of New York Press: 1976.

[1123] Agat‘angeɫos, *The Teaching of St. Gregory.* R. W. Thomson (tr./comm), *AVANT* 1 (revised ed.), St. Nersess Armenian Seminary, New Rochelle, NY. 2001.

[1124] Elishē, *History of Vardan and the Armenian War*, R. W. Thomson (tr./comm.)

[1125] See Eznik of Koɫb *On God*, M. J. Blanchard (tr.).

a)Wis 1:13-16 Elegy 5 n. 29[1126]
b)Wis 1:13 Ban 15 n. 6; Wis 7:24-25 Ban 16 n. 5;Wis 9:15 Ban 30 n. 1[1127]
c)Wis 1:16 prayer 5 n. 68; 12:16 prayer 48 n. 52; 12:18 prayer 48n. 53; 15:2 prayer 31 n. 21; 15:2-3 prayer 48 n. 51; 16:12 prayer 18 n. 74; 17:20 prayer 40 n. 3[1128]

Nerboł Astuacacni[Panegyric on the Godbearer][1129]
Wis 2:23 §XVI(β), 11:21 §XIV(γα), 16:20 §II (α)

Łazar P'arpec'i, *Patmut'iwn* [The History of ŁazarP'arpec'i][1130]
Wis 2:24 §188, 18:17 §170

Sepēos, *Patmut'iwn Hayoc'* [The Armenian History Attributed to Sebēos][1131]
Wis 5:22 §176

T'ovma Arcruni, *Patmut'iwn Tann Arcruneac'* [History of the House of the Arcrunik'][1132]
Wis 3:7 §301, 5:12 §160, 5:21 §179, 6:9 §115*, 14:15 §23

Xosrov Anjewac'i, *Meknut'iwn Pataragi*, [Commentary on the Divine Liturgy][1133]
Wis 10:22 §117, 15:3 §114

[1126] See *Lamentation of Narek*, M. Kudian (tr.), London, Mashtotz Press: 1977.

[1127] See in *Narek*, Bishop Torgom [Gušakean] (tr.), Ant'ilias, Catholicosate of Cilicia Press: 2002.

[1128] See *Speaking with God*, T. J. Samuelian (tr.), Erevan, Vem Press:2001

[1129] Grigor Naregac'i, *Nerboł srboy Astuacacni* - Le panégyrique de la sainte mère de dieu de Grigor Naregac'i, Th. Dasnabédian (tr.), Antélias, Catholicossat Arménien de Cilicie: 1995.

[1130] Łazar P'arpec'i, *The History of Łazar P'arpec'i*, R. W. Thomson (tr.), Atlanta, GA, Scholars Press: 1991.

[1131] Sebēos, *Patmut'iwn Hayoc', The Armenian History attributed to Sebeos*, R. W. Thomson (tr.), historical commentary by J. H.-Johnston, assistance from T. Greenwood, Liverpool University Press: 1999.

[1132] Thomas Arcruni, *History of the House of the Arcrunik'*, R. W. Thomson (tr./comm.), Detroit, MI, Wayne State University Press: 1985.

[1133] Xosrov Anjewac'i, *Commentary on the Divine Liturgy*, S. P. Cowe (tr.), New York, NY, St. Vartan Press: 1991.

APPENDIX D

READINGS OF WISDOM OF SOLOMON IN THE ARMENIAN LECTIONARY

According to the Armenian Church calendar 110 saints days are celebrated along with the Dominical and Lenten days during a year. On 49 occasions readings are assigned from the Wisdom of Solomon. The list below indicates the days which the Church has readings from the Wisdom of Solomon. As I have discussed earlier,[1134] the Armenian Church calendar is not a fixed calendar, therefore some feasts can be shifted forward or backward according to the celebration of Easter. The order below is based on the Armenian Church lectionary.[1135]

On the feast of:
Bishop Peter, Bishop Vlas and Deacon Abisołom
    Wis 5:1-8
King Theodosius and the Children of Ephesus
    Wis 6:2-10
General/Commander Atom and his comrades
    Wis 6:12-21
Catholicos Sahak Part‘ew
    Wis 7:12-18
Łewondeank‘
    Wis 5:16-23
Vardanank‘
    Wis 3:1-8

[1134] See n. 94.

[1135] *Čašoc‘ Girk‘* [Lectionary], St. James' Press: Jerusalem, 1873. Archbishop Z. Aznaworian of blessed memory, the former chairman of the central Religious Council of the Catholicosate of Cilicia, kindly brought to my attention the fact that in the Armenian Lectionary and Typicon/Directorium all readings prescribed from the Wisdom of Solomon are cited as "Reading from Proverbs. Wisdom" (Ընթերցուածս յԱռակաց: Իմաստութեան). According to Archb. Aznaworian, this was done to bring the Wisdom of Solomon readings under a canonical umbrella.

General Theodore
Wis 8:19-9:5
Forty Martyrs of Sebastia
Wis 3:1-8
Gregory the Illuminator's Descent into the Pit
Wis 1:15-2:22
Raising of Lazarus
Wis 10:9-20
The Entombment of our Lord Jesus Christ
Wis 2:1-22
Gregory the Illuminator's Delivery from the Pit
Wis 5:1-8
Catholicos Nersēs the Great and Bishop Khad
Wis 2:23 – 3:8
Bishop Epiphanius of Cyprus, Bishop Babel and his Three Disciples
Wis 8:7-10
Teotidon of Galatia, the physician Talilea, and Seven Virgin Martyrs in Angora
Wis 6:11-21
The Discovery of the Relics of St. Gregory the Illuminator
Wis 4:7-15
Antoninos, Theop'ilos, Anikdos, P'odinos
Wis 3:1-8
[The Holy Bible] Translators Sahak and Mesrop
Wis 8:7-10
King Trdat, Queen Ašxēn, and [princess] Xosroviduxt
Wis 6:2-10
The twelve Apostles of [Jesus] Christ and Paul the thirteenth Apostle
Wis 9:9 – 10:2
The Apostle Thaddeus and Virgin Sanduxt
Wis 1:1-7
Joachim and Anna, the parents of Mary the Godbearer, and the Myrrh-bearing Women
Wis 9:9-10
The Apostles Thomas, James, and Simon the Zealot
Wis 9:13 – 10:3

Abraham, Xorēn, physicians Kosmas and Damianos
Wis 5:16-18
Baraɫam, Antʻimos, Eranos
Wis 10:9-12
General/commander St. George, Adoktos, andṘamanos
Wis 8:19-9:5
Princes Sahak and Hamazasp
Wis 6:11-20
The Seventy-Two Disciples of [Jesus] Christ
Wis 9:9-10:2
The Translators Mesrop, Eɫišē, Movsēs, Dawitʻ, Grigor Narekacʻi, and Nersēs Klayecʻi
Wis 8:7-10
The Evangelists
Wis 9:13-10:2
The Priest Tʻēoditon, the soldier Zenon, Makar, Ewdoksē, and Ramel
Wis 1:11-15
Xaritʻeankʻ and martyrs Artem, Kʻristapʻor, Kalinigē, and Akiwlinē
Wis 3:11-17
The Discovery of the Cross
Wis 14:1-8
All Saints (Nov. 3)
Wis 3:1-8
Pope Stephen of Rome, the priests, the deacons, and the people [of Rome]
Wis 5:1-8
Bishops Metropanos, Alexandros, Paul the Confessor, and two notaries Markianos and Martiron
Wis 6:22-26
Bishop Melitos of Antioch, Minas of Egypt, the other Bishop Melitos, Buras the Priest and Šēn the Deacon
Wis 4:7-15
The Apostles Andrew and Philip
Wis 9:13-10:2
Gregory Thaumaturgus, Bishop Nicholas, and Bishop Myron
Wis 10:9-12
Ɫunkianos,Taragros, Probos, Andronikos, Onesimus

Wis 9:9-12
The Apostles Thaddeus and Bartholomew
Wis 9:13-10:2
Cornelius, the centurion, Simon the relative of Christ, Bishop Polycarp
Wis 1:1-7
Bishop Jacob of Nisibis, Maruk anchorite and Bishop Melitos
Wis 7:12-20
Bishop Ignatius and Addē and Bishop Marut‘a
Wis 5:1-8
The Virgins Indos, Domna, Głerikos
Wis 3:1-8
King Abgar
Wis 6:2-10
The Apostles Peter and Paul
Wis 9:13-10:2
The Apostles James and John
Wis 7:21-24

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ARCHBISHOP NERSES LAMBRONAC'I

COMMENTARY ON
WISDOM OF SOLOMON

DIPLOMATIC EDITION OF
THE ARMENIAN TEXT

ՆԵՐՍԻՍԻ ԱՐՔԵՊԻՍԿՈՊՈՍԻ ԼԱՄԲՐՈՆԱՑԻՈՅ

ՄԵԿՆՈՒԹԻՒՆ
ԻՄԱՍՏՈՒԹԵԱՆ ՍՈՂՈՄՈՆԻ

(ԲԱՂԴԱՏԱԿԱՆ ԲՆԱԳԻՐ)

Explanation of Signs and Abbrevations employed in the Critical Apparatus

+	addition to the reading given in the lemma
^{c}	marks the activity of a later corrector
cf	compare
ditt	dittography (repeated)
hapl	haplography
homoeotel	homoeoteleuton (with the same ending)
homoeoarc	homoeoarcton (with the same beginning)
^{mg}	marginal reading of a MS
<>	encloses editorial emendation
pr	place(s) before
ras	erasure
rel	the remainder
^{s}	Marks the suppletor of a MS
sup lin	above the line
sub lin	below the line
tr	transpose(s)
om	omit(s)
□	Marks the beginning of a long omittment.
″	Abbreviation (employed only in the apparatus with regard to variant readings in MSS).
⸢	Marks the beginning of a textual variant of two or more words in length, while the conclusion is indicated by the note number.
	Variants consisting of a single word are marked by the note number alone.
⸢ …ᵀ	Where one or more one-word variants are imbedded within the text of a larger one, the opening of the larger variant is marked by the symbol ⸢ , while the close is indicated by the symbol ᵀ, followed immediately by the note number.
⸢ …ᵀ ⸂ … ⸃	If the imbedded variant consists of more than a single word, the variant is marked off by enclosing brackets ⸂ … ⸃ immediately followed by the note number.

The practice of marking a letter or letters with a super linear dot in Armenian scribal practice indicates the letter in question is in error.

Editorial Remarks

- For convenience I have divided the text into paragraphs and numbered them, in accordance with the author's division in commenting on the scriptural text. The latter is distinguished from the commentary by being printed in italics.

- Biblical references have been added.

- The Manuscript M4211 of Erevan has been used as the main text, while variant readings from the other MSS are indicated in the footnotes. The edition preserves the M4211 text intact as much as possible. However, where the M4211 reading was judged to be secondary, the variant adduced by some of the other witnesses which was considered to be original was printed in the text and the M4211 variant relegated to the apparatus. On occasion, it appears that all of the extant manuscripts have been affected by primitive error resulting in none preserving the original text. In such cases I have had recourse to conjectural emendation, enclosing the reconstructed text in angular brackets < >.

- The text's classical "aw" orthography has been preserved, while most of the manuscripts have adopted the later convention "o."

- Orthographical deviations in the base manuscript M4211 have been highlighted in bold.

- The punctuation of the base manuscript has been modified to accord with modern editorial practice .

- The variants of գ/կ, լ/ղ զ/ս(զգալի/սգալի) փ/պհ (սեփականելոյ/սեպհականելոյ) are not noted. Also the variants of deictic suffixes (-ս, -դ, -ն) are not recorded except where a variant of this type is witnessed by a group of MSS.

Իմաստութիւն Սողոմոնի[1]
Յառաջաբան[2]

1. Ի[3] վերնագրէ աստի ուսանիմք եւ զայս իմաստ[4] Սողոմոնի[5], որպէս եւ զնախակարգեալսդ սորին՝ զԱռակսն եւ զԺողովողսն[6] եւ զԵրգ Երգոցն[7]: Իսկ ոմանց եղեւ առ ի[8] սոյն գայթակղութիւն, որպէս եւ պատմէ Եւսեբի յԵկեղեցական խաւսսն[9]: Սակայն ոչ հաստատեցաւ ⸢այն կարծիք[10] առ բնաւս, զի նայեցան վարդապետք մեր ընդ պայծառութիւն բանիցս ⸢եւ ընդ խորութիւն իմաստիցս[11]. եւ զի յարմարութիւն ունի ընդ նախայկարգեալ գրեանսդ եւ ոչ աւտարացուցին զսոյն ի Սողոմոնէ[12]: Իսկ եթէ ոչ[13] ամենեւին ճշգրտի[14] յարմարումնն, չէ արժան երկմտել[15], քանզի Հոգին իմաստութեան, որով նայ զաւրացաւ, կարող էր[16] շքեղազարդել[17] ⸢զիմաստ նորայ ի զանազան[18] տեսակս գունոց: Քանզի ⸢եւ որ[19] անկարծիք մնացին, ոչ ունին[20] առ միմ-

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[1] Սաղամոնի M1166 Սաղովմոնի M2603 P32 Սաղօմոնի J391 J1761 Սող″ M1141 Սողոմօնի J559 Սօղոմոնի M1142 Սօղօմոնի V1627 Սողմն″ի J755 M1144 Սղմն″ի V255

[2] Յառաջաբանութիւն Իմաստութեան Սողոմոնի: ի լոյս ածեցեալ մեկնութեամբ սրբոյ Ներսեսի Լամբրօնացւոյ Արքեպիսկոպոսէ Տարսօնի Կիլիկեցւոց եւ լուսաւոր աստուածաբան վարդապետէ սբ″ եկեղեցւ″յ J480

[3] իմաստութեամբ W1049

[4] իմաստութիւն C իմաստս B2

[5] Սաղոմոնի V396 M1166 Սաղովմոնի P32 Սաղօմոնի J391 J1761 Սողմոնի W1049 Սողոմովնի B2^{-J559} Սողոմօնի J559 Սողովմոնի M1166 M1141 Սօղոմոնի M1142 Սողմն″ի J480

[6] զԺողովաւղն M2602 -վողն̂ B3 M2603 M1166 M1141 M1232 -վօղսն J559

[7] Երգոյն M4211 M2602

[8] om M2602

[9] խաւսն B1^{a} խօսքն W1049 խօսն J559 խօսսն B3 C$^{-P32\ V396\ V255}$

[10] անկարծիք P32

[11] եւ ընդ խորութիւն իմաստից P32 om V396 V1565

[12] Սաղամոնէ M1141 Սաղոմոնէ V396 Սաղօմոնէ J391 J1761 Սողոմովնէ B2^{-J559} Սողոմօնէ J559 Սօղոմոնէ M1142 Սողովմոնէ M2603

[13] om W1049

[14] ճշգրտին M4211

[15] երկմտեալ M4211

[16] +զնա M4211

[17] շքեղազարդեալ M4211 V1627

[18] եւ V255 om W1049

[19] tr V1627 եւ om W1049 որ om V255

եանս[21] ընդանութիւն, քանզի աւտարանայ մասնաւոր դրութեամբ[22] ⌜տարազ բանից[23] Ժողովողին՝ յԱռակացն, եւ ի նմանէ ⌜ամենեւին հեռանայ[24] Երգ Երգոցն[25]: Նոյնպէս եւ այս ⌜ունի յարմարումն ընդ առաջինսն[26], ունի եւ աւտարութիւն, որով եւ իւրոյ հաւրն՝ Դաւ(409բ)թի բանիցն համաձայնի, աղաւթական առնելով[27] զստիւքս տանցս[28]: Ի վերայ այսր եւ հանգոյն նմին յիշատակէ[29] զոր առ հարսն երախտագործութիւն յԱստուծոյ[30], որպէս եւ նայ ասէ. «Վաճառեցաւ[31] Յովսէփ»[32] (Սղ ՃԴ:17), եւ՝ «առաքեաց թագաւորն եւ ելոյծ զնայ» (անդ, ՃԴ:20): Յիշէ եւ զհարուածսն Եգիպտոսի[33] սայ հանգոյն նմին (անդ, ՃԴ 28-36), եւ եւս պայծառացուցանէ զբանսն, յոր հայեցողքն հանճարով ամենեւին ոչ կարեն հաւանել ⌜ի Սողոմոնէ[34] արտաքս հանել զայս իմաստից[35] շնորհ:

2. Վասն որոյ եւ հարքն երանելիք յիւրաքանչիւր բանսն[36] կարաւտացան սորին վկայութեանն[37] եւ ի պատկեր Սողովմոնի[38] առին եւ յարմարեցին ընդ վարդապետութիւնս իւրեանց: Իսկ եթէ առաքեալն Պաւղոս[39] կամ[40] աւետարանիչքն[41] ոչ կարաւ-

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[20] ունէին V396
[21] միմեանց J480
[22] դիւրութեամբ V396
[23] զբանից P32 տարազաբանից B1^{-V1166}
[24] tr M1141
[25] Երգոյն V396
[26] om:homoeoarc W1049
[27] առնել B2
[28] տանցն C M2603 M1142
[29] յիշատակի M2603
[30] Աստուծոյ C M2603 W1049
[31] վախճանեցաւ J559
[32] Յօվսէփ V255
[33] յԵգիպտոսի P32
[34] ի Սաղամոնէ C1^{-V1565} ի Սաղոմոնէ P32 M1141 ի Սողոմոնի M1166 Սողոմոնի A M1144 V1627 Սողոմովնի M1232 J646 Սողոմօնի J559 Սօղոմոնի M1142
[35] իմաստիցս C V1627
[36] բանս B1^{a} M1141 բանքն W1049
[37] վկայութեան M2603 C$^{-P32\ V255}$ W1049
[38] Սաղոմոնի M1141 V396 Սաղօմո- J1761 Սողմո- W1049 Սողոմո- B1 C$^{-J480\ V396}$ M1144 Սողոմով- B2^{-J559} V1565 Սողոմօ- J559 J480 Սօղոմո- M1142
[39] Պողոս W1049 Պղս″ M1141

տացան ի սմանէ վկայութեանց, ոչ թէ վասն այնր անպատուի[42] բանքս: Նախ, զի թէ[43] ոչ եղեւ պէտս յաւժանդակութիւն հրամանաց իւրեանց[44]: Երկրորդ[45], զի ⸢եւ ոչ[46] ի[47] Ժողովողէն եւ ոչ յԵրգ[48] Երգոյն[49] պաշտեցան ⸢նոքա[50] վկայութեամբ, որք[51] խոստովանաբար պատուեցան⸣[52] առ յետինսն[53], այլ միայն յԱռակացն առ Պաւղոս (Առ Ա:16 հմմտ. Հռ Գ:15) ⸢եւ (410ա) Պետրոս[54] (Առ Ժ:12 հմմտ. Ա Պտ Դ:8): Եւ թէ ըստ սոցա[55] վկայութեանն[56] պիտոյից պատուին գիրք, բազումք մնացին ի մարգարէիցն որ[57] ոչ կարաւտացան բանից վկայութեանն[58], սակայն զպատիւ իւրեանց ունին անշըշունջ: Այլ վարդապետք եկեղեցոյ առանց կարծեաց ձկտեցան[59] առ սորին վկայութիւնսն[60], այսինքն՝ մեծն Աթանաս եւ Գրիգոր Աստուածաբանն[61], եւ այլք ընդ նոսին: Յիշէ եւ[62] Եւսեբի զհինսն քան զսոսա[63] առաջնորդս եկեղեցւոյ, որք անխարդախ ձկտեցան[64] ի սորին վկայութիւնն[65],

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[40] om P32

[41] աւետարիչքն J391

[42] պատուի P32

[43] sup lin 2603 om V396 C1 $^{-\text{M1141 P32}}$

[44] om C1 $^{-\text{M1141}}$

[45] Բ M2603 Բ″որդ M1141 pr եւ J559

[46] tr M2602 որ ոչ M2603

[47] om c^{1a}

[48] ի յԵրգոյ C1 ի յԵրգս M1142 յԵրգոյ B C1 om M2603

[49] Երգոցն B2 յԵրգոյն B1^{a} J480 V1565

[50] սոքա J755

[51] որ V1565

[52] om V255

[53] յետինս C2 M1141 J755

[54] om V396 V255

[55] սոցին C M2603

[56] վկայութեան C- $^{\text{J480 P32}}$ J646 -թեանց c^{1a}

[57] որոց BC

[58] վկայութեան C $^{-\text{P32 V255}}$ J646 -նց P32

[59] ձգեցան C

[60] վկայութիւնս C2 J755

[61] Աստուածաբանն J480

[62] om C J559

[63] սոցա J480

[64] ձգեցան P32

[65] վկայութիւն C

այսինքն՝ Իրենիոս[66] եւ Կղեմէս, որք հետեւողք էին առաքելոցն, եւ այլք ընդ նոսա: Որով զպատիւ իւր խոստովանաբար կալաւ սա[67] յանուն[68] Սողոմոնի[69] ի նոցանէ, եւ ի մենջ կալցի:

3. Վասն որոյ եւ անգայթագղ մտաւք ձկտիմք ⌜ի քննութիւն սորա[70], որպէս[71] ի նախակարգեալ[72] բանիցն[73]: Նաեւ զայս ոչ է աւելորդ[74] յիշել, զի ոչ թէ ըստ[75] յիշատակելոյն Եւսեբեա[76] այս[77] միայն ձկտեցաւ[78] ի կարծիս[79] յոմանց[80] առաջնոցն[81], այլեւ[82] Թուղթն Հեբրայեցւոց[83] եւ Յակոբուն[84] եւ[85] Պետրոսի[86] երկրորդն[87] եւ Յուդային[88], նաեւ Յայտնութիւնն[89] Յոհաննու[90]: Սակայն ի հաստատութիւն եկեղեցւոյ[91] (410բ) անկարծիք մնացին առ վերջինսն[92] եւ պատուեցան ընթերցմամբ, նոյնպէս եւ այս՝ որոյ համեղութիւնն[93] քաղցր է ի կոկորդս քննողացն քան զմեղր եւ զխորիսխ[94], ըստ Դաւթայ[95] (հմմտ. Սղ ԺԸ:11):

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[66] Երենիոս B2^{-J559} Երէնիոս J559 Երինոս J480 Իրէնիոս C2 Իրենիսըս V255
[67] om B2
[68] անուն V1627 V255
[69] Սաղոմոնի J391 P32 Սաղովմոնի M1141 Սաղօմոնի V396 Սողոմովնի B2^{-J559} Սողովմոնի M2603 Սօղոմոնի M1142
[70] om W1049
[71] +եւ J559
[72] նախագրեալ V255
[73] բանից C
[74] յաւելորդ V396 V255 W1049
[75] om W1049
[76] Եւսեբա V1627 Եւսեբէ M1232 Եւսեբեայ C1^{-V255} Եւսեբիեա W1049
[77] զայս J559
[78] ձգեցաւ BC$^{-M2602\ M1142\ V1565}$ ձգեցօ M1141 ձգտեցաւ V1565 W1049
[79] կարծից J480
[80] ոմանց V255 W1049
[81] յառաջնոցն J755 առնոցն W1049
[82] եւայլ W1049
[83] Եբրայեցւոց J391 J480 J1761 J755 Ե-ցոյց P32 Ե-ցոց M1141 V1565 V255 Ե-ցոցն M1142 Հեբրաեցոյ V1627 Հեբրաեցոց M2603 Հեբրաեցուց W1049 Հեբրաեցւոց M1232 յեբրայեցւոց V396
[84] Յակովբուն M2602 Յակօբուն J480
[85] om c^{1b} M1142
[86] Պետրոսին C$^{-J480\ J755}$ V1627
[87] Բ″որդն M1141
[88] Յուդաին B1^{a} M2603 M1141 Յութային J480
[89] Յայտնութիւն c^{1a}
[90] Յոհանու P32 W1049 Յովհաննու c^{2b} M1232 J646 Յօհաննու J559 J480
[91] եկեղեցեաց W1049 եկեղեցո B1^{a} M2603
[92] վերջինն J480

4. *«Սիրեցէք զարդարութիւն՝ ոյք[96] դատիք[97] զերկիր: Խորհեցարուք զՏեառնէ բարութեամբ, եւ միամտութեամբ սրտի[98] խնդրեցէք զնա»*[99] (Ա:1ա-բ): Դատողք երկրի ոչ միայն թագաւորք եւ իշխանք եւ քահանայապետք[100] հոգւոց[101], այլեւ[102] իւրաքանչիւր ոք ի մարդկանէ դատէ զերկիր մարմնոյ[103] իւրոյ, որպէս եւ[104] ասէ Տէրն առակաւ. «Դատաւոր մի էր ի քաղաքի ուրեմն»[105] (Ղկ ԺԸ:2), զանձնիշխան[106] կամս[107] աւրինակելով ի մարմինս, որ դատի[108] զսա ⸢ի հարկաւոր[109] պիտոյսն՝ որ ներեալ է յաւրինացն, եւ յաւելորդսն՝ ուստի[110] խորշեցուցանէ աւրէնքն. յորս ի ձկտելն՝ (411ա) կշտամբէ, եւ ⸢ի մնալ[111] ի չափաւորսն՝ գովէ: Եւ է անպատկառ եւ ուղեղ[112] դատաւոր, որպէս վկայէ Քրիստոս, թէ՝ «յԱստուծոյ[113] ոչ երկնչէր եւ ի մարդկանէ ոչ ամաչէր» (նոյն անդ), զվատթարսն[114] առակելով: Իսկ արիքն՝ Աստուծոյ երկիւղիւն[115] մարդկան ամաւթոյ գերիվերոյ արշաւեն եւ մնան յուղութիւն[116], որպէս Յոբ[117] եւ Յովսէփ, եւ ի նորս՝ սուրբ վկայքն, որք սիրեցին[118] զարդարութիւն ի հաւատսն[119] եւ ի գործս: Ըստ որում խրատէ ոչ տալ մարմնոյն անիրաւել զմիտսն՝ զզայարանացն անսգամութեամբ, այլ անձնիշխանին[120] սիրել զարդարութիւն եւ տալ մարմնոյն ⸢զհարկաւոր պէտսն[121], եւ ինքն յուսով ⸢եւ հաւատով[122] ձկտել[123] յիմաստ[124] աներեւութիցն, եւ ժամանել[125] ի տենչանս Աստուծոյ, եւ[126] յոր[127] անդն[128] էն[129] բարիք:

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[93] համեղութիւն C համեմութիւնն V1627
[94] ի խորիսխ P32 խորիսխ J480 V1565
[95] Դաւթա M2603 M1141 V1627 V1565 Թաւղի 480 +պատուեալք ի Տեառնէ եւ պատողք Տեառն ընթերցմամբ սուրբ գրոց W1049
[96] om V255
[97] դատէք V255 W1049
[98] սրտի C M2603
[99] զՏէր B2$^{-\text{M1232}}$
[100] քահանայապետ V1565
[101] իւրոց V396
[102] եւ M1141
[103] մարմնո M2602 մերոյ J480
[104] om M1142
[105] ումեմն J480 ուրումն V255
[106] զանձն W1049 զանձնիշխանս J559
[107] կամսն J480 V396 կամքս c^{2b} +իշխան W1049
[108] դատէ M1142 J480
[109] զհարկաւոր M1142
[110] om M1142
[111] ի մնալն BC$^{-\text{J480 P32}}$ իմանալ W1049 իմանալն J480
[112] ուղիղ BC$^{-\text{J755 P32}}$
[113] Աստուծոյ J480 V396
[114] զվաթարսն B1^{a} զվատաթարսն W1049 զվարթարսն P32 V396
[115] երկեղիւն M1166 երկիւղէն W1049 երկիւղն P32

5. *«Խորհեցարուք զՏէառնէ բարութեամբ[130] եւ միամտութեամբ սրտի[131] խնդրեցէք[132] զՆա»[133]* (Ա:1բ): Խորհել ⸢բարութեամբ զԱստուծոյ[134] այն[135] է՝ ո՛չ[136] ձգել[137] զէութիւն նորա ի կարծիս վասն անհաս մնալոյ ի զգալի աչացս[138], որպէս արարին կռապաշտքն, այլ բարէմտութեամբ հաւատալ[139] Գրոց՝ որ վկայեն <զ>Աստուծոյ եւ արարածոցս, որով «աներեւոյթ էութիւն նորա իմանի»[140] ըստ Պաւղոսի (հմմտ. Հռ Ա:20): Եւ (411բ) յետ հաւատոցն աշակերտելոյ[141] բարի կամաւք, խրատէ, թէ՝ եւ դուք անձամբ[142] անձին[143] խնդրեցէք[144] զՆա, եւ խնդրի անախտ[145] վարուք եւ անզբաղ մտաւք: Եւ տե՛ս, թէ ո՞րպէս կարգաւորապէս[146] բերէ: Նախ, թէ հաւատա՛[147] բարի կամաւք Գրոց որ վկայեն զԱստուծոյ, եւ ապա յետ այնր[148] անբան[149] հաւատոցն[150], որ հասարակաց[151] է[152], ե՛լ դու ի խնդիր գիտել զայն որում հաւատացերն: Որ արդարեւ երեւի[153] խնդրողացն ի սուրբ սիրտս[154] (հմմտ. Մտ Ե:8), ⌈յորժամ կրթին[155] ի խոկումն որ առ Աստուած, ըստ որում ասէր[156] Մովսէս.[157] «Պարապեցէք եւ ծաներուք, զի ես եմ Աստուած»[158] (հմմտ. Ելք Ժ:2, ԺԶ 12):

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[116] յուղութիւնն B2 M2602 M1143 W1049 -թիւնսն $B1^{a}$ B3 C M2603
[117] Յոբն M1142 Յօբ J559
[118] om V1565
[119] հաւատս BC (հօատս M1141) M2603 M1143
[120] անձնիշխան W1049 անձնիշխականին B3
[121] զհարկաւոր պէտս c^{2a} զհարկաւորապէտսն P32 հարկաւոր պէտսն J480
[122] om M1143
[123] om M1142
[124] իմաստ c^{2b} V255 om J480
[125] ժամանալ $B2^{-J559}$
[126] sup lin J391 om V396
[127] որ V255 W1049
[128] անդ B2 V396
[129] է $B1^{a}$
[130] բարերարութեամբ J480
[131] սրտի M4211 J1761 W1049
[132] խորհուրդ M1232 V396
[133] om C2 P32 զնոսա W1049 զՏէր $C1^{-P32}$
[134] բարութեամբ Աստուծոյ W1049 – զայս P32 tr M2603
[135] այս c^{1a} (^{c} sup lin)
[136] որ V396
[137] ձգտել V396
[138] աչաց C2
[139] հաւատով C (հօատով M1141) M2603
[140] երեւի M1142

6. *«Զի գտանի այնոցիկ որոց ոչ փորձեն զՆա, և երեւի որոց ոչ թերահաւատեն ի Նմանէ»* (Ա:2): Փորձ՝ է ի կարծիս մնալ Աստուծոյ, թէ ո՛չ է[159], որպէս խոկան անհանճարքն յասելն, զի[160] թէ ⌈Էր Աստուած[161], կա՛մ[162] որպէս զարեգակն ծագէր, կա՛մ որպէս զթագաւոր[163] բարբառէր: Յայսպիսեացս[164] անհաս մնա[165] Աստուած, որք[166] զգայարանաւք փորձեն զՆա գիտել: Եւ գտանի որոց անթերի <հ>աւատալով[167] աշակերտին[168] գրոց՝ որ պատմեն[169], թէ ⸢Աստուած արար[170] զմարդն[171] (տե՛ս Ծն Ա:27), խաւսեցաւ ընդ[172] Աբրահամ[173] (անդ, ԺԲ:1), երեւեցաւ Մովսէսի[174] (տե՛ս Ելք Գ:2) (412ա): Եւ[175] յետ յայս հաւատալոյն՝ աղաւթից խաւսակցութեամբ հպի[176] եւ ինքն յԱստուած, ի մտաւոր խոկումն, եւ[177] ձկտի առ նա իմացմամբ, եւ այսպէս գայ ի տեսութիւն Աստուծոյ յստակ միտքն, ⸢եւ յեւս[178] գերազանց հաւատ պայծառանայ բանականին լուսափայլութեամբ, որպէս ասէր Դաւիթ[179]. «Յառաջագոյն տեսանէի զՏէր ⸢առաջի իմ»[180] (Սղ ԺԵ:8), եւ Քրիստոս՝ «Հայրն քո, որ տեսանէ ի ծածուկ, հատուսցէ քեզ յայտնապէս» (Մտ Զ:4):

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[141] աշակերտեալս J480

[142] անձամբք C M2603

[143] յանձին C $^{\text{- M1141 J480 P32 V255}}$ (J391$^{\text{c}}$)

[144] խնդրէք J480

[145] նա ախտ V255 +մարմնոյ W1049

[146] կարգաւս J480 կարգաւորութեամբ W1049

[147] հաւատայ B2 P32 V255 –տոյ J480 W1049

[148] միաբան B1$^{\text{a}}$

[149] om V391

[150] հաւատոյ J480 հաւատոց P32

[151] հասարակացն C $^{\text{- V1565}}$ M1142

[152] om V1627

[153] om M1143

[154] սրտէ C (սրտէ եւ P32)

[155] om B2 $^{\text{- M1232}}$

[156] ասէ V396

[157] Մուսէս M1141

[158] Տէր BC M2603 M1143

[159] om A J646

[160] om C2

[161] tr J559

[162] om M1141

[163] զթագ P32 զթագաւորն J480

[164] յայնպիսեացն J480 յայսպիսեաց V1627 P32

7. *«Զի խորհուրդք թիւրք անջատեն[181] յԱստուծոյ եւ զաւրութիւն փորձ՝ յանդիմանէ զանզգամս»* (Ա:3): Որ ստերիւրի[182] խորհրդով թէ որովհետեւ ի ստորեւ մնայ զգայարանքս[183] յԱստուծոյ, ոչ հաւատայ[184], թէ՝ է, այնպիսին ⸢անջատի եւ աւտարանա[185] ի Նմանէ եւ մնայ[186] անաստուած[187]: Զայսպիսիս՝[188] Աստուծոյ զաւրութիւնն[189], ասէ, յանդիմանէ ոչ առ ինքեան, այլ առ ուղիղս, թէ անզգամութեամբ խորհեցան զԱստուծոյ անհաւատութիւնն[190], որպէս եւ յանդիմանին նոքա ի գրոց մարգարէից եւ յառաքելոց, որք տան պէսպէս վկայութիւն Աստուծոյ փորձէութեանն[191] եւ զաւրութեանն[192] (տե՛ս Գ Թգ ԺԸ:36-39), եւ ափիբերան առնեն զայսմանէ[193] անհաւատսն:

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[165] մնաց B2

[166] որ J646

[167] հաւատով V255

[168] +սուրբ J480 V255

[169] պատմին M1141

[170] tr M1142

[171] +եւ V1627 զմարդ J480

[172] om J559

[173] Աբրաամ M1166(^{c} sup lin) M1144 Աբրաամու J391 M1141 V396 Աբրահամու C$^{-J391\ V396}$ M2603 Աբրհամ W1149 +եւ V1627 V255

[174] Մովսիսի B1^{a} V396

[175] om c^{2b}

[176] հոգի P32

[177] om C1

[178] եւ եւս V255 եւս W1049 յեւ եւս M2602 J755 P32

[179] Դօիթ M1141 Թաւիդ J480

[180] om C W1049

[181] անջատին M2603

[182] ստուեր իւր W1049

[183] սգայարանօքս C^{-J480} (-նաւքս J1761 P32)

[184] հաւատամ AB M2603 M1143

[185] tr C

[186] մնա M2603 մնան W1049

8. *«Զի յանձն ⸢չարարուեստ՝ իմաստութիւն[194] ոչ մտցէ[195] եւ ոչ բնակէ ի մարմին[196] վարեցելոյ[197] մեղաւք»* (Ա:4): (412բ) Անձն՝ որ միայն ի զգայարանացն է հաւատ, եւ զոր նոքա ոչ իմանան ի կարծիս ձգէ, արդարեւ չարարուեստ[198] է եւ[199] անհանճար, զի ահայ եւ Յունաց[200] փիլիսոփայքն, բազում ինչ որ ի վեր է քան զզգայարանքս[201] հաւատարմացուցին իմացմամբ մտաց, այսինքն զլուսաւորացն ներգործութիւն, զերկրի չափ[202], զթուոց յարմարումն[203]: Եւ եթէ[204] այս ըստ իմացման[205] հաւատարմանայ, ո՞րչափ եւս առաւել Աստուած՝ որոյ աներեւոյթ բնութիւնն[206] արարածովս[207] իմանի (հմմտ. Հռ Ա:20) յեղանակաց[208] կարգ,

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[187] om W1049

[188] զայնպիսին J559 զայսպիսիսն J755 զի այսպիսիս J1761 զի այսպիսին V1565

[189] զաւրութիւն c^{1a}

[190] անհաւատութեան W1049 -թիւն C M1166

[191] փորձէութեան J480 -ձէութիւնն V255 W1049 -ձութեան P32 -ձութեանն V1565

[192] զօրութեան C1^{-J755} J391 զօրութիւնն W1049

[193] զյայսմանէ C^{-P32} M1143 M1144 J646

[194] չար արուեստ իմաստութեան A B2 M2603 M1142

[195] մտանէ C

[196] մարմնի M2602

[197] վարակելոյ M2602 վարեալ M1143 -րելո M2603 M1144 -րելոյ C^{-V255} M1142 V1627 -րելոց W1049

[198] չար արուեստ M1232

[199] om V1627

[200] ունաց W1049

[201] զգայարանքս BC$^{-M2602 M1144 P32}$ M2603 զսգ- M1144 P32 ըզզգա- M1143

[202] +եւ B1^{a}

[203] արմարումն J1761 յարմարութիւն J480

[204] թէ M2602 J480

[205] իմացմամբ W1049 իմացմանն V1565

[206] բնութիւն C$^{-J1761 V1565}$

[207] արարածովք M1143 -քս BC$^{-J480 J1761 V255}$ M2603

ի լուսաւորացն պաշտաւն: Սակայն չարամիտն յայս ոչ խորհի եւ ոչ գտանէ[209] առ նա իմաստն Աստուծոյ տեղի[210] (հմմտ. Իմս Ա:4), որ չարին սատանայի անհաւատութեամբն[211] անաւթ եղեւ: Քանզի ⸢մարմին նորա[212] վարի զկնի մեղաց հեշտութեանց եւ ոչ կամի յԱստուած զհաւատն, զի մի՛ եւ պատժոց նորա ահարկութիւն[213] ի մեղսն ընդհարցէ զնա եւ անհանգիստ արասցէ, այլ զի[214] մեռեալ մնասցէ ի մեղսն (հմմտ. Եփ 2:1, Կղ Բ:13) եւ առանց խղճի[215] չարանայ եւ անհաւատութեամբ յԱստուծոյ:

9. *«Զի Սուրբ Հոգին իմաստութեան[216] փախիցէ ի նենգութենէ, եւ[217] մերժեսցի ի խորհրդոց անմտաց, եւ յանդիմանեսցէ[218] հասանել ի վերայ անիրաւութեանց»* (Ա:5): (413ա) Հոգոյն Սրբոյ լուսաւորութեանն[219] ներգործութիւնն[220] անդէն ի սկզբանն տուաւ մարդոյն, որպէս ասէ. «Փչեաց Աստուած ի մարդն հոգի կենդանարար» (Ծն Բ:7), եւ ի յանցանելն՝ ասաց Աստուած[221]. «Մի՛ մնասցէ հոգի իմ ի դոսա[222] վասն լինելոյ մարմին» (անդ, Զ:3): Եւ ի[223] Մովսէսի[224] հոգոյն առ Աստուած եւ ետ եւթանասուն[225] ծերոցն (տե՛ս Թիւք ԺԱ:25): Այլեւ Դաւիթ[226] աղաւթէր՝ «զՀոգի ⸢քո սուրբ[227] մի՛ հաներ յինէն» (Սղ Ծ:13): Արդ, զի հոգիընկալքն լուսաւորեցան յԱստուծոյ իմաստն, յայտ է ի Հին

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[208] յեղականաց M2603 P32 V1565
[209] գտանի V255
[210] տեղին J755
[211] անհաստատութեամբն J480
[212] մարմինն որ M1143
[213] յահարկութիւն J391
[214] մի՛ V1565
[215] խղճիւ C
[216] ճշմարտութեան c^{2b}
[217] om J755
[218] յանդիմանէ A
[219] լուսաւորութեան C
[220] ներգործութիւն BC $^{\text{- V1627 J646}}$
[221] om C $^{\text{- J391 V396}}$
[222] մարդիկքդ B1^{a}
[223] om V1627 W1049
[224] Մովսեսի M2603 Մովսիսի B1^{a} M2602 Մուսիսի M1141
[225] Հ B3 C հոգի ընկալայքն W1049
[226] Թաւիդ J480
[227] tr M2603

եւ ի Նոր Կտակարանաց[228], իսկ թէ ո՞րպէս է ներգործելն[229] Հոգոյն, ոչ կարէ[230] բանս առանց ապացուցի[231] յայտնել: Արդ, որպէս լոյս[232] արեգականն[233] ընդ զգալի աչքս[234] բաղդատեալ[235] տեսողք[236] լինիմք արարածոցս վայելչութեանն[237], նոյնպէս եւ Հոգոյն Սրբոյ ազդումն[238] զմիտսն լուսաւորէ[239] ⌜առ իմաստն[240] Աստուծոյ անճառելի բանի[241]. եւ յայտնի փորձիւ ծանաւթիցն ըստ[242] իւրաքանչիւր չափոյ: Այս իմաստս, ասէ, փախչի ի նենգութէնէ եւ յանմիտ խորհրդոց: Նենգաւորս[243] կոչէ զթերահաւատսն յԱստուծոյ[244], զի ոչ գտանէ ⌜առ նոսա տեղի[245] Հոգին, որպէս եւ ոչ առ[246] կոյրսն՝[247] լոյսն: Եւ ոչ թէ նա կամի զփախչելն, այլ զի նոքա մերժեն: (413բ) Մերժի[248] եւ յայնցանէ՝[249] որոց[250] միտքն յերեւելիս[251] պշնու[252] եւ զաներեւոյթսն[253] ի կարծիս ձգէ: Իսկ որք անենգ գտան յառ Աստուած հաւատսն եւ խոկան[254] ի գործիական առաքինութիւնսն[255], սոցա ի[256] ստերիւրելն[257] ի բարեաց[258] գործոց, յանդիմանին ի Սուրբ Հոգւոյն[259] եւ կշտամբանաւք խղճին[260] ըմբերանին, զի նա դաստիարակէ զմիտսն հաճել ընդ աւրէնսն Աստուծոյ: Յորժամ մարմնոյն[261] աւրէնքն[262] այնմ[263] հակառակ զինի[264] եւ գերէ յաւրէնս[265] մեղացն յանդիմանի, կշտամբի[266] եւ դատափետի այրն[267] տառապեալ:

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[228] կտակարանացն B1^{a} P32

[229] ներգործութիւն M1143

[230] է կար C1 է կարող C2 (ող ^{c}sup lin J391)

[231] ապացուցանի V1565

[232] om B2

[233] արեգական C^{-J480} M2603 M1166 B3 W1049 -կնդ V1627 -կնն M1232

[234] աչացս C2 աչս c^{1a}M1141 յաչս c^{1b}

[235] բաղդատել V1627 J559 C2 -տեմք W1049

[236] տեսաւղ M2602 M1143 M1232 -սող V1627 J646 C^{-J480} B3 -սօղ J480 լսող W1049

[237] վայելչութեան C

[238] ազդմունն B M2603

[239] լուսաւորեաց M1166

[240] յիմաստն M1166 առ իմաստուն W049

[241] բանիւ M2602 B2$^{-J646\ J559}$

[242] ընդ P32

[243] նենգաւոր C

[244] ԱստուծոյM1143 V255

[245] առ նոսա/տեղի]tr C

[246] om V255

[247] կոյր c^{1b} -րն c^{1a} W1049

[248] մերժէ C2

[249] անցանէ P32

[250] յորոց V396

[251] յարեւելից P32

[252] պշնուն M1142

[253] զաներեւոյթն C2 -թս M1143

10. *«Զի մարդասէր է[268] Հոգին իմաստութեան եւ[269] ոչ արդարացուսցէ[270] զհայհոյիչս[271] ի շրթանց իւրոց»* (Ա:6ա): Տե՛ս, թէ ո՞րպէս յարմարի ընդ առաջին բանն. մարդասէր է[272] Հոգին, եւ ոչ միայն ըստ անիրաւ գործոցն ի խիղճմտացն[273] յանդիմանէ զսխալեալն[274], այլեւ ի[275] կարծիս ձգելն զԱստուծոյ գիտութիւնն[276], եւ ի հայհոյել[277] թէ ոչ է Աստուած, հարկանէ Հոգին[278] ի ներքին մարդն[279], ⌜եւ զոր լեզուաւն բարբառի Աստուծոյ ոչ էութիւն[280], ներքին մարդն⸆[281] ստէ[282] ⸀եւ անպատկառ յանդիմանէ, թէ զայս վասն հեշտասիրութեանն[283] ասէ[284] եւ ոչ ճշգրտութեամբ[285]: Յայս մարդասիրութիւնս վայելեցին (414ա) հեթանոսք, որք թէեւ ի ճշմարիտ ⸀Աստուծոյ գիտութէնէն[286] վրիպեցան, սակայն այնչափ քաղցեան[287] յաստուածպաշտութիւնն[288], մինչ զի և անծանաւթի[289] Աստուծոյ պատկեր կանգնեցին (տե՛ս Գործ ԺԷ:23): Զի ոչ վկայէր[290] սիրտք նոցա[291] շրթանցն՝ թէ ինքնեղք[292] են, եւ ոչ հաւանէին[293] յանձանց արդարութիւն՝ անաստուածութեամբն, այլ յանդիմանէին զինքեանս ի խորհրդոց իւրեանց, որպէս եւ գրէ առաքեալ (հմմտ. Հռ Բ:15):

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[254] խոհական $B1^{a}$
[255] առաքինութեամբն P32 -թիւնն BC^{-P32} M2603 M1143
[256] om c^{2b} W1049
[257] ստերիւրեալն A ստերուրելն V1627 V1565 ստերոյրելն M1166
[258] բարի M2602
[259] հոգին P32 հոգոյ V1627
[260] սրտին C
[261] մարդոյն c^{1b} մարմնոյ P32
[262] աւրէնք B M1143 P32 օրէնք B3 M1141 J480 յօրէնքն W1049
[263] om V255
[264] զկնի P32 լինի C2 լնի W1049
[265] օրէնս V396
[266] կշտամբէ C2
[267] այնր $B1^{a}$ M1144 այտ V396 այր C^{-V396}
[268] om J480 V396 V1565 V255
[269] om J480 V255
[270] արդարացուցանէ B2
[271] զհայհոյիչն $B1^{a}$
[272] om $C2^{-J391}$ +ասէ M2602
[273] խեղճմտացն $C^{-J480\ P32\ V255}$ խղճմտացն J480
[274] զսղալեալն $C^{-J755\ V1565\ V255}$ զսխալելն W1049
[275] om M1232
[276] գիտութիւն c^{1a}
[277] հայհոյելն M1142 V1627 P32 W1049 J559
[278] զհոգին M2602
[279] մարդ C1

11. *«Զի երիկամանց նորա ⸀է վկայ[294] Աստուած, եւ սրտի նորա՝ ոստիկան ճշմարիտ, եւ լեզուի նորա˅[295] ունկնդիր»* (Ա:6բ): Երիկամունս[296] յորժամ կոչեն գիրք, ⸀զցանկական մասն հոգւոյն անուանեն: Արդ, կոչէ երիկամունս⸆[297] զցանգականն ⸀եւ սիրտ՝ զսրտմտականն[298], եւ լեզու՝ զբանն. զի այսոքիկ են հոգեկան մասունքն՝ բան, ցասումն եւ ցանգութիւն: Ի վերայ սոցա, ⸀ասէ, կայ[299] Աստուծոյ տեսչութիւնն[300], եւ ի ստերիւրելն իւրաքանչիւրոցն՝[301] կշտամբէ զնոսին բնականն[302] աւրինաւքն, եւ ոչ ներէ զչարանալն նոցին յախտս[303], այլ[304] վկայէ թէ՝ մոլորեցաւ ցանգական, ⌜խռովեցաւ սրտմտական[305], անզգամեցաւ բանական[306]: Եւ ⌜այս Աստուծոյ[307] վկայութիւնս էած[308] զհեթանոսսն[309] ի[310] յառաջադի(414բ)մութիւնն[311], զոր վկայէ Պաւղոս. «Հեթանոսք, որ[312] զաւրէնս ոչ ունէին[313], բնութեամբ զաւրինացն գործեցին, ցուցանելով զգործս[314] աւրինացն գրեալ ի սիրտս իւրեանց՝ վկայութեամբ մտաց իւրեանց[315], եւ յանդիմանեալ[316] զմիմեանս ի խորհրդոց իւրեանց» (հմմտ. Հռ Բ:14-15): Տեսանե՞ս, թէ ո՞րպէս Աստուծոյ[317] ոստիկանութիւնն[318] ի միտս հեթանոսացն գրեաց զաւրէնսն[319] առանց ուսման եւ ընդանեցոյց զնոսա բնութեամբ ուղղութիւնն[320] Աստուծոյ առանց հաւատոց, առ ի զգուշանալ բարեգործութեամբ իբր զայնս[321], որք ընդ պատասխանատուութեամբ[322] հրաւիրեցան դատաստանին:

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[280] +ի BC$^{-V396\ V1565}$ M2603 M1143

[281] om homoeoarc V396

[282] ասէ V1627 J755 ատէ P32

[283] հեշտասիրութեան C^{-J755}

[284] om homoeotel J755

[285] ճշմարտութեամբ M1141 ճշտութեամբ V1565

[286] Աստուծոյ գիտութէնէ V396 - գիտութէնէ M2602 V396 աստուածգիտութենէն W1049

[287] քաղց են B3 M1166 քաղցր են V1627

[288] յաստուածպաշտութիւն BC W1049

[289] յանծանաւթի M1166 յանծանօթի V1627

[290] վկայեցին W1049

[291] սոցայ c^{1a}

[292] ինքն W1049

[293] հաւանէ ի V1627

[294] tr B1^{a} C$^{-J755\ V255}$ M2603 W1049

[295] om V1565

[296] երիկամամունք M2602 երիկամունք V255

[297] om homoeoarc V255 իկմունս″ V1627

[298] om homoeoarc V396 եւ սիրտ սրտմտականն P32 W1049

[299] tr B1^{a} M1141

[300] տեսչութիւն C^{-J480}

12. *«Չի հոգի Տեառն ելից զտիեզերս, եւ որ ունի զամենայն՝ ունի ⌜զգիտութիւն բարբառոյ»*[323] (Ա:7): Արդարեւ, զտիեզերս եւ ոչ զԻսրայէլ[324] միայն, որպէս[325] վկայեաց առաքեալ, թէ՝ «Հեթանոսք զգործս աւրինացն գրեցին ի սիրտս» (Հռոմ Բ:15), յայտ է, թէ՝ ի լուսաւորութէնէ Հոգոյն: Իսկ թէ[326] ի[327] գիտութիւնն[328] Աստուծոյ ոչ զաւրեցին, յայտնէ[329] զսոյն Պաւղոս, թէ՝ «Ոչ հաճեցաւ իմաստութիւնն[330] Աստուծոյ մարդկան իմաստից[331] գալ[332] ի նորին[333] ծանաւթութիւնն»[334] (հմմտ. Ա Կր Ա:21), ⌜այլ ի գործս ուղղեցան ներգործութեամբ Հոգոյն, եւ առ աստուածպաշտութիւնն[335] (415ա) ձկտեցան[336] ստերիւրմամբ, որպէս ասէ Մաղաքիաս ի դիմաց Աստուծոյ. «Յարեւելից մինչեւ[337] ի մուտս արեւու փառաւորեալ է անուն իմ[338] ի մէջ ազգաց, եւ[339] յամենայն[340] տեղիս մատչին խունկ[341] անուան իմոյ եւ պատարագ[342] սուրբ[343], զի մեծ է անուն իմ ի հեթանոսս, ասէ[344] Տէր Ամենակալ» (Մղ Ա:11): Զի հեթանոսքն զխունկսն ⌜ի դէմս կռոցն[345] արարչին իւրեանց ընձայէին, նա[346] ընդունէր, եւ որ ոչն էր արարիչ ⌜մնայր ունայն[347]: Զոր աւրինակ, թէ վասն տգիտութեան ոք ի մտանելն[348] յարքունիս[349] այլ ումեք երկրպագէ ի դէմս արքային, թագաւորն ընդունի ⸢անմեղադրելի մնալով[350] տգիտին, եւ նա պատկառէ[351] յարքայէն առ որ ձկտեցաւ[352] պատիւն, որում[353] ոչ էր արժանի, այսպէս Հոգի[354] Տեառն ելից զտիեզերս եւ ուսոյց[355] զնոսա[356] աստուածպաշտութիւն[357], որպէս վկայէ հաւատոցն՝ Մաղաքիաս[358] եւ գործոցն՝ Պաւղոս. նոյն Ինքն, «որ կրէ զամենայն բանիւ զաւրութեան իւրոյ (Եբ Ա:3), տեղեակ[359] է մտաց նոցին բարբառոց[360] եւ քննիչ. որպէս ասէ եւ Դաւիթ[361]. «Որ քննէ զսիրտս եւ զերիկամունս՝ Աստուած արդար» (Սղ Է:10):

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[301] իւրաքանչիւրոց c^{1a}
[302] բանական M2602
[303] յախտսն $B1^{a}$
[304] ոչ P32
[305] om P32 խռովեցաւ բանական c^{1b}
[306] ցասմնական c^{1b}
[307] այսպէս $C1^{-J755}$ սոսա J755
[308] եած M2603
[309] զհեթանոսս C2 (-նոս V396) W1049
[310] om $C2^{-J1761}$ J480
[311] յառաջադիմութիւն J559 C -թեան W1049
[312] որք V1627 W1049
[313] ունին $B1^{a}$ գիտեն $C^{-J391\ V1565}$ -տէին J391 V1565
[314] ի գործս c^{2a}
[315] իւրոց J480 om V255
[316] յանդիմանել C2 M2603 M1142
[317] om V396
[318] ոստիկանութեան W1049 ոստիկանութիւն c^{1a}
[319] զօրէնս V1627 J1761V396 V255
[320] յուղղութիւն $C^{-J755\ V255}$ M1141 յուղղութիւնն c^{1b}
[321] զայն C1 զայսն V1627
[322] պատասխանատուութեամբ M2602 M1143 J391 M1141 M1144 M1232 V1565 -տրութեամբ V1627
[323] զգիտութիւն բարբառոյս $C^{-V396\ V255}$ զբարբառոյ գիտութիւնս V396

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[324] զիսրայէղ J391 զտիեզերս P32

[325] +եւ BC^{-V1627} M2603 M1143

[326] om C^{-J1761}

[327] om B2 V396 P32 V255

[328] գիտութիւն BC^{-V255} M1143

[329] յայտէ P32 W1049

[330] իմաստութիւն C

[331] իմաստիցս C2^{-V1565}

[332] կալ W1049

[333] սորին C

[334] ծանօթութիւն C M1142 om W1049

[335] աստուածպաշտութեան P32 -թիւն C$^{-J480\ P32\ V1565}$

[336] ձգտեցան C J646

[337] մինչ c^{2a} M1143 M1141 P32

[338] J391 (^{c}sup lin)

[339] J391 (^{c}sup lin)

[340] յոպ՝ P32

[341] խունգ J391 M1143 M1166 խունգք B3 M4211 խունկն W1049 խունկք B2

[342] պատարագք B1^{a} C^{-J480} M2603

[343] սուրբք C M2603

[344] om P32

[345] tr B1^{a} ի դէմ կռոցն c^{2b}

[346] +եւ M1143

[347] tr C^{-V255} յունայր մնայր V255

[348] մնալով W1049

13. *«Վասն այնորիկ[362] եւ ⸢որ <շշընջէն>[363] զանիրաւ՝ ոչ ծածկեսցի[364], եւ ոչ իրաւունք առ նովաւ (415բ) առանց բժշկութեան անցցեն»*[365] (Ա:8): Զի թէ քննիչ է սրտից, ոչ որ ի նմանէ[366] շշնջիւն[367] յառաջ գա ծածկի ի նմանէ, այլ դատի[368] եւ յանդիմանէ, որպէս եւ[369] ասէր[370] առ Կայէն[371], զի «թէեւ[372] ուղիղ մատուցեր, բայց զի ուղիղ ոչ բաժանեցեր՝ մեղար» (հմմտ. Ծն

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[349] արքունիս V396 W1049

[350] անմեղադրելով M1143

[351] պատառէ P32

[352] ձգեցաւ C$^{-\text{V396 P32}}$ ձկե- M1141 V396 ձգտե- ի B1^{a} ձգտե- P32

[353] յորում P32

[354] Հոգին c^{2b} V1627

[355] եցոյց V396

[356] զնա C2$^{-\text{V1565}}$

[357] +եւ բարեգործութիւն M2602

[358] Մաղաքիեաս W1049 Մաղաքիայ J480

[359] տեղեայ V396

[360] բարբառոյ B3 V396

[361] Թաւիդ J480

[362] այսորիկ M2602 M1143 W1049

[363] որ [շշընջէն] շշընջեն pl MSS ոչ շրջեն V396 որ շրջին W1049

[364] ծածկեսցին J480

[365] անցցէ V255

[366] նմանէ M1143

[367] անշըշընջիւն P32 շրջիւն V396 շղջիւն W1049

[368] դատէ W1049

[369] om B3

[370] ասէ C2

[371] Կային M1232

[372] թէ V1565

Դ:6-7), եւ զՄառայ[373] ի թերահաւատելն մտաւք յորդէծնութէնէն՝ յանդիմանեաց (անդ, ԺԸ:13-15)։ Որով յայտ է, թէ խորհուրդք[374] մեր ոչ թաքչին յԱստուծոյ, ⸢որով խրատիմք[375] ⸂ոչ զգուշանալ գործոց միայն⸃[376], այլեւ[377] խորհրդոց⸆[378], զոր եւ[379] աղաւթէր Դաւիթ[380]. «Սիրտ սուրբ հաստատեա յիս»[381] (Սղ Ծ:12), քանզի քննէ զանհրաւ խորհուրդս[382] մեր, բայց սակայն եւ իրաւամբք դատեալ[383] բժշկէ, որպէս զի ոչ թէ անձամբ զանձինս մոլորեցուցանիցեմք[384], այլ⸢սատանայ առթէ[385] եւ ընդ խաւար[386] խոցոտէ չար խորհրդովքն[387]։ Յորժամ ստրջանամք ⸢առաջի ամենատեսին[388] Աստուծոյ, ոչ տգիտանայ[389] մեր իրաւանցն, այլ զպատրիչն մեր պատժէ եւ զմեզ ի խաբէութէնէն ի ձեռն զղջմանն արդարութեամբ բժշկէ։ Այս իրաւունքս[390] ուղղեցաւ ⸢եւս լուսաւոր[391] ⸢Քրիստոսի մարմնոյն[392] արդարութեամբ, որ եւ ասէր՝ «Իշխան աշխարհիս[393] այսորիկ[394] դատապարտեալ է» (Յհ ԺԶ:11) (416ա)։

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[373] զՄառա V1627 զՄարա W1049 զՄարրա V1565 զՄարրայ J391 M1141 V255 Մարրա J480
[374] խորհուրդ c^{1a} M2603 V1627 խորհուրդս M1166
[375] խրատիմ c^{2a} M1141 P32 որով խտրիմք W1049
[376] ոչ զգուշանալ միայն գործոց B^{-V1627} M2603 M1143 ոչ միայն զգուշանալ գործոց C
[377] +ի V255
[378] om V1627 M1143
[379] om BC^{-V1565} M2603 M1143
[380] Թաւիդ J480
[381] +Աստուած c^{1a} W1049
[382] խորհուրդ C$^{-J480\ J755\ P32}$
[383] դատել C$^{-J755\ V255}$
[384] մոլորեցուցանեմք C^{-V255} M2602
[385] սատանայ առիթէ c^{1b} սատանաաութենէ J391
[386] խաւս P32 խօս J480 խօսս c^{1b}
[387] խորհրդօքն M1141
[388] ամենատեսն B2 M2602 M2603 M1166 M1144
[389] om W1049
[390] իրաւունք V396
[391] եւ լուսաւոր c^{1a} եւ լուսաւորեցաւ C2
[392] Քրիստոսի մերոյն J480 tr V255
[393] om V396 W1049
[394] om B1^{a}

14. *«Զի խորհրդոց[395] ամբարշտաց ⸢հարց և փորձ[396] լիցի[397] եւ բանից նոցա յուր՝ առ[398] Տէր հասցէ, ի[399] կշտամբութիւն[400] անիրաւութեանց[401] նոցա»* (Ա:9): Ցուցանէ՝[402] թէ չէ բաւական զմարմինն միայն պահել ի մեղաց, այլեւ[403] մտաց պիտոյ է զգուշութիւն, որ կառավարն[404] է մարմնոյն: Զսոյն և Մովսէս[405] գրէր. «Զգոյշ լեր, գուցէ լինիցի բան[406] չար ի սրտի քում» (հմմտ. Բ Օր. ԺԵ:9), եւ Յոբ[407] ի վերայ որդւոցն մտածութեանց զոհս մատուցանէր (տե՛ս Յբ Ա:5), քանզի Աստուած հոգի է, (Յհ Դ:24) եւ զհոգոց[408] խնդրէ մաքրութիւն մարմնովն: Իսկ զամբարշտեալսն[409] խորհրդովք[410] ի հարց եւ ի փորձ ձգէ բանիւն, որ «անցանէ մինչեւ ցորոշումն[411] շնչոյ եւ աւդոյ»[412] (Եբ Դ:12). եւ քննէ՝ թէ ո՞ր խորհուրդ է ի մէնջ, ⸢եւ ո՞ր՝[413] ի սատանայէ արկուածք: Եւ այսպէս բանքն մեր առ Աստուած <ժամանեն>[414], որ եւ ի դատարկութէնէ նոցին[415] համարս պահանջէ[416]. «Ի[417] բանից քոց արդարասցիս եւ[418] պարտաւորեսցիս» (հմմտ. Մտ ԺԲ:37): Ուրեմն ընդ Քրիստոսի համաձայնի եւ սա՝

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[395] խորհուրդ W1049
[396] հարցափորձ C^{-P32}
[397] եղիցի M2602
[398] om c^{1a}
[399] եւ M1143
[400] կշտամբութեան W1049
[401] անօրէնութեանց BC (անաւ- c^{1a} M2602 M2603 M1143 M1166 M1232)
[402] ցուցանին W1049
[403] եւ այլ W1049
[404] կառավար C
[405] Մուսէս M1141
[406] բանն B1^{a}
[407] Յօբ J559
[408] զհոգոյն c^{2a} զհոգոցն M1141 P32 զհոգւոցն M2602 J1761 V255
[409] ամբարշտեալսն P32 զամբարշտեալն C2^{-J1761}
[410] խորհրդաւք M2603 -դով B1^{a} -դօք c^{2b} M1141 J480 V255
[411] յորոշումն B1^{a}
[412] ոգո B3 ոգոյ C1 M2603 ոգւոյ B2 C1 M2602 M1143 հոգոյ B1^{a}
[413] tr V396
[414] <ժամանեն>] MSS ժամանէ
[415] նոցա BC$^{-V1627\ V255}$ (J391^{c}) M2603 M1143
[416] +ըստ Քրիստոսի BC M2603 M1143
[417] om P32
[418] +եւ ի բանից քոց M1142

վկայելով, թէ[419] ի չար բանից վերայկշտամբեալ պարտաւորիմք[420]:

15. *«Զի ունկն նախանձաւորութեան լսէ[421] զամենայն եւ շշնջիւն քրթմնջանաց ոչ ծածկեսցի»* (Ա:10): Նախանձաբեկ ընդ մեզ կոչէ զսա(416բ)տանայ, որպէս յառաջ ընթացեալ բանս եւս յայտնէ՝ «Նախանձու բանսարկուին եմուտ մահ յաշխարհ» (Իմ Բ. 24): Արդ այս նախանձաւոր թշնամիս լսէ զչար բանք[422] մեր եւ զմտածութիւն, եւ լինի նոցին բամբասող առաջի Աստուծոյ: Եւ ուսանիմք[423] զայս ի[424] Յոբայ՝[425] գործով (տե՛ս Յոբ Ա:9-11), եւ ի Սաղմոսէն՝[426] բանիւք[427]. «Քանզի նստան իշխանք եւ չարախաւսէին[428] զինէն»[429] (Սղ ՃԺԸ:23): Եւ դարձեալ՝ «Բացին ի վերայ իմ զբերանս[430] եւ ասեն[431]. այո՛, տեսին աչք մեր» (Սղ ԼԴ:21): Արդ, ոչ միայն յԱստուծոյ[432] ⌜անծածուկ է[433] բանք մեր, այլեւ ի նախանձաւոր դիւացն: (Ա:11ա չիք ի բնագիրն):

16. *«Զի շշնջիւն գաղտնի ոչ անցցէ[434] դատարկ, եւ բերան[435] ստախաւս սպանանէ[436] զանձն»* (Ա:11բ) Զի որ ի մէնջ գաղտնի կարծի, Աստուծոյ յայտ է, ⌜եւ որ[437] ասաց՝ «Ընդ[438] ամենայն դատարկ բանից[439] համարս պահանջել»[440] (հմմտ. Մտ ԺԲ:36), ո՞րչափ[441] եւս առաւել ի ստախաւսացն[442]:

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[419] +եւ B1^{a}

[420] պատուերեմք W1049 պարտաւոր յանդիմանիմք C

[421] լսել J755

[422] բանս V255 բանքն P32 W1049 չբանք M1141

[423] ուսանիմ c^{1b}

[424] om A B2^{-M1232}

[425] Յոբա M1141 W1049 Յօբայ J559 J480

[426] Սողոսէն W1049

[427] +յասելն B^{-V1627} C2^{-J1761} M2603 M1143

[428] չարախաւս կաին M1166

[429] զինէն BC$^{-V1627 J480 J646 V1565}$ W1049

[430] +իւրեանց C^{-J480}

[431] ասաց V1565 ասացին J1761 W1049

[432] Աստուծոյ c^{1b} M1141 W1049

[433] tr M1142 om V396

[434] անցանէ M1232

[435] բերանն P32

[436] ապականէ B2 V1565

[437] tr BC M2603 M1143

17. *«Մի՛ ցանգայք մահու մոլորութեամբ*[443] *կենաց ձերոց, եւ մի՛ ձգէք յանձինս զսատակումն գործով*[444] *ձեռաց ձերոց»*[445] (Ա:12): Մոլորութիւն է արտաքոյ[446] աւրինացն արշաւել, որ տուաւ բնութեանս ⸢աւգնական, որպէս ասաց Եսայի[447]. «Զաւրէնս ետ[T448] յաւգնականութիւն»[449] (Ես Ը:20), եւ այս մոլորումնս առժամանակեա հեշտութեամբն ածէ զմեզ ի յաւիտենական մահն, որ անաւրինացն է (417ա) պատրաստեալ (հմմտ. Մտ ԻԵ:41), եւ չար գործքն մեր ընծայեն[450] զմեզ սատակման դժոխոցն:

18. *«Զի Աստուած զմահ ոչ արար, եւ ոչ խնդայ ընդ կորուստ կենդանեաց»* (Ա:13): Զայս մահս որ հոգւոց է, զմեղս Աստուած ոչ էած ի բնութիւնս, այլ կնոջն խորհրդակցութեամբ՝ որ յաւձէն, պատրեցաւ մարդն եւ[451] եկն ի պատուիրազանցութիւնն[452], որ[453] ունէր դատավճիռ եւ զմարմնոցն[454] մահ (տե՛ս Ծն Գ:1-6, 19): Եւ այսպէս[455], խայթոց մահուն[456] եղեւ մեղքն (հմմտ. Ա Կր ԺԵ:56), զոր Աստուած ոչ արար, եւ ի կորուստ ոչ էութեան[457] վտարեաց[458] զմարմինս:

19. *«Քանզի հաստատեաց ի լինել զամենայն, եւ ի փրկութիւն են գործք*[459] *աշխարհի»* (Ա:14ա): Ըստ Աստուծոյ կամացն եւ

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[438] om c^{2b}

[439] բանի C բանիս W1049

[440] պահանջեալ B1^{a} տալուց էք W1049

[441] ոչ J480 J755

[442] ստախաւսաց M2602

[443] մոլորութեան J480

[444] գործոց J391

[445] իւրոց V396

[446] արդաքս V1565

[447] Եսաի V1627

[448] om homoeoarc C2 օրինացն W1049

[449] օգնականութիւն V255 օգնութիւն W1049

[450] ընծայեսցեն C2

[451] om BC^{-P32} M2603 M1143

[452] պատուիրանազանցութիւն P32 (-թեանն W1049 -թիւնն B^{-V1627} M2603)

[453] om B2

[454] զմեղոցն J480

[455] այս C^{-J1761}

[456] մահու C^{-J755}

[457] էութիւն V1565 էութիւնս P32

[458] վարեաց C1^{-P32} վճարեաց V1565

[459] գործս P32

ստեղծագործութեանն[460], լինելութիւն[461] է եւ ոչ եղծումն[462], քանզի ստեղծ զբոյսս եւ զանասունս եւ զլուսաւորս, եւ ած յետոյ իշխան աշխարհի՝ զմարդն: Իսկ նա պատուիրանազանց[463] գտեալ ընդդէմ Աստուծոյ, խրատու անձին հաւանեալ[464], եւ այսպէս եկն ապականութիւնն[465] ի վերայ նորա ո՛չ ի պտղոյն, եւ ո՛չ ի բնութէնէն, այլ յիւր[466] մոլորմանէն:

20. *«Չիք ի նոսա դեղ[467] սատակման[468] եւ ոչ թագաւորութիւն դժոխոց ի վերայ երկրի»* (Ա:14բ): Դեղ սատակման, ասէ, յԱստուծոյ արարածս ոչ է, զի զամենայն զորս[469] արար Աստուած, բարի են յոյժ (տե՛ս Ծն Ա:4): (417բ): Եւ ո՛չ կերակուրն է[470] մեղք[471], ո՛չ ըմպելին, ո՛չ ամուսնութիւնն[472], ո՛չ բարկութիւնն[473], եւ ո՛չ այլ կիրք[474], այլ մեղք է՝ տարաժամ վարելն[475] նոքաւք եւ աւելորդ, որ ոչ է յաշխարհիս նիւթոցն՝[476] ⌜այլ ի[477] մեր անձնիշխան կամացս[478], որ ընդդէմ աւրինացն զինի[479]: Քանզի ե՞րբ եղեւ մեղք ⸢Դաւթի ⌜իննսուն եւ ինն⌝[480] կինն⸣[481], բայց յաւելին ձկտել՝[482] մեղաւ (տե՛ս Բ Թգ ԺԱ:2-5): Կամ Եղիայի[483] ե՞րբ[484] եղեւ սպանումն[485] յանցանք (տե՛ս Գ Թգ ԺԸ:40), բայց Դաւթի՝[486] որ մաղխանաւք, արհամարհեցաւ (տե՛ս Բ Թգ ԺԲ: 9-14): Արդ, աշխարհիս[487] նիւթքն, զորս[488] ⸢Աստուած ետ[489] մեզ ի վայելս, չեն[490] ⸢մեզ դեղ[491] սատակման՝ ո՛չ ոսկին[492], ո՛չ[493] արծաթն, ո՛չ կերակուրքն, յորժամ աւրինաւք վայելեմք[494] ի նոսին, եւ ոչ սոքա զդժոխսն, այսինքն՝ զմահ[495] թագաւորեցուցանեն[496] ի վերայ մեր (հմմտ. Հռ Զ:9):

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[460] ստեղծագործութեան C
[461] լինելութիւնն B M2603 M1143
[462] եղծումնն B M2603 P32 ստեղծումն W1049
[463] պատուիրազանց M2602 (նա ^{c}sup lin) P32
[464] հաւանել B1^{a} յարեաւ M2602
[465] ապականութիւն C^{-V396} յապականութիւն W1049
[466] իւր P32 V396 W1049 յիւրում c^{2b}
[467] գեղ J1761
[468] սատակմանէ V1565 -նէն J1761
[469] զոր C^{-V1565} B3 M1143 M1166 զոր ինչ V1627 V1565
[470] om $B2^{-M1232}$ c^{1a}
[471] +եւ C^{-J755} M2603 M1143 M1142
[472] ամուսնութիւն C
[473] բարկութիւն C +ըստ պատշաճի B2
[474] +գիրք W1049 իրք C V1627
[475] վարեալն B1^{a}
[476] նիւթիցն B2 B3 M2603 M1141 V255
[477] այլեւ B1^{a} M1142
[478] կամացն C^{-V565}
[479] լինի C
[480] ղթ M2602
[481] Դաւթի յոլով կանայքն B^{-M2602} M2603 M1143 յոլով կանայքն Դաւթի C
[482] ձգտեալ B3 M2602 M2603 M1143 J480 ձգտել B1^{a} W1049 ձկտելն V255
[483] Եղիաի B1^{a} Եւայի V255

21. *«Զի արդարութիւն անմահ է»* (Ա:15): Արդարութեամբ[497], ասէ, վայելելն ի սոսա յանմահութիւն[498] վիճակէ զմարդն՝ որպէս Նոյ[499], Աբրահամ[500], Յոբ[501], որք արդարութեամբ ամուսնացան, փարթամացան, զարժանաւորսն սպանին[502] (տե՛ս Ծն ԺԴ:14-15), եւ ի վիճակէ արդարութեանն[503] եւ անմահութեանն[504] ոչ վրիպեցան:

22. *«Իսկ ամբարիշտք ձեռաւք եւ բանիւք կոչեցին[505] զնա առ իւրեանս»* (Ա:16ա): Ձեռաւք՝[506] զգործսն[507] կոչէ եւ[508] բան՝

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[484] om V1565
[485] սպաննումն B3 սպանումնն B1
[486] Դաւթին M2602
[487] յաշխարհիս V396
[488] զոր V255 om W1049
[489] tr C W1049
[490] ոչ են $B1^{a}$ (ոչ sup lin M1166) V1565
[491] tr W1049
[492] +եւ V396
[493] եւ V255
[494] վարեսցեն M1142
[495] զմահն $BC^{-\text{M2602 P32}}$ M2603 M1143
[496] թագաւորացուցանեն W1049 թագաւորեցուցին M2602
[497] արդարութիւն $C2^{-\text{J391}}$
[498] անմահութիւն M1166 յանմահութեան W1049 յարդարութիւն $C1^{-\text{P32}}$
[499] Նո B3 M2603
[500] Աբրաամ M2603 J391 M1141 M1144 P32
[501] Յովբ J559
[502] սպսնանին J1761 սպաննին M1142
[503] արդարութեան C W1049
[504] անմահութեան C W1049
[505] կոչեն $C^{-\text{P32}}$
[506] ձեռք M2602 $C^{-\text{M1141 J480 J755 P32}}$ ձեռօք M1141
[507] զգործքն c^{2b}

զխոկումն[509] (418ա), որով ամբարիշտքն[510] վարակին[511] եւ ի մահ վիճակին: Քանզի բանականաւն ապստամբեն[512] ի հաւատալոյ, թէ է Աստուած, կամ չարագործացն՝ ⸢պատիժ, կամ բարեգործացն⸣[513] պսակ: Եւ ապա մխին ի նիւթոցս[514] հեշտութիւնն, ոչ իբր յԱստուծոյ[515] ⸢պարգեւ եւ[516] սահմանաւ, այլ որպէս[517] յինքնագիտ[518] բարիս անսահման հեշտութեամբ, ըստ որում արարին Սոդոմայեցիքն[519], եւ այսպէս առ ինքեանս[520] ձգեցին զքստմնելի ⸢զայն մահն[521] (տե՛ս Ծն ԺԹ:24-25), որով կարճեցան մեռեալքն հոգով[522] ի մարմնոյ կենաց:

23. *«Բարեկամս[523] համարեցան զնա եւ հալեցան եւ դաշինս կռեցին[524] ընդ նմա, զի արժանի[525] իսկ են բարժանակից[526] լինելոյ նմա»* (Ա:16բ): Բարեկամ[527] աստ[528] զսատանայի կամացն[529] հետեւումն[530] կոչէ, զի ⸢նորա[531] խորհրդոցն⸆[532] հաւանումն ածէ զմեզ ի մահն: Արդ, ամբարիշտքն[533] ⸢զնորա նենգ[534]

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[508] +ի V1627

[509] զխոկումնն M2602 M2603 M1166 M1141 M1232 J646 P32

[510] ամբարիշտք J391 c^{1a} W1049 ամպարիշտք V396

[511] վարկանին M1143

[512] ապստամբին C1^{-J480} ապստամբք են B2

[513] om V396

[514] նիւթոցն V396 նիւթիցս J480

[515] Աստուծոյ c^{2b}

[516] պարգեւաւ M1166 պարգեւաւք V1627

[517] om V1627

[518] յինքնագիտ P32

[519] Սոդոմաեցիքն J391 V1627 Սոդոմայացիքն W1049

[520] յինքեանս V396

[521] եւ զանմահն M1166 զանմահն P32

[522] om V396

[523] բարեկամ B^{-M2602} M2603 M1143

[524] կառուցին V255 գրեցին W1049

[525] արժան J1761

[526] բաժանակից BC^{-J1761} M2603 M1143

[527] բարեկամս C$^{-J755\ V396}$

[528] ասա V396

[529] կամաց C (sub lin J391)

[530] զհետեւումն C$^{-J1761\ V1565}$ հետեւում J1761 հետեւումնն M1166

[531] նոցա V396

[532] նոր ի հոգոց W1049

[533] ամբարիշտք W1049 ամպարիշտք V396

խորհուրդսն[535] բարեկամ վարկան, որպէս Ադամ՝ ի դրախտն[536] (տե՛ս Ծն Գ:6), եւ Սոդոմայեցիքն՝[537] յաւելորդ[538] հեշտութիւնն[539] (անդ, ԺԹ:4-5), եւ Փարաւոն՝ ⸢ի խստասրտութիւնն[540] (տե՛ս Ելք Ժ:27-28), եւ հեթանոսք՝ ի կռապաշտութիւնն[541] (հմմտ. Ելք Ի:4-5): Եւ այսպէս, յ<ը>նտանենալն[542] սատանայի, մոլորեցոյց զնոսա ի բնական աւրինացն յանաստուածութիւն եւ յանսահման (418բ) ախտս[543], եւ այսու հալեցան եւ սողոսկեալք[544] ⸢յԱստուծոյ գիտութենէն, դաշնաւորեցան[545] ընդ սատանայ[546] աստ՝ դիւթութեամբ եւ կախարդութեամբ եւ կռապաշտութեամբ (հմմտ. Հռ Ա:28), եւ արժանապէս բաժանակից գտանին նմին[547] ի յաւիտենական տանջանսն, որպէս ասաց Քրիստոս. «Երթայք ի հուրն յաւիտենական, որ պատրաստեալ է սատանայի և հրեշտակաց[548] նորա» (Մտ ԻԵ:41):

24. *«Խորհեցան յանձինս իւրեանց զանողղայս եւ ասեն. Սակաւ եւ ցաւագին են կեանք*[549] *մեր, եւ ոչ գոյ բժշկութիւն*[550] *ի վախճանի մարդոյ, եւ ⸢չերեւեցաւ որ*[551] *դարձաւ ի դժոխոց: Զի յանկարծակի*[552] *⸢իմն եղեաք*[553] *եւ յետ այնորիկ լինիցիմք իբրեւ չեղեալք»* (Բ:1—2ա): Այսպիսի խոկմամբս ձեռաւք եւ բանիւք

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[534] զնորա զնենգ C2 $^{-\mathrm{V1565}}$ զնորա նենգաւոր M1142 զնորայն եկն V1627 զնորայ նենկ M1166

[535] խորհուրդն C

[536] դրախտին C

[537] Սոդոմաեցիք B1^{a} -մաեցիքն M2603 -մացիքն M1141 J755 Սօ- J559

[538] աւելի V255

[539] հեշտութիւն C $^{-\mathrm{V255}}$

[540] ի խստասրտութիւն C^{1a} խստասրտութեամբն M1143

[541] կռապաշտութիւն C $^{-\mathrm{V255}}$

[542] ընտանենալն V396 V255

[543] յախտս V396 V255

[544] սողոսկեցան P32 սողոսկեցեալք J480

[545] om P32

[546] սատանայի C $^{-\mathrm{J755\ P32}}$

[547] նմա BC $^{-\mathrm{V1565}}$ M2603 M1143

[548] հրեշտակացն M1141 P32

[549] կեանս P32

[550] om V396

[551] tr W1049 ոչ երեւեցաւ որ V396

[552] յանկարծի V1627

[553] իմն եղաք B1^{a} B3 C $^{-\mathrm{V1565}}$ իմն մեղաք V1565 յեղումն W1045

կոչեն[554] զմահ եւ լինին վայելմամբ արարածոցս[555] բաժանակից[556] սատանայի, զի յԱստուծոյ գիտութիւնն[557] թիկունս դարձուցուցանեն եւ մխին[558] յարարածոցս վայելս[559]. ո՛չ իբր յԱստուծոյ պարգեւ գոհութեամբ ⸢զտուողէն, այլ իբր[560] յինքնեղ՝ անյոյսք ի հանդերձեալ կենացն[T561]: Զայս խորհեցան ամենայն ազգք[562] հեթանոսաց, եւ այս անուղղա խորհրդովքս[563] մխեցան ⸢յաշխարհի վայելս[564]:

25. *«Զի իբրեւ զծուխ է շունչ յռնգունս մեր, եւ իբրեւ զկայ(419ա)ծակն*[565] *բանն ի շարժումն սրտից մերոց, յորոյ շիջանելն՝ մոխիր լինի մարմինն»*[566] (Բ:2բ—3ա): Ի յաւդմանէ չորս[567] տարերացն[568] ասացին զհոգին, եւ պատկեր առին զքնարն: Զի որպէս ի յարմարել[569] փայտին եւ[570] աղեացն՝[571] ձայն հնչէ ի նմանէ, նոյնպէս ի յարմարութէնէն[572], ⸢ասացին, չորս[573] տարերացս[574][T575] լինիմք բանաւոր[576], եւ ի լուծանելն սոցայ[577] լուծանի[578] եւ հոգին: Իսկ սա եւ այլ աւրինակ առնու զնոցա, որպէս փայտն հրովն[579] արծարծի[580] եւ ծուխ հանէ, եւ[581] ի պակասել փայտին եւ[582] հուրն[583] չքանայ, նոյնպէս, ասացին, է բանն ի մարմնոյս՝ որպէս հուրն ի փայտէն. եւ ի[584] մեռանել[585] մարմնոյս ե՛ւ բանն պակասէ, ⸢ե՛ւ[586] որպէս[587] հուրն մոխիր լինի⸣[588]:

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[554] կոչեմք V396
[555] արարածոց V396
[556] բաժանակիցք M1143
[557] գթութեան W1049 գթութիւնն B1^{a} -թենէն V255 -թիւն c^{1a} V1565
[558] մխեն J480
[559] վայելելս V255
[560] իբրեւ B1^{a}
[561] om C
[562] ազգ B1^{a} C M1143 M1142
[563] խորհրդովս c^{2b}
[564] ի վայելս աշխարհի M1142
[565] կայծական J480
[566] մարմին P32
[567] Դ C^{-V1565} M2602 M1144
[568] տարերաց J1761 P32 -ցդ C2 M1141 -րերցն B1^{a} -րերցս J559 c^{1b}
[569] յարմարեալ B1^{a} J1761 +ի P32
[570] ի C2^{-V396}
[571] աղեցն c^{1a} խաղեացն V396 յաղեացն V1565
[572] յարմարութենէ BC$^{-J559 J480}$ M2603 M1143
[573] Դ M2602 C^{-V396} Դս M2603 M1144
[574] տարերացդ B1^{a} V396 տարերցս V255
[575] չորս տարերցս ասացին M1143
[576] բանաւորք V1627
[577] նոցա M1143 V396
[578] լուծի M2602

26. *«Եւ ոգին սփռի իբրեւ զաւդ թոյլ»* (Բ:3բ): Որպէս ծուխն ի հրոյն դիզանէր[589] եւ յորժամ փայտն պակասէ[590] հուրն շիջանի եւ ծուխն սփռի[591], ⸢այսպէս ի[592] մարմնոյս մահն՝ որ է փայտ, բանն շիջանի որպէս հուր եւ հոգին սփռեալ չքանայ որպէս ծուխ:

27. *«Եւ անունս[593] մեր մոռասցի[594] ժամանակաւ, եւ ոչ որ յիշատակեսցէ զգործս մեր»* (Բ:4ա): Ընդ մարմնոյս[595] մահն, ասէ, ե՛ւ[596] անուանքս[597] նուաղի[598], ե՛ւ գործք մեր հնանայ առ վերջինսն եւ մոռացեալ լինի: (419բ):

28. *«Անցցէն կեանք[599] մեր իբրեւ զհետս ամպոց, եւ իբրեւ զշամանդաղ ցրուեսցին, հալածեալք ի ճառագայթից արեգա-*

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[579] զհրով W1049 հրով C
[580] արծածի M1232 P32 արծարծէ V396
[581] om M1143
[582] om BC^{-J480} M2603 M1143
[583] ծուխն B1^{a} B3 C M2603
[584] om V396
[585] մեռանելն B1^{a} մեռանիլ W1049
[586] om M2602
[587] +ոգին V396
[588] 2:3բ the text is as part of the preceeding commentary c^{2a} M1141 J1761
[589] դիզանայր M2603
[590] պակասի M1141 M1142 +եւ c^{2b}
[591] +եւ C2
[592] om P32
[593] անասուն V1627
[594] մոռասցին c^{2b} նուաղին V255
[595] om C2
[596] om M2602
[597] +մեր M1142
[598] նուազեցին c^{1a} նուազի B3 M1166 W1049 նուազին c^{2b} J755 նուաղին J391 նւազին M1141
[599] կեանս P32

կանն եւ ի տապոյ նորա ծանրացեալք» (Բ:4բ)։ Զի կեանք զմարմնոյն եւեթ գիտեն եւ նմա այս պատահէ հարկաւորապէս, զի մահն չքացուցանէ զնա, որպէս արեգակն՝[600] զշամանդաղն։

29. *«Զի անցք[601] ստուերին[602] են կեանք մեր եւ չիք խափան վախճանի մարդոյ, զի կնքեցաւ եւ ոչ ոք դարձուցէ»* (Բ:5)։ ⌜Կնիք կոչէ զԱստուծոյ պատուհասն, որ ասաց՝ «Հող էիր եւ ի հող դարձցիս» (Ծն Գ:19)։ Զայս, ասէ, ո՛չ ոք կարէ դարձուցանել, զոր Աստուած կնքեաց ի վերայ բնութեանս, եւ ո՛չ մի ինչ հնարք[603] կարէ խափանել զվախճանն ի մարմնոյն⌝[604]։

30. *«Արդ, եկայք եւ[605] վայելեսցուք ի բարութիւնս որ կանս, եւ վայելեսցուք արարածովքս զբաղեալք[606] իբրեւ ի մանկութեան»* (Բ:6)։ Զարարածոցս[607] վայելն[608] վասն այնր ի չափ ձգէ աւրէնքն, զի մի՛ աւելորդ հեշտութեամբն զբաղեալ մոռասցին[609] զԱստուած եւ զոր ⌜առ նա[610] կենացն յոյս։ Սոքայ որ յայս[611] ⌜յոյսս ոչ են, չանխայեն[612] զանձինս ի սնոտի զբաղմանց եւ յաւելորդ հեշտութեանց՝ մանկան[613] եռացմամբ, թէեւ ծերք հանդիպին զառամացեալք[614]։

31. *«Պէսպէս գինեաւք եւ ⌜անոյշ եղա(420ա)եաւք[615] լցցուք, մի՛ անցցէ առ մեաւք ծաղիկ գարնայնոյ։ Բոլորիւք[616] վար-*

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[600] արեգակ V1627 -գական W1049 -գակնն B2 V396

[601] անց M2602

[602] ստերիւր V1565 ստուեր V255 ստուերի M2602 M1166 M1141 J480

[603] հնար C

[604] om W1049 մարմնոյն] մարդոյն V1627

[605] om C2

[606] զբաղեալքս P32 սբաղեալ B3

[607] զարարածս W1049

[608] վայելելն B2$^{\text{-M1232}}$

[609] մոռասցի BC M2603 M1143

[610] անառակ W1049

[611] այս P32 V396 յԱստուծոյ B1^{a}

[612] յայս ինչ անխայեն W1049

[613] մանկական C1 M2602

[614] զառամանցեալք B3 զառամեալք M2602

[615] անոյշ եղաւք M2603 P32 - եղովք M1142 - եղօք C2 M1166 J755 M1141 - եղեօք W1049 - եւղովք M1144 - իւղովք M2602 M1232 J646 J559 - իւղօք J480 V255 անուղելօք V1627

ղից[617] *պսակեսցուք*[618] *մինչչեւ թառամեալ իցեն*[619]*: Մի՛ որ ամենեւին լիցի անմասն ի մեծամեծար*[620] *ուրախութէնէս*[621] *մերմէ»* (Բ:7-9ա): Այսինքն, թէ[622] մի՛[623] զոք[624] ի զանազան հեշտութեանցն թողցուք, զոր ոչ վայելեսցուք՝ գինով արբենալ, անուշահոտ եղեաւք[625] պարարել[626], ծաղկաւք ⸢զաչաց զաւշոտութիւն[627] զուարճացուցանել:

32. *«Յամենայն տեղիս թողցուք զնշանակ ուրախութեան*[628]*, զի այն է բաժին մեր եւ սոյն*[629] *վիճակ»* (Բ:9բ): Ի կեանսն՝ որ յետ մահու[630], անհաւատք եղեալ, զմարմնոյ[631] զբաղելն[632] յուրախութեան[633] վիճակ սեփականեցին:

33. *«Եւ բռնադատեսցուք զտնանկն*[634] *անիրաւութեամբ: ⸢Մի՛ խնայեսցուք յայրին*[635]*, մի՛ խնայեսցուք*[636] *ի բազմաժամանակեա ալեաց*[637] *ծերոցն»*[638] (Բ:10): Տե՛ս զհեշտութիւնն[639], թէ ու՞ր

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[616] բոլորից M2602
[617] վարդիւք V255
[618] պակասցի W1049
[619] իցէ M1166
[620] մեծամեծ C M2602 M2603
[621] յուրախութենէս V396 ուրախութիւնս W1049
[622] զի c^{2b}
[623] om V396
[624] ոք J1761
[625] ելովք C2 եղովք B1^{a} M2603 M1141 V1627 J755 P32 եւղովք M1144 իւղով M1142 իւղովք M2602 M1232 J480 J646 իւրովք J559
[626] պարարեալ B1^{a} M1141
[627] զօշոտութիւն աչաց M1142
[628] ուրախութեանն M1166 -թիւնն V1627
[629] այն C2 ^{V1565} P32
[630] մահուն J480 J1761 մահուան M1141
[631] զմարմնոյս C^{-P32}
[632] զբաղեալն B1^{a} M1143
[633] յուրախութիւն B1 ուրախութեան c^{1b}
[634] զանաւագ V396 զանաւագն C-$^{J755\ V396}$ զանաւանգ J755
[635] om B2^{-M1232}
[636] խորշեսցուք B1^{a} B3 C1^{-P32}
[637] յալեաց V1565
[638] ծերոյն C2^{-V396}
[639] զհեշտութիւն c^{1a}

վտարէ, զի յետ լրման փափկութեանն՝[640] եւ յանիրաւելն մխէ[641], որպէս արարին Սոդոմայեցիքն[642] (տե՛ս Ծն ԺԹ:4-5), ըստ որում ասէր[643] Եզեկիել[644] առ Ծամրին, թէ՝ «Այս է անիրաւութիւն քեռ քո՝ Սոդոմայ, զի յղփութեամբ կերակրոց գտան ⸢անողորմք աղքատաց[645]» (հմմտ. Եզկ ԺԶ:49): Արդ, եթէ[646] բնութեամբ հետեւին[647] ի հեշտութիւնն[648], մարդատեցութիւնն[649] արտաքոյ է բնութեանն[650], սակա(420բ)յն վարէ զմարդիկ յայս անչափութիւնս ո՛չ բնութիւնն[651], այլ՝ սատանայի պատրանքն[652]:

34. *«Եւ աւրէն[653] արդարութեան բռնութիւնն[654] մեր եղիցի, զի տկարութիւն անպիտան յանդիմանի»*[655] (Բ:11): Որպէս Աստուածապաշտքն, ասէ[656], զարդարութիւնն[657] ունին աւրէնք, մեք[658] զբռնութիւնն[659] կալցուք, զզուել եւ անիրաւել[660]. եւ մի՛ յայս իբրեւ[661] զտկարս[662] երեւեսցուք, այլ՝ ամենեւին անգութք[663] եւ անողորմք:

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[640] փափկութեան c^{1a} փրկութեան W1049

[641] om M2602

[642] Սոդոմաեցիքն M2603 M1141 Սոդոմացիքն V1627

[643] ասէ BC M2603

[644] Եզեկել W1049

[645] անողորմ քղքց″ J646 անողորմ քղքաց″ M1232

[646] թէ M2602

[647] հետեւէին M2602

[648] հեշտութիւն C^{-J480}

[649] մարդատեցութիւն C

[650] բնութեան C^{-P32} W1049

[651] բնութիւն C^{-P32}

[652] պատրանք C$^{-J391\ M1141\ J755\ P32}$ W1049

[653] աւրէնք արդարութեան P32 օրինադրութեան W1049

[654] բռնութիւն C^{-V1565} M1142 ի բռնութիւն V1565

[655] յանդիմանեսցի J480

[656] ասեն V255

[657] զարդարութիւն C1 V1565

[658] մեր P32

[659] զբռնութիւն C

[660] զանիրաւել V1627

[661] իբր B

[662] զտկարք BC M2603 M1143

[663] անգութ BC^{-M1142} M2603 M1143

35. *«Դարանակալ լիցուք արդարոյն՝ զի դժպհի եղեւ մեզ, եւ հակառակ[664] եկաց գործոց[665] մերոց, եւ նախատինս[666] դնէ մեզ զյանցանս[667] աւրինացն, եւ բամբասէ զմեզ մեղաւք մանկութեան մերոյ»* (Բ:12): Թէեւ ի դէմս ամենայն արդարոց խորհեցան[668] զայս ամբարիշտք, որպէս Սոդոմայեցիքն՝[669] Ղաւտայ[670], եւ Իսրայէլ՝[671] մարգարէիցն, եւ հեթանոսք՝ առաքելոցն, սակայն պատշաճել առ հրեայսն զկանխատեսութիւնս[672] կարի հաւանական է, որպէս ⸢ասէ եւ[673] Եսայի[674] ի դիմաց նոցա. «Կապեսցուք զարդարն, զի դժպհի եղեւ մեզ» (Ես Գ:10): Արդ, Քրիստոս եկաց հակառակ չար գործոցն[675] հրէից[676], եւ նախատեաց յասելն, «Վա՛յ ձեզ՝ դպրաց եւ փարիսացոց[677] կեղծաւորաց[678], զի թողէք զծանր ծանր աւրինացն[679] զողորմութիւն եւ զհաւատս» (հմմտ. Մտ ԻԳ:23): Եւ այսպիսի յանդիմանութիւնս ոչ ած զնոսա յուղղութիւն[680], այլ խստացան ընդդէմ նորա (421ա):

36. *«Խոստանայ[681] ունել զգիտութիւն[682] Աստուծոյ եւ որդի Տեառն[683] զանձն իւր[684] անուանէ»* (Բ:13: Որպէս ասէր Քրիստոս. «Ոչ եթէ[685] յանձնէ իմմէ խաւսիմ, այլ որպէս պատուիրեաց ինձ Հայր, այնպէս առնեմ» (հմմտ. Յհ Ը:28, ԺԲ:49): Առ որ հակառակէին, թէ ո՞վ է հայր քո: Եւ վէմս առին ⸢քարկոծ առնել[686] զնա (տե՛ս Յհ Ժ:31), զի ասաց, թէ՝ «Որդի եմ Աստուծոյ» (անդ, 36), զոր եւ կանխաւ ակնարկեալ[687] իմաստունս՝ մարգարէացաւ:

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[664] հակառ V1627
[665] հոգւոց c^{2b}
[666] նախատանս c^{2b} M1141
[667] զանցանս c^{2b} M1166 M1141
[668] om… §41 2:19 «զանիւք» խոշտանգեսցուք V1565
[669] Սոդոմաեցիքն V1627
[670] ըՂաւտա M2602 Ղովտա B2 c^{2a} M2603 M1142 Ղովտայ J1761 J755 M1143 M1141 Ղօղա W1049
[671] Իսրայէղ V396
[672] զկանխատեսութիւնք W1049 զնախատեսութիւնս P32
[673] tr M1143 V396
[674] Եսաի M2603 V1627 Իսայի M1232
[675] գործոց C^{-V1565} M1143 M1142
[676] հրէիցն C^{-V1565} M2603 M1143 M1142
[677] փարիսեցոյց P32 -ցուց W1049
[678] om J1761
[679] +եւ V1627
[680] յուղղութիւնս C1 M1142
[681] խստանա V396
[682] գիտութիւն $C^{-V396\ V1565\ V255}$
[683] Աստուծոյ $B1^{a}$ B3 $C^{-V1565\ V255}$ (^{c} sup lin M1141)
[684] om C1
[685] թէ $C2^{-V1565}$

37. *«Եղեւ յանդիմանութիւն մտաց մերոց: Ծանր է մեզ եւ տեսանել[688] զնա, զի աննմանի[689] են այլոց կեանք նորա, եւ այլազգի[690] շաւիղք[691] նորա»* (Բ:14-15): Այս է դպրացն[692] եւ քահանայիցն մտածութիւն[693], որպէս ասէ աւետարանիչն. «Քանզի արծաթասէրք էին, անկոսնէին զբանսն[694] նորա» (հմմտ. Ղկ ԺԶ:14): Յայտ է,[695] թէ՝ ⸢ծանր ունելով[696], զի աննման էր կեանք[697] նորա՝ նոցա, անախտութեամբն[698] (հմմտ. Ա Պետ Ա:19) եւ մաքրութեամբն. առ որ նախանձու ջեռեալ՝ մեղադրէին[699] ի բժշկելն զախտաժետս ի շաբաթս[700] (տե՛ս Մտ ԺԲ:10-14):

38. *«Ի[701] գարշութիւն համարեցաք նմայ եւ խորշի[702] ի ճանապարհաց մերոց իբրեւ ի պղծութեանց»* (Բ:16ա): Քանզի խորշէր Քրիստոս ի ճանապարհէ Դպրացն[703] եւ խորշեցուցանէր ⸢զայլս յասելն[704] (տե՛ս Մտ ԻԳ:2-36): Ուտէր[705] ընդ մաքսաւորս (Մտ

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[686] քարկոծել C$^{- V1565}$
[687] ակնարկել B1^{a}
[688] տեսանելն BC$^{- V1565}$ M2603 M1143
[689] անմանի P32 աննման B1^{a} B3 C1$^{- P32}$ M1143
[690] +են M1143
[691] շրթունս J1761 շրթունք c^{2a} P32
[692] դպրաց C$^{- V1565 V255}$
[693] մեծութիւն J1761 մտածութիւնն M2602 J480 W1049
[694] զբանս BC$^{- M1144 M1142 M1232 J646 V1565}$
[695] յայնէ W1049
[696] ծանրանալով J1761
[697] կեանս P32 կեանքն M2602
[698] անտեսութեամբն V255
[699] մեղադրեալ էին P32
[700] շաբաթու J480
[701] om M1232
[702] գարշի J480 խորշին P32
[703] գործացն P32 դպրաց c^{2a}
[704] զայլս ասէր V255 զայլս BC$^{- M2602 V1565 V255}$ M2603 M1143 om M2602
[705] ունէր P32 om V255

Թ:11), եւ վարդապետէր, թէ՝ «որ ընդ բերանն մտէ[706] ոչ պղծէ զմարդն» (Մտ ԺԵ:11): Առ որ գայթակղէին կոյրքն եւ կուրաց առաջնորդքն, յաղագս որոց ասէր[707] Քրիստոս. «Վա՛յ ձեզ, առաջնորդք կոյրք» (Մտ ԻԳ:16) (421բ):

39. *«Երանէ զվախճան մարդոյ եւ հպարտացեալ ⌜կոչէ հայր⌝[708] զԱստուած»* (Բ:16բ): Որպէս ասէ աւետարանիչն, «վասն այնր[709] առաւել[710] հալածէին ⌜զՅիսուս հրէայքն[711], զի ոչ միայն լուծանէր զշաբաթս, այլեւ հայր իւր[712] կոչէր զԱստուած եւ հաւասար առնէր զանձն[713] Աստուծոյ» (Յհ Ե:18): Եւ զի երանէր զվախջան, լսես բեւրս յԱւետարանն. «Որ կամի զանձն իւր[714] ապրեցուցանել[715], կորուսցէ զնա» (Մր Ը:35), եւ՝ «Մի՛ երկնչիք յայնցանէ որ սպանանեն զմարմին» (Մտ Ժ:28), եւ՝ «Որ սիրէ զանձն[716], արձակէ զնա» (Յհ ԺԲ:25): Ահա, արդարեւ երանէ զվախջանն:

40. *«Տեսցուք, եթէ ճշմարի՞տ իցեն[717] ⌜բանք նորա[718], եւ փորձեսցուք զվախճան նորա: Եթէ[719] իցէ արդարն[720] որդի Աստուծոյ, պաշտպանեսցէ նմա, եւ փրկեսցէ զնա Աստուած ի ձեռաց հակառակորդաց»* (Բ:17-18): Նաև յայս ժպրհեցան հրէայքն, որք բանից[721] եղեն[722] անարգողք, քանզի[723] դատապարտեցին զառաջնորդն կենաց (հմմտ. Եբ Բ:10) աշակերտին[724] դաւաճանութեամբ եւ սուտ վկայիւք[725] ի մահ: Եւ յորժամ կախեցին զփայտէ, զնոյն բանս երկրորդէին.[726] «Եթէ[727] իցես որդի Աստուծոյ, էջ ի խաչէդ» (Մտ. ԻԷ:40)). ⸢եւ՝ «Թէ[728] յուսացար յԱստուած, փրկեսցէ զքեզ, զի տեսցուք եւ հաւատասցուք» (հմմտ. Մտ ԻԷ:43,42, Մր ԺԵ:32):

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[706] մտանեն J480 մտանէ B $^{-\text{M2602 J646 J559}}$ C $^{-\text{J480}}$ M2603

[707] ասաց J559

[708] tr C $^{-\text{V1565}}$ M2603 M1141

[709] այսր C $^{-\text{V1565}}$

[710] առեալ J1761

[711] tr C $^{-\text{V1565 V255}}$ M2603 M1141 հրէայքն զՔրիստոս V255

[712] om V1627 J646

[713] +իւր M2603

[714] om BC $^{-\text{M1142 V1565 V255}}$ M1143

[715] կեցուցանել M1142

[716] +իւր M1166

[717] են B1^{a} M1143

[718] om B2

[719] թէ C $^{-\text{J1761 V1565 V255}}$

[720] արդարև V255

[721] բանիցն BC $^{-\text{V1565}}$ W1049

[722] եղան P32

[723] զի J480

41. *«Թշնամանաւք եւ գանիւք խոշտանգեսցուք*[729] *զնա*[730]*, զի զչափ առցուք զհեզութեան նորա*[731]*, եւ*[732] *խելամուտ լիցուք ⸢անոխակալութեան նորա»*[733] (Բ:19): (422ա): Զայս թէեւ հրէայքն գործով[734] կատարեցին ⸢առ Քրիստոս[735], ըստ մոլար մտաց, սակայն կամացն[736] սատանայի[737] եղեն գործի, այն որ զերեսուն[738] ամ մարտեաւ[739] ընդ նա եւ յաղթայհարեցաւ եւ լուաւ՝ զի ասէր[740]. «Ո՞վ ⸢ի ձէնջ[741] յանդիմանեսցէ զիս վասն մեղաց» (Յհ Ը:46): Ի կիր էած[742] զթշնամանսն եւ զգանս[743] ի հրէիցն, եւ[744] ի զինուորացն զչափ առնուլ զհեզութեանն[745]: Իսկ նա ի լրումն էած զանոխակալութիւնն՝[746] ամենայն չարչարանացն երկայն<ա>մտութեամբ տանելով, մինչեւ արձակեաց զոգին[747]. առ որ եկեալ իշխան աշխարհի (հմմտ. Յհ ԺԴ:30) ոչինչ էգիտ յիւրոցն[748], այլ[749] ծանեաւ, թէ ոչ ըստ պարտեաց, այլ վասն հնազանդութեան Հաւր մեռաւ:

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[724] աշակերտութեամբ W1049
[725] վկաիւք M2603 վկաիւքն B1^{a} վկաութեամբ M1142
[726] Բորդէին M2603 երդկորէին M1141
[727] թէ B3
[728] եթէ V1627 396 եւ J480
[729] կշտամբեսցուք M1142
[730] +եւ C^{1a}
[731] նախ P32
[732] զի C2
[733] անոխակալին W1049
[734] գործովք V396 W1049
[735] առքլս″ P32
[736] կամաց C
[737] սատանին M1142
[738] զԼ B3 M2602 +եւ Գ J480
[739] մարտեալ P32
[740] ասէ V1627
[741] զձէնջ J559
[742] էայի P32
[743] զգանսն B1^{a} C M2603
[744] զի C2
[745] զհեզութեան B1^{a} C M1143 W1049
[746] զանոխակալութիւն C^{-J480}

42. *«Մահու խայտառակութեան[750] դատեսցուք զնա, եթէ լինիցի այցելութիւն նորա ի[751] բանից իւրոց»* (Բ:20): Քանզի լուան ի նմանէ դեւք, լուան եւ[752] հրէայքն, թէ՝ «Ես եմ յարութիւն եւ[753] կեանք» (Յհ ԺԱ:25), «Մի՛ երկնչիք յայնցանէ որ սպանանեն[754] զմարմին» (Մտ Ժ:28): Տարակուսեալ սատանայ յայս[755] լուրս, զոր յայլ[756] ումեքէ ի մարդկանէ ոչ լուաւ, ի նշաւականաց[757] մահ էած զնա եւ յանիծից, եւ դիտէր[758] թէ լինի՞[759] նմա[760] այցելութիւն, որպէս եւ[761] ասաց, թէ՝ «մեռանիմ եւ յերիր[762] յաւուր[763] յառնեմ»[764] (հմմտ. Մտ ԺԶ:21), մինչ շրջէր ի Գալիլեա: Իսկ նա յանձն առ զմահ[765], որ ի նոցա ⌜չար կամ(422բ)աց[766] նիւթեցաւ վասն փրկութեան աշխարհի, եւ յարեաւ անըմբռնելի կացեալ յապականութէնէ[767]: Մերկացոյց եւ զսատանայ յիշխանութէնէ, եւ նշաւակեալ[768] խայտառակեաց[769] զնա անձին իւրոյ անմեղութեամբ՝[770] պարտական ամենեցուն մեղաց[771], յորժամ անմեղ մարմնովն յարեաւ ի գերեզմանէն, ըստ առաքելոյ[772] (հմմտ. Կղ Բ:15):

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[747] զհոգին B1^{a} c^{1b}

[748] իւրոցն c^{1b}

[749] եւ C M2603

[750] խայտառակութեամբ V396

[751] om P32

[752] +դեւք C2 om W1049

[753] եւ եմ M2602

[754] սպանանիցեն V396 սպանեն W1049

[755] այս M1141 c^{1b}

[756] այլ C2$^{-\text{J391}}$ W1049

[757] նշաւակաց M1143 J559 նշաւակենաց V255

[758] գիտէր M1142 J1761 V396

[759] լինէր V255

[760] նա P32

[761] նա V396 om W1049

[762] յերկրորդ P32 յերրորդ C-$^{\text{P32}}$

[763] աւուր M2602 C$^{-\text{V396 J480 J755}}$ M2603 M1143 M1232 W1049

[764] յառնէ B2$^{-\text{M1232}}$

[765] զմահն BC$^{-\text{V1565}}$ M2603 M1143

[766] չար կամացն B$^{-\text{J559}}$ M2603 M1143 չարչարանացն C

[767] յանապականութենէ W1049

[768] նշանակեալ W1049 նշաւակեաց J480 J396

[769] om V396 խայտառակեց J391

43. *«Զայս խորհեցան եւ խաբեցան, զի կուրացոյց[773] զնոսա չարութիւն[774] իւրեանց»* (Բ:21): Արդարեւ, խաբեցաւ սատանայ ի նիւթելն զմահն Քրիստոսի եւ հրէայքն: ⸢Զի թէ[775] սատանայ կարծեալ[776] էր[777] թէ զանմեղութիւնն[778] միատարր[779] տանի մինչեւ ի մահ, եւ հրէայքն թէ[780] հաւատացեալ[781] էին յարութեանն[782], ոչ էին⸣[783] ⸢զմահն նիւթել[784] խաչիւն, որպէս ասէ Պաւղոս. «Եթէ[785] էր ծանուցեալ, ո՛չ արդեւաք զՏէր[786] փառացն[787] ի խաչ հանէին»[788] (Ա Կր Բ:8): Սակայն նախանձաւոր[789] ախտին կուրութիւնն[790] նսեմացոյց զնոսա[791], եւ ի սաստիկ նախանձուն[792] չարութէնէ ոչ կարացին գիտել, թէ որ զայլս[793] յարոյց ի մեռելոց, ինքն[794] ոչ մնա ընդ ապականութեամբ:

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[770] անմեղութեամբքն C
[771] մեղացն C
[772] առաքելոց P32 -լոցն J480
[773] կորացոյց V1627
[774] չարութեան J480 չարութիւնն J391 V255
[775] om V396
[776] կարծել M2602
[777] om J1761
[778] անմեղութիւն C1 զանմեղութիւն c^{2a} M1141
[779] մի տարր V396
[780] om B3
[781] հաւատացեալք J559 հաւատացել M2602
[782] յարութեան C1^{-J480} W1049 -եանս J480
[783] թէ հաւատացեալ էին թէ զանմեղութիւն միատարր տանի մինչեւ ի մահ և հրէայքն թէ հաւատաց էին յոչ էին թեան J1761 թէ հաւատացեալ էին թէ զանմեղութիւն միատարր տանի մինչեւ ի մահ և հրէայքն թէ հաւատացեալ էին ոչ էին նիւթեալ զմահն խաչիւն V1565
[784] զմահն նիւթեալ C1^{-M1141} M2603 M1143 W1049 նիւթեալ զմահն C2^{-V1565}
[785] թէ C
[786] զՏէրն C
[787] փառաց C M1143 J559
[788] հանին P32
[789] նախանձու BC M2603 M1143
[790] կւրութեամբն V396 կուրութիւն c^{1a}
[791] զաչս նոցա C^{-J480}
[792] նախանձու V396
[793] զայլոց J480 զայս P32

44. *«Եւ ոչ ծանեան զխորհուրդս Աստուծոյ, եւ ոչ վարձուց*[795] *ակն կալան*[796] *սրբութեանն*[797]*, եւ ոչ ընդրեցին զպատիւ ոգւոց*[798] *անարատից»* (Բ:22): Արդարեւ, անհաս մնաց ի նոցանէ խոհուրդ բազմապատիկ իմա(423ա)ստութեանն[799] Աստուծոյ, եթէ Քրիստոսի[800] չարչարանաւքն քաւէ զպարտիս մարդկութեանս[801] եւ իրաւամբք արդարացուցանէ, զի յայսմանէ անհաս մնաց[802] սատանայ, որպէս գրէ Յոբ[803]. «Ո՛չ ծանեաւ զնա ակն անգեղ»[804] (Յբ ԻԸ:7): Իսկ հրէայքն, որք[805] գործի եղեն սատանայի, ոչ սիրեցին զշնորհ սրբութեանն[806] որ ի Քրիստոսէ, եւ ոչ պատուեցին զոգիս[807] իւրեանց բարէգործութեամբ, այլ անյոյսք ի հոգւոյ[808] փրկութէնէ՝ մխեցին զձեռս յարիւն անմեղին, որոյ անմեղութեանն եւ ինքեանք վկայէին (հմմտ. Մկ ԺԳ:55): Եւ չիք պատճառ վասն մեղաց նոցա, որպէս ասաց Քրիստոս. «Իմ եթէ[809] չէր եկեալ եւ խաւսեցեալ ընդ նոսա, ⸢մեղ ինչ ոչ ʿգոյր նոցա»⸜[810]⊤[811] (Յհ ԺԵ:22), «բայց տեսին[812] եւ ատեցին ⸢ե՛ւ[813] զիս ⊤[814] ե՛ւ[815] զՀայր[816] իմ» (անդ, 24): Նաեւ ոչ ընդրեցին զպատիւ հոգոց[817], որպէս ասէր Քրիստոս. «Զի՞րդ կարէք հա-

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[794] ինչ C $^{\text{- M1141 V1565}}$

[795] վարձու M1166 վարուց V1627

[796] կալ P32

[797] սրբութեան BC $^{\text{- J391 J1761}}$ (M2602 $^{\text{mg}}$)M2603 M1143

[798] հոգոց B1$^{\text{a}}$

[799] իմաստութեան C W1049

[800] Քս" V255

[801] մարդկութեամբս B1$^{\text{a}}$

[802] մնա C $^{\text{- J480}}$ մնայ M1141

[803] Յօբ V255 J559

[804] անգեալ V1627 անկեղ B2

[805] որ M1142 V1565 W1049

[806] սրբութեան B3 C $^{\text{- J480}}$ W1049

[807] զհոգիս V1627 W1045

[808] հոգեւոր C

[809] թէ C $^{\text{- P32 V255}}$ M2603

[810] om C2 $^{\text{- J1761}}$

[811] om C1 $^{\text{- J480}}$

[812] +զիս C

[813] om B $^{\text{- M1166 M1144 M1142 M1232}}$

[814] om W1045

[815] om P32

[816] զհայրն BC $^{\text{- M2602 J755}}$ M2603 M1143 հայր W1049

[817] հոգոյ W1049 ոգոց B3 C1 $^{\text{- J480}}$ V1565 ոգւոց B2 C2 $^{\text{- V1565}}$ M2603 M1143

ւատալ, զի փառս[818] ի միմեանց առնոյք, եւ զփառս զառ ի միոյն Աստուծոյ՝[819] ոչ խնդրէք» (Յհ Ե:44):

45. *«Զի Աստուած հաստատեաց զմարդն յանեղծութիւն, եւ ի պատկեր իւրոյ բարերարութեանն[820] արար զնա»* (Բ:23): Որպէս եւ Մովսէս[821] պատմէ զստեղծագործութէնէն, թէ՝ «Արար Աստուած զմարդն ի պատկեր իւր» (Ծն Ա:27), ըստ որոյ[822] ե՛ւ[823] անեղծ ե՛ւ անմահ է մարդոյս գոյացութիւնս, թէեւ[824] ստեղծականաւս վիճակեցաւ մահու եւ ըստ բարոյ նախատպին կերպարանեցաւ (423բ) եւ[825] սա, թէեւ յետոյ կրաւղ[826] եղեւ չարի[827] ըստ պատրանացն:

46. *«Նախանձու բանսարկուին եմուտ մահ յաշխարհ[828], եւ փորձեն[829] զնա որ նորա[830] վիճակին[831] սակի են»* (Բ:24-25): Թէ[832] բանսարկուն նախանձեցաւ ընդ մարդն[833], պատմագիրն[834] ոչ յայտնէ, այլ աձին տա զդաւաճանելն, զոր եւ ի գազանացն[835] կարգէ առնու: Այլ զսորա ի վերայ այսր յայտնաբանութեանս[836] հաստատէ եւ Քրիստոս, յասելն վասն բանսարկուին[837], «Նա մարդասպան է ՚ի սկզբանէ»[838] (Յհ

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[818] զփառս B2$^{\text{- M1232}}$

[819] om C$^{\text{- J391 J755 P32}}$

[820] բարերարութեան M1141 P32 V396 J559

[821] Մուսէս M1141

[822] Աստուծոյ W1049 որում M1142

[823] om B1^{a}

[824] թէ V1627

[825] om B1^{a}

[826] om W1049

[827] չարին B1^{a}

[828] աշխարհ C2$^{\text{- J391}}$ յաշխարհս C1$^{\text{- V255}}$

[829] փորձեցին P32 փորձին J480

[830] նովաւ B1^{a} M2603

[831] վիճակի V396

[832] եթէ C

[833] մարդոյն C$^{\text{- J1761}}$

[834] պատգամագիրն J391

[835] գնացն W1049

[836] յայտնաբանութիւն J559 –թիւնս BC$^{\text{- V1627 J559 P32}}$ M2603 M1166(ի changed to եւ) M1141 յոտնաբանութիւնս P32

[837] +թէ V1627 M1142 M1144 om…#50ի ժանգոյ մեղաց]ծառայսն մաքրեաց M1232

Ը:44), ուրեմն[839] ապա որ[840] մարդասպանն[841] է, նա էած զմահն: Իսկ նախանձն յայտ է[842] յաւձին[843] խաւսակցութէնէն, զի չարախաւս եղեւ Աստուծոյ (տե՛ս Ծն 3:5) եւ զպարզամիտսն[844] ընդ իւր ստորաքարշեաց: Յայս փորձս[845], ասէ, անկանին ի մարդկանէ վիճակեալքն սատանայի, եւ զայս վիճակս մի՛ իմանար ակամայ, այլ անձնիշխան կամաւք խոտորումն, զի կարելի էր եւ այլ մարդկան՝ ըստ[846] Ենոքայ[847], ⸢Աստուծոյ հաճոյ գտանել[848] եւ յանմահութիւն վիճակել (տե՛ս Ծն Ե:24), ⸢բայց ոչ կամեցան[849]:

47. *«Բայց ոգիք[850] արդարոց ի ձեռին Աստուծոյ են[851] եւ ոչ մերձեսցի[852] ի նոսա մահ»* (Գ:1): Նաեւ այս խորհուրդ զանխլաբար թողաւ[853] յայլոց[854] մարգարէիցն. բայց զսորա կանխատեսութիւնս Քրիստոս[855] լուսաւ(424ա)որեաց, յեղելոյ[856] իրաց յայտնութիւնն[857], որ ի մեծատունն եւ յՂազար[858], զի ի մարմնաւորաց[859] այս նմա միայն էր գիտելի, որ Տէրն էր հոգ-

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[838] om B2^{-M1232}
[839] ուրումն P32
[840] om V396
[841] մարդասպան C^{-V255} M1232 W1049
[842] om C1^{-V255}
[843] օձին J480 V396 W1049
[844] զպարզամիտն C
[845] փորձանս C
[846] ընդ W1049
[847] Ենովքա B1^{a} B3 W1049 Ենովքայ J480 V1565 Ենոքա M2603 M1141 Ենօքա J646 V255 Էնոքա P32
[848] Աստուծոյ/հաճոյ գտանել]tr C^{-V396} M2603 Աստուծոյ հաճոյ գտան V1627 հաճոյ լինել Աստուծոյ V396
[849] om J480
[850] հոգիք B1^{a} C2 V255 W1049
[851] om 2602
[852] մերձենա M1144
[853] թողու J480 V255 W1049
[854] ի C
[855] ըստ V1627
[856] եղելոյ V396
[857] յայտնութեան M1144 -թիւն C
[858] ի Ղազար C M1142 Ղազար B2^{-M1232} W1049 յըՂազար M1166
[859] մարմնաւորացս M1166 B3 մարմնաւոր իրաց C1

ւոց, զոր եւ յայտ արար, թէ՝[860] հոգի արդարոյն Ղազարու ի հրեշտակաց ի հանգիստ գոգոյն Աբրահամու[861] ամփոփեցաւ (տե՛ս Ղկ ԺԶ:22-23), եւ գերիվերոյ մնաց չարչարանաց մեծատանն[862]:

48. *«Թուեցան յաչս[863] անզգամաց, թէ մեռան, եւ համարեցան չարչարանք[864] ելք նոցա, եւ գնալն[865] ի մէնջ՝[866] բեկումն»* (Գ:2-3ա): Քանզի անզգամն հոգոյ[867] անմահութեանն[868] անյոյս[869] է, ընդ մարմնոյն լուծման[870] համարի վճարեալ[871] զկեանսն: Եւ[872] զի տարժանմամբ[873] եկաց աստ արդարն, այպանէ զնա ի մահն, որպէս ասէր Պաւղոս. «Թէ այսու կենաւքս միայն յուսացեալ[874] եմք ի Քրիստոս, ողորմելի եմք քան զամենայն մարդիկ» (Ա Կր ԺԵ:19):

49. *«Բայց նոքա ի խաղաղութեան են[875], զի թէպէտեւ յաչս մարդկան տանջեցան[876], այլ յոյս նոցա լի է անմահութեամբ, եւ սակաւիկ ինչ խրատեալ՝՝[877] գտցեն մեծ բարերարութիւն»* (Գ:3բ-5ա): Զխաղաղութիւն արդարոցն[878] յայտնեաց Ղազարու հանգիստն ի[879] փոխելն ի մարմնոյն, իսկ զտանջանացն եւ զխրատուն փոխարէնն աղաղակէ Պաւղոս. «Ո՛չ են արժանի չարչարանք ժամանակիս հանդերձեալ փա(424բ)ռացն յայտնութեան»[880] (հմմտ. Հռ Ը:18): ⸢Հրամայէ եւ Քրիստոս՝ «Արդարքն ծագեսցեն[881] իբրեւ[882] զարեգակն[883] յարքայութեան⸣[884] երկնից» (Մտ ԺԳ:43):

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[860] +եւ M1141
[861] Աբրաամու M2603 J391 M1141 M1144
[862] մեծատունն P32
[863] om W1049
[864] չարանք M2602
[865] գնան V396
[866] մէջ V396 P32
[867] հոգոյն J755 հոգւոյ M2602 հոգւոյն V255
[868] անմահութեան C W1049
[869] յոյս V396
[870] լուծմանն C
[871] վիճակել c^{2b} վճարել $B1^{a}$ c^{2a} M2603 M1142 J480 V255
[872] om C
[873] տաժանմամբ B3 C^{-J1761}
[874] յուսացեալք M1142
[875] om P32
[876] տանջեցին B^{-M2602} J1761 P32 -ջիցին M2602 c^{2a} M2603
[877] խրատել $C2^{-V1565}$
[878] արդարոց C M2603
[879] om c^{1b}

50. *«Զի Աստուած փորձեաց զնոսա եւ եգիտ[885] իւր արժանի[886], իբրեւ ոսկի[887] ի բովս քննեաց զնոսա եւ[888] իբրեւ զողջակէզ[889] զոհի[890] ընկալաւ զնոսա»* (Գ:5բ-6բ): Փորձեաց Աստուած մարմնոյ չարչարանաւքն որպէս զՅոբ[891] եւ զամենայն սուրբս, եւ եգիտ անշարժ յիւր յոյսն եւ ի սէրն, եւ արհամարհողք՝[892] անձանց եւ մարմնոյ[893] կենաց վասն այնր (տե՛ս Յհ ԺԲ:24-26): Արդ, այն չարչարանքն մարմնոցն[894], ասէ, որպէս բովն զոսկին[895], ի ժանգոյ մեղաց զԱստուծոյ ծառայսն մաքրեաց, եւ[896] իբրեւ[897] զողջակէզն՝ բոլորովին հաճոյք գտան[898] Աստուծոյ, յամենայն թերութէնէ[899] մաքրեալք փորձանաւք չարչարանացն, եւ հասեալք առ ինքն, որպէս[900] ասէր[901] Դաւիթ. «Փորձեցեր զմեզ[902] Աստուած եւ քննեցեր որպէս[903] քննի արծաթ» (Սղ ԿԵ:10), «Անցաք[904] մեք[905] ընդ հուր եւ ընդ ջուր ⌜եւ հաներ[906] ի հանգիստ քո»⌝[907] (անդ, 12):

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[880] յայտնութեանն M2603 V1627
[881] ծագեսցին c^{2b} M1166 J480
[882] որպէս B$^{-M2602\ V1627}$ C M2603
[883] արեգակն V255 զարեգակ J391 M1141
[884] om homoeotel V1627 արքայութեան J559 յարքայութեանն c^{2a} J755
[885] +զնոսա M2602
[886] արժանիս BC^{-V255} M2603
[887] զոսկի B2 V1565
[888] om P32
[889] զողջակէզս V396
[890] զոհից M1144
[891] զՅօբ J480 V255 J559 զՈբ C2^{-V1565}
[892] արհամարհողքն V1627
[893] մարմնո M2603 մարմնոյն V255 մարմնոց P32 մերոց V396
[894] մարմնոյ W1049 մերոցն V396
[895] ոսկի W1049 om c^{2b} +ասէ M2602
[896] om P32
[897] իբր B1 c^{1a} M2603 M1144
[898] գնան J559
[899] թիրութեան W1049 -թենէ V255
[900] +եւ M1166
[901] +եւ BC$^{-V1627\ J559}$ M2603
[902] զիս J480
[903] +եւ M1142 V396 P32

51. *«Եւ ի ժամանակի այցելութեան իւրեանց պայծառասցին, եւ[908] իբրեւ կայծակն[909] ընդ եղեգն ընթասցին»* (Գ:6գ–7): Այցելութիւն է Քրիստոսի միւսանգամ գալուստն, ⌜յորում զպայծառութեանն[910]⌝[911] որքանն զարդարոցն՝ Քրիստոս արեգականն[912] բաղդատէ. եւ որպէս կայծակն զեղեգն բորբոքէ, լուսաւորութիւն (425ա) ոգոցն[913] զմարմինսն[914] զարդարէ:

52. *«Դատեսցին[915] զազգս եւ կալցին զժողովուրդս, եւ թագաւորեսցէ նոցա[916] Տէր յաւիտեանս»*[917] (Գ:8): Նախագաղափար որդիս Դաւթի համաձայնի ճշմարիտ Սողոմոնին՝[918] Տեառն մերոյ[919], որ ասէ. «Նստջիք յերկոյտասան[920] աթոռս[921] դատել զԻսրայէլ» (հմմտ. Ղկ ԻԲ:30), եւ՝ «Դշխոյն Հարաւոյ[922] յարիցէ ի դատաստան ⌜ընդ ազգիս[923] ընդ այսմիկ⌝[924] եւ դատապարտէ[925], զի եկն[926] ի ծագաց[927] լսել զիմաստութիւնն[928] Սողոմոննի[929], եւ ահա առաւել[930] քան զՍողոմոնն[931] է աստ» (Ղկ ԺԱ:31): Այսպէս է[932] դատելն, զի կշտամբանք լինին հաւատացեալքն իւրաքանչիւրոցն որք յանհաւատութեան[933] մնացին ի նոյն կարգսն[934] եւ ի ժամանակն[935]: Յետ այսր «լինի Աստուած ամենայն յամենայնի»[936] (Ա Կր ԺԵ:28), եւ թագաւորակիցքն[937] մնան ընդ ⸢թագաւորութեամբն Քրիստոսի[938] յաւիտեանս[939]:

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[904] անցանք P32
[905] om BC$^{-J646\ J559\ V396}$ M2603
[906] +զմեզ C1$^{-M1141\ J1761}$
[907] om W1049
[908] om P32
[909] կայծակս J391
[910] զպայծառութեան C^{-M1141} -թիւն W1049
[911] om M1141(^{c} sub lin)
[912] արեգակն c^{2}
[913] զոգոցն W1049 հոգոցն B1^{a} ոգւոցն M2602 M2603
[914] զմարմինն C2 V1627
[915] դատեսցեն C1^{-P32}
[916] om C1^{-J755} W1049
[917] յաւիտեան V1627 J646
[918] Սաղամոնին B1^{a} Սաղո- C1^{-V1565} W1049 Սաղով- M2603 Սողոմոնի M2602 Սողոմօնին J480 Սողով- P32 Սօղոմոնի M1142
[919] մեր M2602
[920] յԲԺ B3 J391 M1141 J755 P32 յԲԺ-ան J480 V396
[921] աթոռ M1166 V255 աթոռսն W1049 յաթոռ V1627 յաթոռս J391 V1565
[922] հարաւու B1
[923] om W1049
[924] ընդ յազգիս ընդ յայսմիկ c^{1b}
[925] դատապարտեսցէ զսա C

53. *«Յուսացեալք[940] ի նա իմացին զճշմարտութիւն եւ հաւատարիմք սիրով[941] ակնկալցին նմա»* (Գ:9ա): Արդարեւ, որ զերիս զայս ուղղեաց առ Աստուած, զորս թուէ՝[942] զյոյս[943], զհաւատ եւ զսէր, միշտ հաւատովն իմանայ զնա եւ յուսովն սպասէ եւ սիրովն մածեալ միանա ընդ նմին. ըստ որում ասէր Պաւղոս. «Մնան հաւատք, յոյս եւ[944] սէր» (Ա Կր ԺԳ:13): Եւ դարձեալ, թէ՝ «Արդարացելոցս[945] ի հաւատոց[946], նեղութիւնք զհամբերութիւն գործեն, համբերութիւն՝ զհանդէս, ⸢հանդէս՝ զյոյս[947], յոյսն անամաւթ մնա, եւ սիրովն զովանայ ի Քրիստոս» (հմմտ. Հռ Ե:1, 3-5):

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[926] եկ B1^{a}
[927] +երկրի B2 M1143
[928] զիմաստութիւն C -թիւնս J559
[929] Սաղամոնի M1166 Սաղոմոնի c^{2a} M2603 Սաղովմոնի P32 -մօնի J480 Սօղօմոնի V1627
[930] առել J391 +է W1049
[931] զՍաղոմոնն c^{2a} M2603 M1141 զՍաղովմոնն P32 զՍողոմոնն B$^{-M1142\ J559}$ c^{2b} V255 զՍողոմօն J480 J559 զՍօղոմոնն M1142
[932] om C^{-J755} W1049
[933] անհաւատութեան J1761
[934] կարգս M2602
[935] ժամանակս M2602 -նակսն J480
[936] ամենայնի V1565 յորդի P32
[937] թագաւորակիցք W1049 -ւորքկիցն P32
[938] om M1142
[939] յաւիտեան B1^{a}
[940] յուսացեալքն C1^{-V255} M2602
[941] սիրովք P32
[942] թուեաց C^{-J1761}
[943] +եւ P32
[944] om B2 M2603 M1142
[945] արդարացեալք W1049
[946] հաւատացելոց M1143
[947] om M1143

54. *«Զի շնորհք եւ ողորմութիւն ի վերայ սրբոց նորայ*[948]*, եւ այցելութիւն ի վերայ ընտրելոց նորա»*[949] (Գ:9բ): Յորժամ նոքա որ արդարքն են յուսան եւ սպասեն նմա սիրովն, սփռէ Քրիստոս զշնորհս[950] իւր առ յուսով խնդրողսն, եւ յայց[951] ելեալ ողորմութեամբ պարսպէ եւ յաստուածպաշտութիւնն[952] զարդացուցանէ, որպէս գրէ առաքեալ. «Ո՛չ ես, այլ շնորհքն[953] Աստուծոյ որ[954] ընդ իս» (Ա Կր ԺԵ:10):

55. *«Իսկ ամբարիշտք*[955] *ըստ խորհրդոց*[956] *իւրեանց ընկալցին զպատիժս, որ*[957] *անփոյթ արարին զիրաւանց եւ եղեն ապստամբք ի Տեառնէ»* (Գ:10): Ամբարիշտս կոչէ զորս ի հաւատոց եւ ի բարեաց գործոց[958] հեռի են: Սոքա մտաց ներգործութեամբ ոչ ընտրեցին զգիտելն զԱստուած եւ գործով ապստամբեցին ի նորին աւրինացն, որպէս էին կռապաշտքն՝ որք «յոչ ունելն ⸢զԱստուծոյ գիտութիւնն[959] մատնեցան ի միտս[960] անարգութեան», ըստ Պաւղոսի, «գործել[961] զանարժանս[962] եւ զլցեալսն ամենայն անիրաւութեամբ»: Սոցա[963] յաւր դատաստանին «յայտնի բարկութիւնն[964] Աստուծոյ եւ սրտմտութիւնն»[965], ըստ առաքելոյ[966], «ի վերայ[967] ամբարշտութեան եւ անի-ր(426ա)աւութեան նոցին» (հմմտ. Հռ Ա:28-29, 18), եւ առաքին ի հուր[968] գեհենին, որ յաւիտենական[969] է (հմմտ. Մր 9:42):

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[948] նորին $B1^a$

[949] նոցա B2

[950] զշնորհս J480 W1049 զշնորհսն M2602

[951] այց $C^{-\text{M1141 P32}}$ M1144 V1627 զայց P32

[952] աստուածպաշտութիւն P32 յաստուածպաշտութիւն $C^{-\text{M1141 P32}}$

[953] շնորհն C1 շնորքն V1627

[954] om M1142

[955] ամպարիշտ $B2^{-\text{M1232}}$

[956] խորհրդոյ V255

[957] որք B2

[958] գործովն $B2^{-\text{M1232}}$

[959] զաստուածգիտութիւնն M2602 զԱաստուածգիտութիւն $C2^{-\text{V1565}}$ P32

[960] գիտութիւնն W1049 միտ J391

[961] om V396

[962] զանարժանսն $C^{-\text{J480}}$ M2603

[963] սոքա M2602 Աստուծոյ V396

[964] բարկութիւն C1

[965] սրտմտութիւն $C^{-\text{J480}}$ W1049

[966] +եւ C2

[967] om J480

56. *«⸢Զի որ զիմաստութիւն եւ զխրատ անարգէ՝ թշուառական է*[970] *եւ ընդունայն է յոյս նոցա, եւ վաստակք*[971] *նոցա անաւգուտ, եւ անպիտան՝ գործք նոցա»* (Գ:11): Քանզի Աստուած ⸢իմացմամբ մտաց[972] լինի գիտելի եւ ոչ զգայարանաց[973] տեսութեամբ: Արդ, որ զգրոց սրբոց խրատ[974] արհամարհէ՝ որ զԱստուծոյ իմաստն լուսաւորեն, ունայն է գործով եւ յուսով, զի յերեւելիս[975] է պշուցեալ, որ մահուամբն[976] վճարի. եւ նա[977] ի սմանէ աւտարանայ մարմնով եւ յոչինչ[978] դառնայ:

57. *«Կանայք նոցա անմիտք, եւ չարաբար*[979] *մանկունք նոցա*[980], *եւ անիծեալ ծնունդք նոցա»* (Գ:12-13ա): Կինն[981] առնն[982] մարմին է, եւ նա՝ գլուխ (հմմտ. Եփ Ե:23,28): Արդ առն[983] անմտութեան[984] ընթացակից[985] լինի եւ կինն, եւ ծնունդք նոցա զնմանութիւն ծնողացն բերեն ի վատթարութիւն[986] գործոց եւ[987] ի մոլորումն հաւատոց, եւ անիծից վիճակին վատթար գործովքն՝ գրաւեալք ընդ բարկութեամբն Աստուծոյ, որ յայտնի յաւր[988] դատաստանին ի վերայ ամբարշտաց:

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[968] հուրն c^{1b}

[969] յաւիտենականն B^{-M2602} M1141 M1144 (յօիտե-) J480 V255

[970] <զի որ զիմաստութիւն եւ զխրատ անարգէ՝ թշուառական է>] om MSS

[971] վաստակ c^{2b} M1166 M1144

[972] tr M1141

[973] օգտակարանայ P32

[974] զխրատս M1143 om P32

[975] երեւելիս J1761

[976] մահուամբ V1627

[977] նախ ABC^{-M2602}

[978] ոչինչ V396 W1049

[979] չարաբարոյ 480

[980] om B1^{-M1166} c^{2a} P32

[981] կին c^{2b}

[982] առն B1^{a} B3 J391 V1565 P32 V255

[983] առնն B M1143 M1141 J480

[984] ամտութեամբ P32 W1049

[985] ընթացից W1049

[986] վատթարութեան B1^{a} W1049

[987] om M2602

[988] աւուր V1565 V255 յարդար B1^{a} յաւուր C1^{-V255} J1761

58. *«Զի երանեալ[989] է ամուլն անարատ, որ ⌜ոչ գիտաց[990] զանկողինս յանցանաց, ընկալցի պտուղ յայցելութիւն[991] ոգւոց»*[992] (Գ:13բ): Յաւրէնսն ⌜ոչ եղ Մովսէս[993] յերանութիւն[994] զամլութիւնն[995], այլ ասաց. «Մի՛ եղիցի ի[996] քեզ ամուլ եւ (426բ) անծնունդ» (հմմտ. Բ Օր Է:14, Ելք ԻԳ:26), քանզի ծնունդքն յիշատակ են ծնաւղացն, եւ մնան[997] նոքաւք[998] անմոռաց անուանք նոցին: Եւ յայս սակս առնուին յԻսրայէլ[999] զկին եղբարցն եւ յարուցանէին զաւակ յանուն մեռելոցն[1000] (անդ, ԻԵ:5-6): Աստ, ասէ, թէ[1001] քան յանհաւատութիւն[1002] եւ ի չար գործոց վարժումն մանկունս ծնանել երանեալ է ամլութիւնն[1003], որ պտղաբերեաց փոխանակ որդոց զհաւատս Աստուծոյ եւ զգործս բարիս, զի յայց առնելն[1004] Աստուծոյ մարդկան[1005] յարութեամբ՝ պայծառանայ նա[1006] իւրովք[1007] վաստակովքն[1008], որով առաւել յիշատակի քան զմարմնական ծնունդսն[1009]:

59. *«Եւ ներքինի[1010] որ ոչ գործեաց ձեռաւք[1011] զանաւրէնութիւն, եւ ոչ խորհեցաւ զՏեառնէ չարութիւն[1012], տացի նմա*

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[989] երանելի W1049
[990] չի գիտաց W1049
[991] այցելութեան B2 P32 այցելութիւն W1049 յայցելութեան B1^{a} C$^{-\text{V1565 P32}}$ M2603 M1143 M1142
[992] հոգւոց J559
[993] ոչ ետ Մօվսէս W1049 Մովսէս ոչ եղ BC$^{-\text{J391 P32 V255}}$ M2603 M1143 Մովսէս ոչ ետ P32 Մվսսի″ ոչ եղ V255
[994] երանութեան c^{2b} P32 -թեան c^{1b} -թեանն J480 W1049 յերանութեան M1141
[995] զամլութիւն C$^{-\text{J480}}$ M1143 W10049 -թեանն B1^{a}
[996] om V1627 W1049
[997] մնայ ABC1$^{-\text{M1166 J755}}$ M2603 M1143
[998] նոքա W1049
[999] զիսրայէլ c^{1b} յԻսրայէղ M2603 M1166 M1232 V396
[1000] մեռելոյն V255
[1001] om C
[1002] յանհաւատութիւնն J480 ան-թիւնն M2603 P32 անմտութեանն W1049
[1003] ամլութիւն C
[1004] յառնելն P32
[1005] մարդկանն V1627
[1006] om P32
[1007] իւրով M2602 իւրովքն C$^{-\text{V1565}}$
[1008] խորհրդովք W1049 om C$^{-\text{J1761}}$
[1009] ծնունդն C$^{-\text{P32}}$
[1010] ներքենիք W1049

շնորհ ընտիր ըստ հաւատոցն եւ վիճակ ցանկալի ի տաճարի[1013] *Տեառն»* (Գ:14): Մովսէս[1014] աւրհնաւքն որպէս զամուլն, նոյնպէս եւ զներքինին խոտեաց, յասելն. «Մալեալն[1015] եւ կրճատեալն[1016] մի՛ մտցէ յեկեղեցին»[1017] (Բ Օր ԻԳ:1): Իսկ սա ի մէջ առնու, թէ մարմնոյն պատահեալ[1018] անպտղութիւնն՝[1019] ոչ վրիպէ յԱստուծոյ[1020] զհոգով պայծառացեալսն[1021], որ ոչ խորհեցաւ[1022] զԱստուծոյ թէ չէ, եւ փութացաւ[1023] գործել զաւրէնս նորին, այլ առնու շնորհս[1024] պարգեւաց յԱստուծոյ ի հանդերձեալ կեանսն (427ա) եւ ժառանգութիւն յերկնային տաճարն, որում Դաւիթ փափաքէր՝ «Սիրելի են», ⸢ասէր[1025], «յարկք[1026] քո, Տէր»⸣[1027] (Սղ ՁԳ:2): Այսմ հանգոյն գրեաց եւ Եսայի[1028] ընդդէմ աւրհնացն. «Մի՛ ասասցէ[1029] աւտարազգին՝ թէ մերժէ[1030] զիս Տէր, եւ մի՛ ասասցէ[1031] ներքինին՝ ⸢թէ ես[1032]⸣[1033] եմ փայտ չոր, զի այսպէս[1034] ասէ Տէր ցներքինիսն[1035] որ[1036] պահեն[1037] զպահպանութիւնս[1038] իմ եւ կայցեն[1039]

[1011] +հիրաւք B1^{a}

[1012] չարութեամբ C2

[1013] տաճարին B1^{a} J646 J755

[1014] Մուսէս M1141

[1015] մաշեալն A M1232 (^{mg} մալ.) J559 om B1^{a} B2 C M2603

[1016] յեկեղեցի M2603 կրճատեալն B1^{a} C2^{-V1565} P32

[1017] յերկինս W1049

[1018] պատահել B1^{a} B3 C2 M2603

[1019] անպտղութիւն C^{-V1565} M1143 այլպտ- W1049

[1020] om W1049

[1021] պայծառացեալն M2602

[1022] +չարութեամբ M2602

[1023] փութայ W1049 փութաց BC M2603 M1143

[1024] զշնորհս V255 շնորհ M2602 W1049

[1025] ասելով B M1143 om V255

[1026] յարկ M2602 W1049

[1027] ասելով/յարկք քո, Տէր]tr M2603 M1141 յարկք քո,Տէր,ասելո C$^{-M1141\ V255}$

[1028] Եսաի B1^{a} M2603 Իսայի M1232

[1029] ասիցէ C^{-V255}

[1030] մերժեսցէ C

[1031] ասէ M1232 ասիցէ C

[1032] om M1141

[1033] om C^{-V1565} M2603

[1034] om BC M2603 M1143

[1035] զներքինիսն B1^{-M1166}

[1036] om W1049

յուխտին իմում, տայց[1040] նոցա ի տան իմում եւ ընդ պարսպաւ իմով տեղի անուանի, առաւել[1041] քան նոցա, որ ուստերաւք ⸢եւ դստերաւք[1042] բազմացան, եւ անուն[1043] յաւիտենական տաց[1044] նոցա, եւ մի՛ պակասեսցեն» (հմմտ. Ես ԾԶ:3-5): Արդ, Մովսէս[1045] զի ⸢ոչ վասն[1046] յարութեան[1047] ինչ գրեաց⸣[1048], յիրաւի խոտեաց զամուլն եւ զներքինին արագ[1049] շիջանելովն, եւ անծնունդ մեռելոյն[1050] ասաց յարուցանել զաւակ յիշատակի: Իսկ սորա[1051], զի[1052] զհանդերձեալ կեանսն հաւատարիմ առնեն, զոր ժառանգեցուցանէ մեզ բարի գործոցն ծնունդ[1053] եւ ոչ որդոցն, արդարութեամբ երանեն զպայծառացեալն[1054] բարի գործովք, թէեւ խափանեալ է[1055] ի մարմնաւոր ծննդոց:

60. *«Զի ըստ վաստակոյ[1056] բարեաց[1057] պտուղ փառաւոր է եւ արմատ անսխալ[1058] յիմաստութէնէ»* (Գ:15): Յիմաստութէնէն[1059] պտղաբերի[1060] հաւատն, (427բ) եւ ի հաւատոցն՝[1061]

[1037] պահիցեն C2
[1038] զպահպանութիւն BC$^{\text{- V255 M1142}}$ M2603 M1143
[1039] կայցցեն V1565 կացցեն B c^{2a} M2603 M1143 P32
[1040] տաց BC$^{\text{- J1761}}$ M2603
[1041] աւելի B1^{a} B3
[1042] om B1^{a}
[1043] յանուն V396 V1565 W1049
[1044] տա J646
[1045] Մուսես M1141
[1046] om c^{2b} V255
[1047] յարութեանն B1^{a}
[1048] վասն Յարութեան ինչ ոչ գրեաց M1142
[1049] արար P32
[1050] մեռանելոյն M1142 J480
[1051] սոցա c^{1a}
[1052] om B1^{a} B3 C$^{\text{- J480}}$ M2603
[1053] ծնունդն c^{2b}
[1054] զպայծառացեալսն J559
[1055] om M2602 J480
[1056] վաստակոց BC$^{\text{- J391 J480}}$ M2603
[1057] om c^{2b}
[1058] յանսղալ c^{2b}
[1059] յիմաստութեան V1565 -թենէ BC$^{\text{- M2602 J646 V1565}}$ -թիւնն W1049
[1060] պտղաբերէ V255
[1061] հաւատոյն M2602

բարէգործութիւնն[1062]: Արդ որ զանսղխալ հիմն[1063] ձգէ զհաւատս[1064] որ[1065] առ Աստուած, եւ ի վերայ նորա[1066] պատկանէ զաւրինաց[1067] նորին գործն, թէ ներքին է եւ թէ ամուլ, այս[1069] պտուղս փառաւորէ զնա առ Աստուած եւ ոչ անկունի[1070] վասն անզաւակութեանն[1071], որպէս ասաց եւ[1072] Եսաթի[1073]. «Անուն[1074] յաւիտենական տաց նոցա եւ մի՛ պակասեսցին» (Ես ԾԶ:5), այլ միշտ ժառանգեն[1075] զերկնային փառսն:

61. *«Որդիք շնացելոց[1076] թերակատարք եղիցին եւ զաւակ անաւրէն անկողնոց սատակեսցի»*[1077] (Գ:16): Մի է ի տասն[1078] պատգամս աւրինացն՝ ⸢ոչ շնալ[1079] (Ելք Ի:14): Արդ, որ զաւրէնսն արհամարհէ եւ յանկարգ անկողնոյ պտղաբերէ որդիս, թերի է այն ի կատարմանէ: Նախ, զի ոչ ներէ նմա աւրէնքն[1080] ժառանգել զծնաւղսն, որպէս եւ ոչ[1081] Իսմայէլ՝[1082] զԱբրահամ[1083] (տե՛ս ԾՆ ԺԷ:20-21), եւ երկրորդ[1084], զի սատակի որ ի պիղծ անկողնոյ ծնունդն[1085], որպէս եւ սորա եղբայրն՝ որ ի

[1062] բարեգործութիւն C
[1063] հիմնն B $^{-J646}$ M1141
[1064] զհաւատն J559 զհաւատսն M2602 pr եւ M1143
[1065] om BC $^{-J646\ V1565}$ M2603 M1143
[1066] նորին M1142 om M1232 W1049 J559
[1067] զօրինացն C2 J480
[1068] ներքին B1^{a} M1142(ի ^{c}sup lin) J646 W1049 -նին V1565
[1069] այլ M1232
[1070] անգունէ c^{2b} M1143 V255
[1071] անզաւակութեան C W1049
[1072] om B1^{a} V1565 W1049
[1073] Եսաի B1^{a} M2603 M1142
[1074] յանուն P32 W1049 pr եւ M2602
[1075] ժառանգեսցեն W1049
[1076] շնացելոցն M2602
[1077] <սատակեսցի>] -ցին MSS
[1078] Ժ BC $^{-M1166\ M1232\ J646\ J559}$ M2603
[1079] մի՛ շնալն C2 ոչ շնալն C1 M1142
[1080] յաւրէնքն P32 յօրէնքն C1 $^{-P32}$
[1081] om J559
[1082] Իսմաէլ V1627 Իսմայել P32 V255 W1049
[1083] զԱբրաամ B1^{a} C $^{-J480\ P32\ V1565}$ M2603 M1143 M1144 Աբր- P32 W1049
[1084] Բորդ M1141 Բորդի P32
[1085] ծնանի M1143

Բերսաբէէ[1086], նախքան առնուլ[1087] ⌜զնա կին[1088] աւրհնաւք Դաւթի: Սատակեցաւ այն[1089] որ ի պոռնկութէնէն[1090] յղացաւ կինն, եւ ոչ ընկալաւ Աստուած զաղաւթսն Դաւթի վասն կենաց պատանոյն (տե՛ս Բ Թգ ԺԲ:15-18): Արդ[1091], այսպէս[1092] պատահէ ի շնութէնէ[1093] ծնընդոցն, զի որպէս զանկատարս (428ա) ի ժառանգութէնէն աւտարանան եւ ի կենաց ⌜հանդիպի, զի[1094] կարճին:

62. *«Եւ եթէ[1095] երկայնակեացք[1096] լիցին[1097] ոչինչ[1098] համարեսցին[1099], եւ անարգի ի վախճանի ծերութիւն[1100] նոցա»* (Գ:17: Այսու ոչ եթէ[1101] զանմեղ ծնունդսն դատապարտէ, այլ[1102] ⌜զծնաւղացն անհանճար[1103] կամսն, որ ի շնութէնէ եւ ոչ ⌜յարդար անկողնոց[1104] աճեցուցին զմանկունսն: Զի ահայ այսպիսի ծնունդս թէ ոչ մեռանի որպէս Դաւթին, այլ մնայ որպէս զԱբրահամուն[1105] մինչեւ ի[1106] ծերութիւն, անարգի եւ չգայ[1107] ի ժառանգութիւն հայրենի տանն եւ ստացուածոցն, այլ իբրեւ[1108] զոչինչ[1109] է[1110] համարեալ առ վերջամնացսն, եւ աւտարաց առաւել պատշաճեցուցանեն ⸢զհայրենի տունն՝[1111] որ ⸢ազգատոհմ են[1112], քան ի պոռնկութենէ զաւակին:

[1086] Բերսաբէէ BC$^{-\text{M2602 J480 J559}}$ M1143 Բերսաբէե M2603
[1087] առնուլն BC$^{-\text{M2602 J1761 V1565}}$ M1143 զառնուլն c^{2b}
[1088] զկինն BC$^{-\text{J480}}$ M2603 M1143
[1089] զոր M2602 om V255
[1090] պոռնկութենէ B2$^{-\text{M1232}}$ P32 W1049
[1091] om P32
[1092] +է P32
[1093] յիշխանութենէ P32
[1094] հանդիպին զի W1049 հանդիպիցի B2$^{-\text{M1232}}$
[1095] թէ C$^{-\text{J480 J1761 V1565}}$
[1096] երկայնակեաց B$^{-\text{M2602 M1166 M1142}}$ P32 M2603(ք sup lin) M1144 P32
[1097] եղիցին V255 լինին W1049 լինիցին C2 M1141 V1627 J755
[1098] յոչինչ C2
[1099] համարիցին C
[1100] ի ծերութեան W1049 ծերութեան c^{2a} P32 J559
[1101] թէ C$^{-\text{J480}}$ W1049
[1102] +զծնունդսն V255
[1103] ծնողաց անհանճար V1565 ծնողացն զանհանճար V255
[1104] արդար յանկողնոց J480 արդարանա կնոց P32 արդարանան անկողնոց V396 - անկողնոցն J391 J1761 - յանկողնոց V255
[1105] Աբրահամուն c^{2b} -մսն W1049 զԱբրաամուն J391 M1141 M1144 զԱպրահամուն J480
[1106] om B1^{a}
[1107] ոչ գայ C
[1108] իբր M2602

63. *«Եւ եթէ արագ սատակեսցին, ոչ կալցին յոյս, եւ ոչ յաւուրն յանդիմանութեան մխիթարութիւն, զի ազգի անաւրինի[1113] չարաչար կատարած»* (Գ:18-19): Դարձեալ եւ զայս առ ծնաւղսն ասէ, զի թէ մեռանի շնութեան[1114] պտուղն, ոչ ունի յոյս՝ թէ ⸢զաւակն իւր[1115] առ Աստուած ընծայեցաւ յուսով[1116] բարեաց փոխարինի[1117], այլ գիտէ ի դատաստանին յանդիմանութիւն վասն զնա ծնանելոյ, զի[1118] ընդ շնացողս[1119] (428բ) պատժի, եւ այսպէս աճեցուցանել զազգատոհմն ի չարաչար կատարած գա[1120] ի հանդերձեալն, որպէս ասաց Պաւղոս՝ «⸢Ո՛չ[1121] պոռնիկք[1122], ո՛չ շունք⸣[1123], ո՛չ ժառանգեն զարքայութիւնն[1124] Աստուծոյ» (հմմտ. Ա Կր Զ:9-10):

64. *«Լաւ է անզաւակութիւն[1125] հանդերձ քաջութեամբ, զի անմահութիւն է յիշատակ[1126] նորա, զի ե՛ւ[1127] յԱստուծոյ ճանաչի, ե՛ւ[1128] ի մարդկանէ»* (Դ:1): Պոռնիկն յանկողինն[1129] ոչ վասն որդէծնութեան եկն, այլ վասն բղջախոհ ⸢ցանկութեանն[1130], յաղագս որոյ[1131] ⸢զինքն արտաքս ձգեաց[1132]⸣[1133] աւրէնքն եւ զիւր ակամայ ծնունդն: Իսկ այն[1134] որ քաջանայ ընդդէմ բղջախոհ եւ վատթար⸣[1135] ցանկութեանն[1136], եւ[1137] Աստուծոյ երկիւղին[1138] առ ոտն կոխէ զհեշտութիւնն[1139], անմահ յիշատակ կանգնէ առաջի Աստուծոյ զսրբութիւնն[1140], եւ որպէս զՅովսէփն[1141] երեւելի լինի՝ որ յԱստուծոյ ծանուցեալ էր[1142] եւ յԵգիպտոս թագաւորական պսակով[1143] առ մարդիկ[1144] փառաւորեցաւ (տե՛ս Ծն ԽԱ:40-44):

[1109] զոր ինչ W1049
[1110] om B2
[1111] tr M1142
[1112] ազգատոհմէն c^{2b}
[1113] անաւրինին ի V396
[1114] շնութիւն B1^{a} (ի changed to եւ M1166)
[1115] զաւակ անիրաւ B1^{a}
[1116] յուով M2602
[1117] փոխարին C2^{-V1565} փոխարինին V1565
[1118] om M2602
[1119] շնացողսն C$^{-J480\ V255}$ շնացօղսն V255
[1120] կա W1049
[1121] om P32
[1122] պոռնիկ c^{1b}
[1123] ոչ շունք եւ ոչ պոռնիկք W1049
[1124] զարքայութիւն C$^{-J480\ J1761\ V1565}$
[1125] անզաւակութիւնն J755 W1049
[1126] յիշատակողք W1049
[1127] om M1144
[1128] om P32
[1129] յանկողին C յանկողնին W1049

65. *«Ի հպել[1145] նորա նմանող լինին[1146] նմա[1147], եւ ի մեկնելն[1148] նորա անձկան առ նա»* (Դ:2ա): Բարէհամբաւէ[1149] զկուսութիւն եւ զողջախոհութիւն, զի ցանկալի է մարդկան ⸢եւ ի կալն[1150] ի մէջ նոցին՝ ահարկութեամբ նորա զանգիտեն ի վատթար գործս հպել, կամ զբանս ախտաշարժս[1151] բարբառել[1152]⸣[1153]: Եւ ի կալն ի բացի՝[1154] ցանկան[1155] եւ փափաքեն[1156] ամուսնաց(429ա)եալքն ողջախոհութեան[1157], զի զղջումն է[1158] անկողնակցութեանն[1159] հետեւումն[1160] եւ տրտմութիւն, եւ[1161] կուսութիւնն[1162] նոցին անձկալի եւ գովելի՝[1163] մանաւանդ ⸢առ անտեղի[1164] մերձաւորութեանն[1165]:

[1130] հեշտ ցանկութեան c^{2b} հեշտութեան C1 M1143 հեշտութեանն B M2603 ցանկութեան c^{1a} W1049
[1131] +եւ M2602 սորայ P32
[1132] ձգէ M2602
[1133] զինքն/արտաքս ձգեաց]tr M1142
[1134] om V255
[1135] om homoeoarcton c^{2b}
[1136] ցանկութեան $C^{-J1761\ V1565}$
[1137] om V396
[1138] երկիւղն c^{b} P32
[1139] զհեշտութիւն C +եւ M2602
[1140] զսրբութիւն c^{2b} W1049
[1141] զՅովսեփ W1049 զՈվսէփն J391 V1627 J1761 Յովսէփն V1565 զՅուսէփն M1141
[1142] om $B1^{a}$ C M2603 M1142
[1143] պատուով $B1^{a}$
[1144] մարդկան M1142
[1145] հպելն V396
[1146] լինի A B3 C2 M1143
[1147] նորա M1141
[1148] մեկնել C
[1149] +առ նա W1049
[1150] կեալն M2602
[1151] ախտաժետս J480 անխորժս W1049
[1152] ditt J646
[1153] ditt M1232

66. *«Եւ ի յաւիտեան պսակաւորս ճեմեցուցանէ անթառամ նահատակութեանցն պատերազմի յաղթեալ»*[1166] (Դ:2բ): Ոչ թէ միայն ողջախոհութիւնն[1167], ասէ, առ ի մարդկանէ գովութեամբն[1168] վճարեցաւ, այլեւ ի[1169] յաւիտենականն[1170] կեանսն պսակազգեացս լինին սուրբքն եւ ողջախոհքն, եւ ճեմին[1171] ընդ երկնաւոր թագաւորին, որպէս ասաց Քրիստոս յառակն[1172] վասն իմաստուն կուսանացն (տե՛ս Մտ ԻԵ:1-12), եւ Յոհաննէս[1173] ի Յայտնութեանն[1174] ետես, զի անթառամ պսակով զարդարին, որք[1175] աստ հեշտութեան[1176] ախտին գեր ի վերոյ արշաւեցին (տե՛ս Յյտ Բ:10, Գ:11):

[1154] բացէ C M2603 J559 մէջ M1232

[1155] ցանկայ P32 ցանկականն W1049

[1156] փափաքին J480 V255

[1157] ողջախոհութեամբ M1143

[1158] om B1^{a}

[1159] անկողնակցութեամբ W1049 -ցութեան C$^{-V1565\ J480}$ անկողնացանկութեան V1565 ընկող- B1^{a}

[1160] հետեւումն P32

[1161] om B3

[1162] կուսութիւն C

[1163] ցանկալի V396

[1164] աղէտեղի էտեղ J1761 աղտեղի B1^{a} B3 V396 առ ետեղ B2 M2602 M2603 M1143 J391 M1141 J755 P32 առ ի տեղ V255 առեալ է տեղի էտեղ V1565

[1165] մերձաւորութեան C$^{-M1141\ J480\ J755\ V396}$ -թիւնն M2602 V396

[1166] յաղթել J646 V255

[1167] ողջախոհութեանն M1166 -թիւն B2 C

[1168] գոհութեամբն J559

[1169] om B1^{a} c^{1a} M1141

[1170] յաւիտեան W1049

[1171] ճեմեն C^{-J755}

[1172] յառակսն M1144

[1173] Յովհաննէս c^{2b} M2602 J646 Յովհաննես W1049 Յօհաննէս J480 J559

[1174] Յայտնութեան C W1049

[1175] որ V255

[1176] հեշտութեան P32 հեշտութիւն V1627

67. *«Բազմածնունդ բազմութիւն ամբարշտաց անպիտան լիցի եւ ի փուտ շառաւեղաց*[1177] *մի՛ տացի*[1178] *արմատս ի խոր, եւ մի՛ հիմն խախուտ հաստատեսցի»* (Դ:3): Որպէս ներքինիքն վասն առաքինութեանն[1179] գովեցան, նոյնպէս եւ ամբարշտին բազմորդութիւնն[1180] չէ ինչ մխիթար[1181], այլ իւր գործոցն փոխարինի ակնկալցի[1182]: Փուտ շառաւեղս[1183] եւ հիմն խախուտ է[1184] անհաւատութիւնն[1185] եւ անաւրէն գործքն, որ պա(429բ)տրաստի հրոյն եւ ընկղմի ի հաստատութենէն[1186] մարմնոյն՝ կենացն վճարմամբ:

68. *«Եւ*[1187] *զի թէպէտեւ ⸢ուստովք առ ժամանակ մի*[1188] *պտկեսցէ*[1189], *սակայն զաղփաղփուն կանդաղեալն*[1190] *ի հողմոյ շարժեսցի, եւ ի բռնութենէ*[1191] *հողմոց արմատաքի*[1192] *խլեսցի»*[1193] (Դ:4): Ոստս կոչէ զամբարշտին բազմութիւնն[1194] եւ զկենաց <յ>աջողումն[1195]: Սայ ոչ յերկարի, այլ հողմ[1196] փորձանացն[1197] շարժէ զնա, եւ մահն արմատաքի խլէ[1198] զանյոսն ի կրկին կենացն:

[1177] շառաւիղաց c^{2b} M1143
[1178] տացէ BC M2603 M1143
[1179] առաքինութեան C W1049
[1180] բազմորդութիւն C
[1181] անմխիթար J559
[1182] ակնկալցին c^{2b}
[1183] շառաւեղ J755 -ւիղ J480 -իղն M1143 -ւիղս M2602
[1184] om B1^{a} V255 J559
[1185] անհաւատութիւն C^{-J480} անհաստատութիւն J480
[1186] հաստատութենէ B^{-M2602} -թիւն C^{-J480} -թեանն W1049
[1187] om BC^{-V1627} M2603 M1143
[1188] ուստովք/առ ժամանակ մի]tr M1142
[1189] պակասեսցէ J480 պտկառեսցէ P32
[1190] դանդաղեալն B2 B3 C2^{-V1565} M2603 M1143 դանդաղելն C1 V1627 կան դանդաղեալն M2602(կան^{c}) V1565
[1191] բռնութեան C2 բռնութենէն J755
[1192] արմատքի P32 արմտք W1049
[1193] խլեսցին W1049
[1194] բազմորդութիւնն BC M2603 M1143
[1195] յաջողումնն M2602 M2603 M1143
[1196] հողմն C$^{-J480\ J1761\ V396}$ M2602 M2603 M1143 M1142 W1049
[1197] փորձութեանցն BC$^{-M2602\ J755}$ M2603 M1143
[1198] +զնա J480

69. *«Բեկտեսցին[1199] շուրջ զնովաւ[1200] շառաւեղք[1201] թերակատարք եւ պտուղ[1202] նոցա անպիտան, տարաժամ ի կերակուր եւ յոչինչ պիտանացու»* (Դ:5): Ծառաւեղ թերակատար՝[1203] շնութեան ծնունդքն[1204] են, որք ոչ ունին զկատարեալ պատիւ աւրինաւոր որդւոց: Սոքա բեկանին եւ ոչ[1205] լինին հայրենեացն[1206] ժառանգողք[1207], այլ արտաքս ձգին[1208] որպէս զանկատարս[1209], եւ ահա եղեւ անպիտան պտուղն որպէս զտարաժամ միրգս ծառոց՝ որ անպիտան է կերակրոց: Նոյնպէս նորա ծնունդն[1210] չեկն ի պէտս հայրենեացն ժառանգութեան, եւ ոչ եղեւ ի պատիւ հաւրն, այլ՝ յամաւթ, զի ոչ որպէս աւրէն է զինչսն ժառանգէ, եւ ոչ ⸢հայրն ի[1211] տեսանելն զնա[1212] բարէյիշատակի[1213], այլ նախատի, զի անժամ պտուղ է՝ ոչ ամուսնութեան աճումն[1214], այլ ախտաւոր ցանկութեան[1215] յաւելուած:

70. *«Զի անաւրէն[1216] անկողնոց ⸢որդիք ծնեալք[1217], վկայք են չարեաց ծնաւղացն[1218] իւրեանց ի հարցափորձի[1219] իւրեանց»* (Դ:6): Որպէս ասաց[1220] Ժողովողն, թէ՝ «ամենայն ինչ բարի է ի դէպ ժամն»[1221] (հմմտ. Ժղ Գ:11), եւ նոյնինքն արտաքոյ պատշաճ ժամանակին՝ չար, նոյնպէս եւ այս որ ամուսնութիւնս[1222] է: Մի է վաստակն եւ որ ի նմա հեշտութիւնն[1223]. բայց զի աւրէնքն արձակեաց զամուսնութիւնն[1224], որով վայելեն մարդիկ ի հեշտութիւն ցանկութեան[1225] եւ աճեալք[1226] բազմանան եւ կապով ամուսնութեան[1227] միմեանց վշտակցին առ ամենայն ինչ եւ ի մանկասնութիւն[1228]: Իսկ պոռնկութիւն[1229] արտաքոյ ժամանակին եւ աւրինացն ի ներքս անկաւ աւելի գործ, որպէս ի կերակուրսն՝[1230] որովայնամոլութիւնն[1231], եւ յըմպելին՝[1232] արբեցութիւնն[1233] եւ ի հարկաւոր պէտսն՝ արծաթսիրութիւնն[1234]: Վասն այնր, որ յայսպիսի աւելորդ հեշտութենէս ծնունդք են անաւրէնք, յորժամ ի հարցումն կոչեն զնոսա, թէ ուստի՞ ծնար[1235], ո՞րպէս յղացաւ զքեզ մայրն, կամ սերմանեաց հայրն, ոչ կարէ ի վերա ծնաւղացն բարի վկայութիւն[1236] տալ, այլ զչարիսն յիշատակէ, թէ՝ այսպէս[1237] յափշտակեաց[1238] հայրն զմայրն յառնէն կամ[1239] ի ծնաւղացն, եւ վաւաշոտութեամբ եկին ի խառնակումն[1240] եւ առանց աւրինաց[1241] վիժեցին զիս ծնունդ(430ա): Եւ որպէս աւրինաւոր ծնունդք[1242] պատիւ են[1243] ծնաւղացն, սոքա՝ նախատինք եւ չարեացն անմոռաց յիշատակք առ հարցողսն եւ քննողսն:

[1199] բեկտեսցեն V396 V1565
[1200] զնով M2603
[1201] շառաւիղք B2 M2603 M1143 J1761
[1202] պտուղք V255
[1203] թերակատարք B1^{a} կրկին կատար W1049
[1204] ծնունդք V396 C1^{-P32}
[1205] ոչինչ M1143
[1206] հայրեացն M2603
[1207] ժառանգեալք W1049
[1208] ձգեն A c^{1b} J559
[1209] զանկարս A
[1210] ծնունդքն c^{2b} J755
[1211] հայրենի P32 V396
[1212] զնոսա V1627
[1213] բարի յիշատակի V1627
[1214] պտուղ A
[1215] ցանկութեանն V1627 J480 -թենէ J559
[1216] անօրէնն W1049 անօրէնք C2 յանօրէն
[1217] tr C M2603
[1218] ծնաւղաց M1142 M1232 ծնողաց BC$^{-M2602\ J646\ V396\ P32}$ M2603 M1143 W1049 ծնօղաց M1141 M1142
[1219] հարցափորձ c^{1a}
[1220] +ի BC$^{-V1565\ V255}$ M2603 M1143

[1221] ժամու BC$^{\text{- M2602}}$ M2603 M1143

[1222] ամուսնութեանս C$^{\text{- J480 V255}}$

[1223] հեշտութեան P32 հեշտութիւն C$^{\text{- P32}}$

[1224] զամուսնութիւն C

[1225] ցանկութեանն B$^{\text{- M1141 J646}}$ M2603 M1143 W1049

[1226] աճեալ M2602 աճեցեալ BC$^{\text{- M2602}}$ (եցեալ V396) M2603 M1143

[1227] ամուսնութեանն B$^{\text{- V1627}}$ M1143

[1228] մանկասնութիւնն B$^{\text{- V1627}}$ M1143 W1049 -ծնութիւն C$^{\text{- V255}}$ -ծնութիւնն M2603 M1142 V1627 V255

[1229] պոռնկութիւնն B M2603 M1143

[1230] կերակուրս c$^{\text{la}}$

[1231] որովայնամոլութեան C2 -թիւն C1

[1232] յըմպելիսն M1142 յըմբելն M1141

[1233] արբեցութիւն C յարբեցութիւնն J559 յարբեցուսթեանն W1049

[1234] արծաթսիրութիւն C W1049

[1235] ծնաւ B2

[1236] վկայութեամբ P32

[1237] +է P32

[1238] յիշատակեաց V1627

[1239] եւ J559

[1240] խառնակումնն M2602

[1241] աւրինացն P32 օրինացն J480

[1242] ծնունդն W1049 ծնունդքն BC M1143

71. *«Իսկ արդարն*[1244] *եթէ հասցէ ի վաղճանել*[1245] *ի հանգստեան եղիցի»*[1246] (Դ:7): Զի արդարն աստ տառապի[1247] եւ յետ մահու սպասէ հանգստեան: Յաղագս այսր ⸢հանգիստ է նորա վաղճանն[1248], որպէս ասաց Պաւղոս՝ «Բազում նեղութեամբ պարտ է մեզ մտանել յայն հանգիստ«[1249] (Գրծ ԺԴ:21):

72. *«⸢Զի ծերութիւն*[1250] *պատուական ոչ բազմաժամանակեայն է, եւ ոչ որ թուով ամացն չափիցի, այլ ալիք իմաստութեան*[1251] *մարդոյ*[1252] *են եւ հասակ ծերութեան՝ կեանք անարատք»*[1253] (Դ:8-9): Սպիտակութիւն հերացն, ասէ, եւ[1254] բազմութիւն աւուրցն առանց իմաստութեան ոչ պատիւ, այլ անարգանք է՝ որ այնքան յերկարութեամբն ոչ զգաստացաւ, այլ իմաստութիւն եւ ուղղութիւն վարուց ի ⸢պատուոյ արժանաւորութիւն[1255] վերացուցանէ առ Աստուած եւ առ մարդիկ:

73. *«Զի հաճոյ եղեալ Աստուծոյ՝ սիրեցաւ, եւ կենդանեացն ի միջոյ մեղաւորաց փոխեցաւ»*[1256] (Դ:10): Քանզի ընդ որս հաճի Աստուած եւ սիրէ, որպէս վկայէր ի վերայ Քրիստոսի ի Յորդանան (տե՛ս Մտ Գ:17): Արդ զսիրեցեալսն յինքենէ[1257] կենդանի հոգովն Աստուած փոխէ ի միջոյ մեղաւորաց, ի տաղաւարէ մարմնոյն, եւ առ ինքն տանի, որպէս[1258] ասէր Քրիստոս. «Ուր եսն եմ, անդ եւ պաշտօնեայն իմ եղիցի» (Յհ ԺԲ:26):

[1243] om A

[1244] pr արդ M1144 M1232

[1245] վախճանելն B1^{a} W1049

[1246] լիցի B^{-M2602} C1

[1247] +եւ չարչարի BC M2603 M1143

[1248] վախճանն նմա հանգիստ է BC M2603 M1143

[1249] հանգիստն V1627 J480 V396 V255

[1250] զծերութիւն V255

[1251] իմաստութիւն BC$^{-J1761\ J755\ V255}$ M2603 M1143

[1252] մարդոյն C$^{-J391\ V396\ V255}$

[1253] հասարակ V255

[1254] +ի V1627

[1255] պատուարժանաւորութիւն M2603

[1256] փոխեցայ P32 փրկեցաւ A M2602 V396 J559

[1257] ի յինքենէ c^{2b} M1141 ի յիքնենէ J755

[1258] ըստ որում B^{-M2602} C^{-V1565} M2603 M1143

74. *«Յափշտակեցաւ՝ զի մի չարութիւնն*[1259] *շրջեսցէ զիմաստութիւնն*[1260] *կամ նենգութիւնն*[1261] *պատրիցէ*[1262] *զանձն նորա»* (Դ:11): Մի՛, ասէ, ընդդէմ բերեր, թէ ահա[1263] կարճի եւ արդարոցն ժամանակն բազում անգամ որպէս զամբարըշտացն, քանզի մի շաւղաւքն այլատարազ յուսով[1264] գնան, ամբարիշտքն՝[1265] առանց յուսոյ[1266] հանգստեան, եւ արդարն՝[1267] ի հանգիստ[1268]: Զնա ⸢կարճէ Աստուած[1269] կենացն հատմամբն ի չարեաց, եւ զսա անիայէ[1270], զի մի՛ յերկարելովն ի բազմափորձ կենցաղոյս[1271] որոգայթսն[1272] ըմբռնեսցի, կամ ի նենգութեամբ[1273] ⸢դաւաճանող դիւացն[1274] պատրեսցի: Եւ այսպէս նախահոգակ (430բ) կամաւքն Աստուած խնամէ զարդարն եւ կարճէ զկեանսն՝ ոչ ժամանել ի ծերութիւն[1275], այլ զերծանել[1276] ի զանազան որոգայթից ի հանգիստ:

75. *«Զի չարակնութիւն*[1277] *անզգամութեան շլացուցանէ զբարիս եւ յածութիւն*[1278] *ցանկութեան խուճապէ զմիտս անմեղս»* (Դ:12): Չարակն ի վերայ մարդոյ[1279] են անզգամ[1280] դեւքն, որք[1281] հանապազ պատերազմին զբարիս ի մարդկանէ մոլորեցուցանել եւ նսեմացուցանել[1282], ⌈որք եւ[1283] սերմանեն ի նոսա զանազան[1284] ախտից ցանկութիւն. եւ յածելով[1285] արդարոյն ի նոցին խոկումն[1286] եւ յ<ը>նդրութիւն՝[1287] խուճապի, տագնապի անմեղն ի մրցելն ընդ աջակողմ<ե>ան որոգայթսն եւ ընդ ձախակողմ<ե>անն:

[1259] չարութիւն հնչ B1^{a} B3 C
[1260] զիմաստութիւն նորա BC^{-M2602} M2603 M1143
[1261] նենգութիւն C M1166 M1142 W1049
[1262] պատրաստեսցէ P32 պատրեսցէ C^{-P32} պարտիցէ M2602
[1263] om M1142
[1264] յուսովն C^{-J755} om M1143
[1265] ամբարիշտն B2 M1143
[1266] յուսով P32
[1267] արդարքն V255 W1049
[1268] հանգստեան W1049
[1269] tr W1049
[1270] անխնայէ V396 M1143 խնայէ M2602
[1271] կենցաղոյսն V396
[1272] յորոգայթս W1049 յորոգայթսն V396 որոգայթն M2602
[1273] +ի B1^{a} նենգութիւն c^{1b}
[1274] դաւաճանողացն V1565
[1275] ծերութեան V396
[1276] զերծանիլ J480
[1277] ակնութիւն V255 չարութիւն W1049
[1278] յածումն C$^{-M1141\ J1761\ J755}$ (յածումն+թիւն V396) յածու″իմն J755
[1279] մարմնոյ C1^{-V255}
[1280] անգամ P32
[1281] որ M2602

76. *«Կատարեալ ի սակաւուն ելից զժամանակս երկայնս»* (Դ:13): Զոր աւրինակ ճարտար շինող զոր այլք յամի[1288] ⌈մի աւուրս[1289] կատարեն զյարկ[1290], նա ի շաբաթն վճարէ, այսպէս, ասէ, թէ՝ եւ[1291] արդարն զերկայն ժամանակի վաստակն եւ զճգնութիւնն[1292] ի սակաւ աւուրս կատարեաց, եւ ⌈Աստուծոյ հաճոյ գտաւ[1293]:

77. *«Զի ցանկալի էր[1294] Տեառն անձն նորա, վասն այնորիկ տագնապեցաւ ի միջո չարեաց»* (Դ:14ա): Այս տագնապաւս վարանէր Պաւղոս եւ ասէր. «Ելանել[1295] եւ ընդ Քրիստոսի լինել առաւել լաւ համարիմ» (Փպ Ա:23), եւ՝ «Ինձ կեանք Քրիստոս է (431ա) եւ մեռանելն՝ շահ» (անդ՝ 21): Եւ զի որպէս իւրեանց Տէրն է ցանգալի, նոյնպէս եւ նորին՝ Տեառնն: Լու՛ր. «Հա՛յր, կամիմ, զի ուր եսն իցեմ[1296] եւ սոքա[1297] ընդ իս[1298] լիցին[1299], զի տեսանիցեն զփառսն իմ, զոր ետուրն[1300] ցիս» (հմմտ Յհ ԺԷ:24):

[1282] սերմացուցանել V396 om W1049 J559
[1283] tr V396 որք c^{2b}
[1284] զզանազան M2602
[1285] յածելոյն V255
[1286] -ումն B2 M2602 M1143 W1049 բեկումն B3 $C^{-J755\ P32}$ M2603 բերումն $B1^{a}$
[1287] յարդարութիւն W1049 յընտրողութիւն V1627 յընդրութիւն M1144 յընտրութիւն $BC^{-V627\ J559\ J480}$ M2603 M1143
[1288] ամի c^{1b} յամ V396
[1289] միաւորս V1627 W1049 մի յաւուրս V396 միոյ աւուրս M2602
[1290] զյարկս M2603 զարկ c^{2a}
[1291] om M1142 V1627
[1292] զճգնութիւն C W1049
[1293] Աստուծոյ/հաճոյ գտաւ]tr M1142
[1294] է J480
[1295] ելանէր c^{1a}
[1296] եմ $B2^{-M1232}$ W1049
[1297] նոքա $B1^{a}$ B3 C M2603
[1298] om...#87 misplaced M1166
[1299] իցեն M2602 M1142 լինիցին V1627 V396
[1300] ետուր $B1^{a}$ M1144

78. *«Իսկ ժողովուրդք տեսին եւ ոչ իմացան, եւ ոչ եդին*[1301] *ի մտի այնպիսի ինչ, եթէ իրաւունք Աստուծոյ ի վերայ սրբոց իւրոց, եւ այցելութիւն՝ ի վերայ ընտրելոց նորա»* (Դ:14բ-15): Մարդիկ, ասէ, ի տեսանելն զարդարն վաղամահ կամ տարժանմամբ[1302] վճարեալ[1303], զայս ոչ հաւատան, թէ Աստուծոյ արդար դատաստանին իրաւունքն այց արար նոցա եւ փոխեաց ի վշտաց[1304] ի հանգիստ, այլ զերեւելիս միայն գիտելով կեանք, հեղձնուն տարակուսեալք, թէ ընդէ՞ր նմա՝ որ արդարն է[1305], ⌜ոչ յաջողեաց[1306] երկարութիւն[1307] կենաց:

79. *«Դատապարտէ արդար հանգուցեալ զամբարիշտս կենդանիս, եւ մանկութիւն վաղվաղակի վախճանեալ՝ զբազմամեա ծերութիւն անիրաւի»* (Դ:16): Յորժամ արդարոյն կեանքն կարճի ⌜եւ անիրաւն ծերութեամբ բարգաւաճի[1308], առ հաւատացեալսն Աստուծոյ տեսչութեանն[1309] եւ խնամոցն երեւի, թէ նա վասն այնր վաղճանեցաւ, զի ի չար փորձանաց անխայեցաւ, եւ նա մնաց[1310], որպէսզի (431բ) այժմու յաւրանալովն[1311] ի չար կեանքն, անյոյս լիցի ⌜ի[1312] հանգստենէն որ[1313] առ Աստուած⌝[1314]: Ըստ որում ասէր[1315] Աբրահամ[1316] առ մեծատունն[1317], «Դու ընկալար զբարիսն[1318] քո ի կեանս քո, եւ Ղազարˋ[1319] նոյնպէս զչարչարանսն» (Ղկ ԺԶ:25), այսինքն՝ դու զքո բարի գործոցն[1320] ⸢զփոխարէնն,[1321] եւ Ղազար զչար գործոցն⸣[1322] զհատուցումն[1323] վիրաւք եւ տարժանմամբ[1324] մարմնոյն։ Ահաւասիկ յայտնի դատապարտութիւն։

[1301] եդ V1627
[1302] տաժանմամբ B3 տարաժամ C M1143
[1303] վճարել C2 M2603 W1049
[1304] վերայ P32
[1305] էր M2602 V1565
[1306] ոչ աջողեաց C $^{-M1141\ J480\ V396}$ չյաջողեաց M2602
[1307] յերկարութիւն M2602
[1308] om B1^{a} B3 C
[1309] տեսչութեամբն W1049
[1310] մնա V1627
[1311] յուրանալովն P32
[1312] om J1565
[1313] om V396 եւ W1049
[1314] om J559
[1315] ասէ B1^{a}
[1316] Աբաամ P32 Աբրաամ B2 $^{-J559}$ B3 c^{1b} c^{2a} M2603 M1141
[1317] մեծատուն P32
[1318] զբարիս V1627
[1319] Ղազարոս M1142

80. *«Զի տեսցեն զվախճան <իմաստնոյ>[1325] եւ ոչ իմասցին զինչ խորհեցաւ վասն նորա, եւ առ իմէ[1326] զգուշացաւ նմա[1327] Տէր»* (Դ:17)։ Անհանճարքն, որք[1328] յերկրաւորքս[1329] են պշուցեալք[1330], ի կարճել[1331] կենաց երկիղածին ո՛չ կարեն[1332] մտածել, թէ զգուշացաւ ⸢նմա Տէր[1333], զի մի՛ որոգայթեսցի ի[1334] կենցաղս, եւ փոխեաց յալէկոծութէնէս ի հանգիստ։

81. *«Տեսցեն եւ անգոսնեսցեն զնա, այլ զնոքաւք Տէր ծիծաղեսցի»*[1335] *(Դ:18):* Որպէս Յոբա[1336] բարեկամքն զՅոբ[1337] անկոսնէին ի փորձանսն[1338], այլ մնացին ծաղր՝ յանդիմանեալք յԱստուծոյ (տե՛ս Յբ ԽԲ:7-8)։ Այսպէս, որք[1339] յերկիր պշուցեալ են, զոչ յաջողեալն[1340] աստ ⸢երկրային մտաւքն՝[1341] ⸢անգոսնեն, եւ ինքեանք ծաղր մնան[1342] Աստուծոյ, որ պատրաստեաց արդարոցն հանգիստ, եւ նոցա՝ տանջանք։

[1320] գործոյն P32
[1321] փոխարէնն M2602
[1322] om c^{2b} ^{mg} M1166^{c}
[1323] զհատուցմանն J646 հատուցմանն M2602
[1324] տաժանմամբ C M1143 M1142
[1325] <իմաստնոյ>] իմաստնոց MSS
[1326] ի մեզ B2
[1327] om C1
[1328] որ B$^{-M2602\ J559}$ C M2603 W1049
[1329] յերկրաւորս B C2 M2603 M1143 M1141
[1330] պշուցեալ BC^{-J559} M2603 M1143
[1331] կարճեալ B1^{a} J559
[1332] կարես P32
[1333] om V1565
[1334] om M2603 J1761
[1335] ծիծաղեսցէ C$^{-J480\ V1565\ V255}$
[1336] Յօբայ V255
[1337] զՅօբ J559 զՈբ C2 զոր c^{1b} զՈրբ P32
[1338] փորձանս M2602
[1339] որ C1 W1049
[1340] աջողեալն C2 յաջողելն M2602 B2 V255 M2603(ա ras)
[1341] երկայնամտացն M2602 երկնային մտացն BC^{-M2602} M2603
[1342] om P32

82. *«Եւ եղիցին յետ այսորիկ ի*[1343] *կործանումն անարգութեան եւ ի թշնամանս ընդ մեռեալս յաւիտենից»* (Դ:19ա): Յետ մարմնոյս կենացն[1344] վճարմանն, աստ յաջողեալ մեղաւորքն կործանին վասն նենգութեան իւրեանց ի դժոխսն[1345] անարգեալք, եւ թշնամանին[1346] ի յաւիտենից մահն, որպէս ասէ. «Հանէ՛ք զդա ի խաւարն արտաքին, անդ եղիցի լալ եւ կրճել ատամանց» (Մտ ԻԲ:13):

83. *«Զի պայթուսցէ*[1347] *զնոսա*[1348] *անշշունջս*[1349] *ուռուցեալս*[1350], *եւ շարժեսցէ զնոսա ի հիմանց. եւ մինչեւ իսպառ խոպանասցին եւ եղիցին ի ցաւս, եւ յիշատակ նոցա կորիցէ»* (Դ:19բ): ⌜Զհանդերձեալ պատուհասէ[1351] մեղաւորացն նշանակէ, որ լինի արդար դատաստանաւն, առ որ անշշունջ[1352] եւ առանց պատասխանոյ մնան[1353], եւ լինին ի ցաւս անվախճան տանջանացն ի կորուստ՝ անյիշատակ ի[1354] բարեաց:

84. *«Հասցեն ի մթերս մեղաց իւրեանց տագնապեալք*[1355] *եւ կշտամբեսցեն զնոսա յանդիման*[1356] *անաւրէնութիւնք*[1357] *իւրեանց»* (Դ:20): Զմեղացն ասէ, զոր մթերեցին՝[1358] տագնապեն զնոսա հրեշտակքն[1359] եւ ձգեն փութապէս ի փոխարէնն[1360] նոցին ի տանջանսն, եւ կշտամբին ոչ յաւտարացն,[1361] այլ ի խղճէ մտաց յանդիմանին, թէ՝ արժանի, որոց գործեցին, կրեն

[1343] om c^{1a}

[1344] կենաց V1627 C M2603 V1627

[1345] դժոխս B$^{-M2602\ M1232}$

[1346] թշնամին C1

[1347] պայթեցուսցէ C1^{-V255}

[1348] զնա M2602

[1349] անշշունջ M1143 J480 անշունջ P32 անշունչ W1049

[1350] ստռուցեալս M1143 P32

[1351] զհանդերձեալն պատուհասէ C2 զհանդերձ պատուհաս V255

[1352] անշունջ P32 անշունչ W1049

[1353] մտան P32

[1354] om V1565

[1355] տուգանեալք C

[1356] յանդիմանեալք P32

[1357] անաւրէնութիւն M2602 անօրէնութիւն c^{1b}

[1358] մթերեսցին M2603

[1359] հրեշտակն c^{2a} M1141 J755 P32

[1360] փոխարէն BC^{-V1627} M2603

[1361] յաւտարաց M2603 M1143 M1232 յօ-աց B2^{-M1232} C M1142

⸢փոխարէն[1362] զտանջանսն⸣[1363], որպէս ասէր[1364] Քրիստոս. «Մատնէ զքեզ ոսոխ[1365] խղճի[1366] մտացդ դատաւորին[1367] Աստուծոյ, եւ նա՝ դահիճ[1368] հրեշտակին, (432բ) եւ արկանիս ի բանդ արտաքին խաւարին» (հմմտ. Մտ Ե:25):

85. *«Յայնժամ[1369] կացցէ[1370] արդարն բազում համարձակութեամբ հանդէպ նեղչաց իւրոց»* (Ե:1ա): Արդարեւ, ⸢յայնժամ ի մեծ[1371] եւ ի[1372] սքանչելի հրապարակն, յորժամ աթոռք դնին եւ Հինաւուրցն նստի (տե՛ս Դն Է:9), ⸢եւ գա Որդի Մարդոյ եւ ամենայն հրեշտակք ընդ նմա, եւ նստի[1373] յաթոռ փառաց իւրոց (տե՛ս Մտ ԻԵ:31), բազում[1374] համարձակութեամբ կա Քրիստոս ընդդէմ[1375] չարչարիչ իւր հրէիցն, որք կոծին[1376] ի տեսանելն զնա, որպէս ասացաւ յԱւետարանն (անդ, ԻԴ:30): Այսպէս եւ առաքեալքն, պսակազգեաց[1377] յաթոռս[1378] նստին՝ դատել զիւրեանց նեղիչսն (անդ, ԺԹ:28), եւ մարտիրոսքն՝ զիւրեանցն:

86. *«Եւ որոց անկսնէին զվաստակս նորա[1379], տեսեալ զնա՝ խռովեսցին անհնարին երկիւղիւ, եւ զարհուրեսցին ի վերայ սքանչելի փրկութեանն նորա: Եւ զղջասցին ի միտս իւրեանց. եւ առ նեղութեան անձանց հանցեն[1380] յոգոց[1381] եւ ասասցեն»*

[1362] զփոխարէն M2602
[1363] փոխարէն նոցին ի տանջանսն B1^{a}
[1364] ասաց c^{2b} W1049 ասէ V255
[1365] աւոխ M2602 ոսոխն J559 ոսոխս V1627 om W1049
[1366] խիղճ C1 (+ի J480) խեղճ C2 (խղճ″ V1565)
[1367] +նորին V255
[1368] դահճի V255
[1369] յայժամ J391 յայն V255 J559
[1370] կացցեն V396
[1371] յայն մեծ B^{-J559} C^{-V255} M2603 յայնժամ M1143
[1372] om B1^{a} B3 J480 W1049
[1373] նստցի c^{2b} M1142 om W1049 +ի J1761 V396
[1374] մեծաւ BC (մեծօ M1141) M2603 M1143
[1375] ընդ M1143
[1376] կոծեն W1049 կոծեսցեն J480 V396 -ծեսցին C2^{-V396} -ծեցին c^{1b} M2603 M1141 կործեցին P32
[1377] պսակազգեացն V396 -եացք M2602 M1232 պսակեաց W1049
[1378] յաթոռ B1^{a} B3 C M2603 W1049
[1379] նոցա c^{2b}
[1380] հանիցեն C
[1381] հոգոց J391 J480 V1565 հոգւոց J1761 V396 ոգոց V255

(Ե:1բ-3ա): Որք ի մարմնոյս կեանք անկոսնէին զմարտիրոսացն[1382] զհամբերատար[1383] ժուժկալութիւնն[1384], զճգնաւորացն աղքատութիւնն[1385], տեսեալ զնոսա պերճապսակս թագաւորեալ[1386] ընդ Քրիստոսի, եւ[1387] որպէս զարեգակն ծագեալ՝[1388] խռովին, պատկառեն[1389], ի նաելն հրէիցն[1390] ի Ստեփաննոս[1391], զոր քարկոծեցին (տե՛ս Գործ Է:58), եւ (433ա) Ներոն՝[1392] ի Պետրոս, զոր խաչեաց, եւ Հերովդէ՝[1393] ի Յովհաննէս[1394], զոր[1395] գլխատեաց (տե՛ս Մտ ԺԴ:10), ⸢զարհուրին, հիանան, թէ ո՞րքան պայծառ ⸢եւ վայելուչ[1396] էր փառքս[1397] որում դոքա[1398] սպասէին եւ մեք ոչ հաւատացաք[1399]: Զղջանան զյիմար[1400] կուսիցն զանաւգուտ[1401] զղջումն[1402] (անդ, ԻԵ:11-12), եւ յոգւոց[1403] ⸢հանելով ասեն[1404], «Տէ՛ր, ե՞րբ տեսաք զքեզ քաղցեալ կամ մերկ եւ ոչ պաշտեցաք[1405]» (անդ, ԻԵ:37, 44):

[1382] +եւ J480 զմարտ իր ասացն P32
[1383] համբերատար BC$^{-J480\ J1761\ V1565}$ M2603 M1143 համբերատարր M2602
[1384] ժուժկալութեան V255 -թիւն C^{-V255} M1232 W1049
[1385] աղքատութիւն C (+եւ J391)
[1386] թագաւորեալս BC$^{-M1166\ M1627\ V255}$ -եալք W1049
[1387] om B1^{a} J755
[1388] om C1$^{-M1141\ J755}$
[1389] պատկառին B1^{a} (ի changed to ե M1166) c^{2b}
[1390] հրէից c^{2b}
[1391] Ստափոս P32 Ստեփանոս M2602 M1232 J646 J755 V396 Ստե՛՛փոս M2603 Ստ՛՛փ՛՛ոս M1141
[1392] Ներոնի M1232
[1393] Հերոդէս M1141 -րովդէս B1 C^{-M1141} M2603 -րովդի B2 B3 M1143
[1394] Յովհանես W1049 Յովանէս B1^{a} Յովաննէս M1141 J480 J755 Յո՛՛վէս M2603 M1144 P32 Յովհաննէ M1232 Յօհաննէս J559
[1395] որք J559
[1396] om M1143
[1397] փառս C^{-P32} om P32
[1398] սոքա BC^{-P32} M2603 M1143
[1399] հաւատայաք M2602
[1400] զիմար C2^{-V396} J480 յիմար P32
[1401] անաւգուտ M2602
[1402] զղջումնն M2602 M2603 M1166 M1141 J646 J755 P32
[1403] հոգոց c^{1a} M1166 յոգոց M1141 M1144 V1565
[1404] հանեն ասելով M2603 J559
[1405] om W1049

87. *«Այս այն այր է*[1406]*, զոր երբեմն ⸢մեք ծաղր առնէաք*[1407] *եւ յառակս նախատանաց. մեք անմիտք՝ զվարս*[1408] *դորա մոլորութիւն համարէաք եւ զվախճան*[1409] *դորա անարգութիւն»*[1410] (Ե:3բ-4): Զայս ասեն յաւր[1411] դատաստանին դատաւորքն եւ թագաւորքն՝ Աստուծոյ սիրելեացն չարչարիչքն, որք ստիպէին[1412] զսուրբսն յերկրպագութիւն կռոց[1413], եւ զյամառելն[1414] ընդդէմ այսր, եւ մեռանելն[1415] մոլորութիւն ասէին[1416], որպէս ասէր[1417] Փեստոս առ Պաւղոս. «Մոլի՛ս, Պաւղէ[1418], բազում դպրութիւնդ[1419] զքեզ ի մոլորութիւն[1420] դարձուցանեն»[1421] (Գործ ԻԶ: 24): Արդ, զի՞նչ ⸢ոչ պատահէ[1422] նմա սոսկումն[1423], յորժամ ⸢զառ յինքենէ[1424] մոլար վկայեալն տեսանէ սքանչելի փառաւք զարդարեալ եւ զինքն առաջի նորին պատկառեալ[1425]:

88. *«Զիա՞րդ համարեցաւ ընդ որդիս Աստուծոյ, եւ ընդ սուրբս վիճակ դորա»* (Ե:5): Որդիք Աստուծոյ են որք զհաս(433բ)ակ մարմնոյն Քրիստոսի լնուն, ըստ Պաւղոսի՝ «Հասցուք ամենեքեան ի մի միաբանութիւն[1426] յայր կատարեալ ի չափ հասակի կատարմանն Քրիստոսի» (հմմտ. Եփ Դ:13): Արդ, ի տեսանելն զնոսա յարեւելից եւ յարեւմտից եկեալ եւ բազմեալ ընդ Աբրահամու[1427] եւ ընդ Սահակա[1428] յարքայութեան՝[1429] պատկանեն[1430], զմբրին[1431], ստրջանան, ապաշաւեն չարչարիչքն[1432] նոցին եւ բամբասողքն:

[1406] om M2602
[1407] մեք/ծաղր առնէաք]tr V255
[1408] զվաստակս B3
[1409] վախճան c^{2b}
[1410] անկարգութիւն B3
[1411] յարդար B1^{a} յաւուր C2 յօրն J755
[1412] om P32
[1413] կռոցն C M2602 M1142 W1049
[1414] զամառեալն C1^{-J480} զամառելն M1141 V1565
[1415] զմեռանելն M1143 J480 J755
[1416] համարեին M2602
[1417] ասէ J1761
[1418] Պողէ J480 Պօղէ J391 V1627
[1419] դարութիւնդ P32 դպրութիւնքդ C2^{-J391}(om V255)
[1420] մոլութիւն V396
[1421] դարձուցին J480
[1422] որ պահէ J559
[1423] սատակումն A J646
[1424] զառաքինութենէ C
[1425] պատկառել M2603
[1426] միաբանութեամբ W1049 -եան B1^{a}

89. *«Ուրեմն մոլորեցաք ի ⸢ճանապարհէ ճշմարտութեանն[1433], եւ լոյսն արդարութեան ոչ լուսաւորեաց[1434] զմեզ, եւ արեգակն[1435] արդարութեան ոչ ծագեաց ի սիրտս մեր: Անաւրէնութեան եւ կորստեան շաւղաւք շրջեցաք, եւ[1436] գնացաք ընդ անկոխ անապատս,[1437] զճանապարհս Տեառն ոչ[1438] ծանեաք»[1439]* (Ե:6-7): Զմոլորումնն[1440] յայնժամ ճանաչեն տիրապէս եւ որ այժմու[1441] յանդիմանողացն ընդդէմ յամառեցան, ստրջանան զանաւգուտ զղջումնն[1442], որոց նսեմանալն եւ մոլորելն ի կամաց էր եւ ոչ յԱստուծոյ, զի նա ար<ը>ստաւրէ աստ. «Ապաշխարեցէք եւ զղջացիք[1443] յընդունելի ժամանակս եւ ի փրկութեան աւուրս» (հմմտ. Բ Կր Զ:2), իսկ նոքա պատասխանեն՝ «Ճանաչել զճանապարհս քո ոչ կամիմք», եւ յայնժամ տիրէ նոցա սաստիկ կսկծումն[1444] եւ անաւգուտ զղջումն:

90. *«Զի՞նչ շահ եղեւ մեզ հպարտութիւնն,[1445] եւ (434ա) զի՞նչ մեծութիւն ամբարտաւանութեանն[1446] իցէ մեզ նպաստաւոր,*

[1427] Աբրաամու M2603 J391 M1141 Աբր՞մու J755
[1428] Իսահակայ J480 Սահակայ J646 J755 P32 W1049
[1429] յարքայութեան c^{1a} c^{2b} W1049
[1430] պատառեն c^{2b} պատկառին M1143
[1431] զմր՞մին $C^{-J391\,J480}$ զմր՞ին B2 J391 M1141 J480
[1432] չարիչք J1761 չարչարիչք $B1^{a}$ c^{2a}
[1433] ճանապարհէ ճշմարտութեան M2602 -հէն -տութեան M1141 V1565 -հէն ճշմարտութեանն $C2^{-V1565}$ V1627 ճշմարտութեան ճանապարհէն C1
[1434] լուսաւորեացն M4211
[1435] արեգակ $B1^{a}$ M1141 արուսեակն B2
[1436] om c^{1a}
[1437] անպատպատս P32 +եւ M1144
[1438] om c^{2b} M2603 P32
[1439] ծանեա V1627
[1440] զմոլորումն BC^{-M2602} M2603 M1143
[1441] այժմ $B1^{a}$
[1442] զղջումն B3 C M1143 V1627
[1443] զղջացէք c^{1b} M1143 W1049 -ասջիք $B1^{a}$
[1444] կոծումն V255 կործանումն J480 կսկծումնն M1141
[1445] հպարտութիւն C^{-J480} W1049
[1446] ամպարտաւանութեան C W1049

⸢անց այն ամենայն[1447] *իբրեւ զստուեր»*[1448] (Ե:8-9ա)։ Որք այժմ փքացեալ[1449] ամբարտաւանութեամբ ընդդէմ դառնան արինացն[1450], յայնժամ ի վճարել[1451] իւրեանց փառաւորութեանն[1452], եւ ի կալն ի[1453] պատասխանատութիւն[1454] զանշահ մեծութիւնն[1455], ⸢որ էանց[1456], անկսանեն[1457]։

91. *«Եւ իբրեւ զհամբաւ առն ընթացեալ, եւ իբրեւ զնաւ սահեալ ի ջուրց կուտակելոց, զորոյ*[1458] *իբրեւ անցանիցէ՝ ոչ գոյ զհետսն գտանել, եւ ոչ զշաւիղս գնացից նորա ի մէջ ալեաց. կամ իբրեւ զհաւու*[1459] *թռուցելոյ յաւդս, որոյ*[1460] *ոչ գտանին նշմարանք գնացից. բախելով մագլաց պատառեալ զհողմ թեթեւ եւ հերձեալ բռնութեամբ*[1461] *ընդ ոլորտս*[1462] *մտանէ, յածել*[1463] *թեւոցն յառաջադէմ սլանայ, եւ յետ այնորիկ*[1464] *ոչ գտանի նշանակ ամբառնալոյ ի նմա. կամ իբրեւ ի նետէ ձգելոյ ի նպատակ՝ կտրեալ*[1465] *աւդն*[1466] *վաղվաղակի յինքն կարկատեցաւ*[1467] *առ ի չգիտելոյ զանցս նորա»* (Ե:9բ-12)։ Զանազան աւրինակաւքս[1468] զստուեր եւ զունայն եւ զոչինչ կեանքս կերպարանէ: Զի որպէս սոցա[1469] երագութիւնն[1470] եւ լուծումն, այսպէս համարին վիճակեալքն յարութեանն[1471] զիւրեանց մարմնաւոր կենացս յաւր(434բ)ացումն[1472], յորմէ վրիպեցան, ըստ որում[1473] Դաւիթ աւրինակէ եւ ասէ. «Եղեն որպէս երազք[1474] ⌈զարթուցելոց» (Սղ ՀԲ:20): Զի որպէս[1475] զարթուցեալն զերազոյն յիշատակն պահէ, նոյնպէս եւ նոքա[1476] զմարմնաւոր[1477] փափկութեանն[1478] մաղկատելով[1479] եւ ստրջանաւք՝ յորմէ պակասեցան, ըստ կարգեալ յարացուցիցդ[1480]:

[1447] անցան ամենայն c^{2b} անց այնպէս P32
[1448] ստսեր V396 ստուեր J391 J1761
[1449] փքացել J391
[1450] աւրինաց C M2602 M2603 M1143 M1166 M1142 անօրինաց V1627
[1451] վճարելն BC M2603 M1143
[1452] փառաւորութեան c^{1a}
[1453] om c^{1a}
[1454] պատասխանատութեան C $^{-V396}$ M2603 M1142 -թեանն B1^{a} -տուութեան M1144 M1232 J646 V396 -տուութեանն M1143
[1455] մեծութիւն C
[1456] իւրեանց M2602
[1457] անգոսնէին V1565
[1458] զորոց V255
[1459] զհաւ M2602
[1460] որ c^{1b} M2603
[1461] բնութեամբ P32
[1462] ոլորս A C2 $^{-V1565}$ M2602 M2603 M1143 M1141 M1232 J646 ոլորտ J559
[1463] յածեալ V1565 V255
[1464] +ինչ c^{2b}
[1465] կատարեալ J480 V255
[1466] յօդն C2
[1467] կատկատեցաւ V1565
[1468] օրինակօք J391

92. *«Նոյնպէս*[1481] *եւ մեք եղեալք*ʽ[1482] *պակասեցաք, եւ առաքինութեանն*[1483] *նշանակ*[1484] *ոչ կարացաք ցուցանել, բայց ի չարիս*[1485] *մաշեցաք»* (Ե:13): Ըստ նախագրեալ[1486] աւրինակացդ[1487] ասեն,[1488] մեք ի մարմնական կենացն[1489] յոր եղաք, վաղվաղակի պակասեցաք, որպէս նաւ երագէ ընդ ջուր[1490], եւ հաւ սլանայ ընդ աւդ[1491], եւ նետ արձակի ի պտղանէ, այսպէս այժմ[1492] երագագնաց[1493] թուի մեզ կեանքն, յոր կեցաք թուով եւթանասուն[1494] ամի[1495] կամ ութսուն[1496], զի փոխեցաք յայս՝ որ յաւիտեան է, եւ մեզ ⸢բաժին վայն[1497] եւ ողբքն[1498] եւ արտասուքն, որ այնր[1499] սնոտի զբաղանաւքն յայս[1500] անվախճան փառացս տարագրեցաք: Զայն հանդերձեալ ստրջանքն այժմ յստակ մտաւք տեսեալ[1501] իմաստնոյս, խրատէ զմեզ այժմ[1502] ⸢ի նոյն[1503] խոկալ, եւ յայնմանէ ճողոպրել[1504], որպէս գրէր[1505] Պաւղոս. «Մատիցուք համարձակութեամբ առաջի աթոռոյ[1506] շնորհաց նորա, զի ընկ(435ա)ալցուք զողորմութիւն եւ գտցուք շնորհս ի դէպ ժամանակի աւգնականութեան» (Եբր Դ:16):

[1469] ասաց J755

[1470] երագութիւն C

[1471] յարութեան C

[1472] յաւրացումնն M2602 M1166 M1232 J755 յօրա– M1141 J646 J559

[1473] +եւ BC$^{-\text{V1627 J480 J559}}$ M1143

[1474] զերազ B1^{a} զերազք V396

[1475] զարթուցելոց զի V255 om J755

[1476] սոքա C

[1477] զմարմնական BC$^{-\text{J559}}$ M2603 M1143

[1478] փափկութեան C

[1479] մաղկտալով C2$^{-\text{V1565}}$ M1141 մաղտկալով C1

[1480] յարացուցիդ C$^{-\text{J1761}}$ J559

[1481] սոյնպէս M1143

[1482] եղեալքս P32

[1483] առաքինութեան BC$^{-\text{J480}}$ յառաքինութեան J480

[1484] նշանակս V396

[1485] +մեր M2602

[1486] նախագրել C2$^{-\text{V1565}}$ նախակարգեալ M1232

[1487] օրինացդ V396

[1488] ասէ B2

[1489] կենաց V1627 կենացս M1144

[1490] ջուրս C$^{-\text{V1565}}$ ջուրսն V1565

[1491] յաւդ P32 օդս J480

[1492] om C1

[1493] երագընթաց B2 էրագնաց M1142

93. *«Զի յոյս ամբարշտի իբրեւ զփոշի յարուցեալ ի հողմոյ, կամ իբրեւ զեղեամն ⸢ի մրրկէ հալածեալ[1507] մանր* ⸆[1508]*, եւ իբրեւ զծուխ մաղեալ[1509] ի[1510] հողմոյ, ⸢կամ իբրեւ զյիշատակ[1511] իջաւորի*⸀[1512] *ի[1513] միոյ[1514] աւուր գնացելոյ»* ⸆[1515] (Ե:15): Մինչեւ ցայժմ ի դիմաց ⸢վրիպելոցն ի հանդերձեալ փառացն[1516] յարմարեաց զապացոյցսն[1517], իսկ այժմ ինքն այլ[1518] աւրինակաւ զարագաստուեր կեանքս[1519] պատկերագրէ, զի որպէս փոշին՝ որ ընդ լինելն պակասի,[1520] եւ եղեւամն՝[1521] ի մրրկեալ[1522] ցաւղոյ, եւ ծուխ՝ վտարեալ[1523] ի հողմոյ, այսպէս եւ[1524] մարդիկ[1525] որ[1526] եկին յիջեւանս[1527] կենցաղոյս, եւ ոչ զհանդերձեալ կենացն յուսոյն[1528] բուռն հարին[1529], պակասին, չքանան, ունայնանան, եւ առ յապա՝ ըստ գաղափարացդ պատկերի, յոչինչ[1530] վճարին:

[1494] աւթեւնասուն P32 եաւթանասուն M1141 Հ B1^{-M1166} B3 V255
[1495] ամ B2 M1143
[1496] Զ B1 B3 V255 վաթսուն W1049
[1497] վայն է բաժին M2602 բաժին է վայն BC^{-M2602} (- - վայ P32) M2603 M1143
[1498] ողբն C ողբք W1049
[1499] անդր M2602
[1500] յայսր BC^{-M2602} M2603
[1501] տեսանեալ c^{2a}
[1502] om V1627
[1503] om V255
[1504] ճողոպրեալ M1232
[1505] գրէ c^{2b} P32
[1506] աթոռոց C2^{-V1565}
[1507] հալածել V1565 M2603
[1508] ի մրրկէ հալածեալ/մանր]tr V396
[1509] մաշեալ B1^{a} J480 V255 մաղէր c^{2b}
[1510] om V1565
[1511] om V255
[1512] իջեւորի B2^{-M1232}
[1513] om BC$^{-J1761 P32 V1565}$
[1514] մի V1627
[1515] M1166^{mg}
[1516] om W1049
[1517] զապացոյցն J480

94. *«Բայց արդարք յաւիտեան կացցեն, եւ ի Տեառնէ է*[1531] *վարձք*[1532] *նոցա*[1533]*, եւ խնամք*[1534] *նոցա ի բարձրելոյն»* (Ե:16): Անդր[1535], ասէ, ուր ամբարիշտքն չքացեալ[1536] ունայնանան ի կորուստ, արդարքն վիճակին ⸢յաւիտենական կենացն[1537], յորում կան յուրախութիւն ⸢եւ ի խնդութիւն՝[1538] նման փեսայի[1539] եւ հարսին[1540] առագաստեալք[1541]: Անդ առնուն զվարձս վաստակոց իւրեանց, որպէս[1542] ասէ Քրիստոս. «Եկայք[1543] աւրհնեալք

[1518] այլօք V1565
[1519] կեանս J559 կենօքս V255
[1520] պակասէ M2602 պակասին V1565
[1521] եղեւամնն M2602 J480 եղեմն B1^{a} B3 C2 P32
[1522] մարդիկք J480 մրրկել B1^{a}
[1523] վտարել B1^{a} M2603
[1524] om c^{2b}
[1525] մրրիկ P32
[1526] որք M2602 W1049
[1527] իջաւանս c^{1b} յիջաւանս C2^{-V1565} P32 յիջավանս M1141 M1144 M1232 J646 յիջայվանս M1142
[1528] յուսոյ V1627 յուսովն P32 om M2602
[1529] հարեալ B1^{a}
[1530] ինչինչ J755
[1531] om BC$^{-V1565\ V255}$
[1532] վարձ V255
[1533] նորա V1627
[1534] խնամ M2602
[1535] անդ c^{1a}
[1536] չքացեալք B$^{-M1144\ 1142}$ W1049
[1537] pr ի M1232 յաւիտենականացն W1049
[1538] om V1565
[1539] փեսային c^{2b}
[1540] հարսի V396
[1541] առագաստացեալք M1143
[1542] +եւ V255
[1543] եկեալք P32

Հայր իմոյ, որք[1544] (435բ) քաղց[1545] իմ ի ձեռն եղբարցս աղքատաց[1546] յագեցուցիք»[1547] (հմմտ. Մտ ԻԵ:34-35,40), յորում եւ խնամաւքն Աստուծոյ վայելեն[1548] յանճառ[1549] ցնծութիւն[1550]:

95. *«Վասն այնորիկ[1551] ընկալցին ⸢զարքայութիւն վայելչութեան[1552], եւ զթագն գեղեցկութեան ի ձեռանէ Տեառն»* (Ե:17ա): Արդարեւ, արքայութեան պսակին պաճուճանաւք[1553], որպէս գրէր Պաւղոս, «Կա եւ մնա ինձ արդարութեան պսակն, զոր հատուսցէ ⸢ինձ[1554] Տէր$^{\mathsf{T}}$[1555]. ո՛չ ⸢ինձ միայն[1556], այլեւ ամենեցուն որք[1557] սիրեցին զյայտնութիւն նորա» (Բ Տմ Դ:8): Այսու շքեղազարդեալ[1558] վայելչանան՝ թագաւորակիցք[1559] եղեալ[1560] Քրիստոսի:

96. *«Զի աջովն[1561] իւրով հովանի լիցի նոցա եւ բազկաւն իւրով վերակացու լիցի[1562] նոցա»* (Ե:17բ): Աջ եւ բազուկ յիմանալի կեանսն, որով[1563] խնամին արդարքն, է Աստուծոյ ⸢սքանչելի խնամոցն[1564] տեսչութիւնն[1565], որով զժառանգակիցս[1566] արքայութեան իւրոյ՝ զսուրբսն հանգուցանէ, որպէս հրամայէր[1567] Քրիստոս. «Երանի է[1568] ծառային, զոր եկեալ տէրն գտցէ[1569] արթուն: Ամէն ասեմ ձեզ, զի գաւտի ընդ մէջ ածեալ բազմեցուսցէ զնոսա[1570] ⸢եւ անցեալ պաշտեսցէ զնոսա»[1571] (Մտ ԻԴ:46): Ահաւասիկ աջէ[1572] եւ բազկի[1573] սպասաւորութիւն[1574] արդարոցն ի Նմանէ՝ ի պսակողէն վկայեալ[1575]:

[1544] որ M2602 V1565 W1049
[1545] զքաղց BC$^{-\text{ J646 V396 V1565 V255}}$ M2603 M1143
[1546] աղքատացս c^{2a}
[1547] ապրեցուցէք V396 յագեցուցէք M2602 C$^{-\text{ J480 V396 V255}}$
[1548] վայելն J646
[1549] աճառ M2602
[1550] ցնծութեամբ M2602 -թիւնն V1627 J646 W1049 -թիւնս C2 J755
[1551] այսորիկ M2602 C$^{-\text{ J755 V255}}$
[1552] զարքայելութիւն – V1565 զարքայութեան վայելչութիւն B1^{a}
[1553] պատմուճանօք C2 M1141 P32
[1554] om BC$^{-\text{ M2602 M1232}}$
[1555] om M1143 M1144
[1556] tr V1565 C1
[1557] որ C$^{-\text{ J480 V255}}$ W1049
[1558] +պայծառանան եւ M1143
[1559] թագակից C$^{-\text{ V1565 V255}}$ M2603 թագաւորակից M2602 V1565 V255 թագաւորեալք W1049
[1560] եղեալք M2602
[1561] աջով M2602
[1562] լին V1565 լինի J391 J1761
[1563] որ V396
[1564] tr V255
[1565] տենչութիւն P32 տեսչութիւն C$^{-\text{ J391 P32}}$ -ջութիւն M1141
[1566] զժառանգակիցն M2602 -կիցսն BC$^{-\text{ M2602 J1761 V1565}}$ M2603 M1143

97. *«Առցէ սպառազինութիւն[1576] զնախանձ իւր, եւ վառեսցէ զարարածս ի խնդրելոյ վրէժ ի թշնամեաց»* (Ե:18): (436ա) Յետ[1577] ասելոյ զհատուցումն արդարոց՝ յահաւորն ատեան, գա[1578] ի պատմել զպատիժ մեղաւորացն, զկարգ հետեւմանն Քրիստոսի պահելով: Քանզի եւ[1579] Նա, նախ զաւդիսն որ ընդ աջմէ էին, կոչեաց, եւ ապա զձախակողմեան այծիսն արտաքս[1580] վարելով[1581], ասաց. «Երթա՛յք յինէն անիծեալք»[1582] (Մտ ԻԵ:41): Արդ, որպէս[1583] թագաւորն սպառազինէ զմարմինն երկաթապատ, եւ վրէժ խնդրէ ի[1584] յանցաւորացն, նոյնպէս[1585], ասէ, թէ՝ զնախանձ արդարակշիռ իրաւանցն որպէս զսպառազէն[1586] զգենու Քրիստոս, եւ վառէ զարարածս՝ այսինքն զսպասաւոր հոգիսն[1587], ի խնդրել վրէժ ի[1588] մեղաւորաց[1589], որք թշնամիք գտան Աստուծոյ[1590] ի գործն[1591] չարութեան, որոց եւ ասէ իսկ[1592]. «Հանէք զդա ի խաւարն արտաքին» (Մտ ԻԲ:13), եւ վաղվաղակի կատարեն զհրամանսն:

[1567] հրամայէ V255
[1568] om V396 J480
[1569] գտանիցէ C$^{-J391\ V396}$ գտանիցի c^{2a}
[1570] զնա J480
[1571] om C1
[1572] աջի c^{2a} M2602 M1232
[1573] բազուկի B1^{a} M1141
[1574] սպասաւութիւն M4211 J480
[1575] վայելեալ C1
[1576] զսպառազինութիւն C1^{-V1565} M1143 M1141 V1627 P32 -թիւնն W1049
[1577] +այսորիկ J480 om …#102 զայրագնեսցի M1143
[1578] կայ W1049
[1579] om C
[1580] արտաքոյ M1142
[1581] վայելով P32 վարեաց M2602
[1582] +ի հուրն C2
[1583] արդար W1049
[1584] om B1^{a} C
[1585] նախ V255
[1586] զսպառազէնս c^{2b} սպա- W1049 զսկայից զէնս M2602 զսպաից -J391 M2603 M1141 J755 զսպաիցն - B1^{a} զսպայից -B2 B3 c^{1a} զսպասիցն - V396
[1587] զոգիսն W1049 հոգւոյսն J391

98. *«Զգեցցի զրահս՝ զարդարութիւն*[1593] *եւ դիցէ սաղաւարտ*[1594] *զդատաստանն*[1595] *անաչառ»*[1596] (Ե:19): ⸢Որպէս ի[1597] զրահիցն ամրութիւն ոչ երգիծանի[1598] ինչ, նոյնպէս եւ ողորմած կամքն Քրիստոսի յայնժամ կարծրացեալ[1599] արդարութեամբ, ոչ ընկալաւ զարտասուաւք[1600] խնդրել մեղաւորացն, որք ասէին. «⸢Տէ՞ր, Տէ՞ր, բաց մեզ»[1601] (Մտ ԻԵ 11). այլ սաղաւարտեալ գթածն եւ դիւրալուրն[1602] այժմ, յայնմ աւուր[1603] անաչառութեամբ ասէ. (436բ) «Ո՛չ գիտեմ զձեզ, ի բաց կացէք յինէն[1604] ոյք[1605] գործէիք[1606] զանաւրէնութիւն» (հմմտ. Մտ Է:23), եւ նորա դառնան լալով եւ կափկափելով ատամանց[1607]:

99. *«Առցէ վահան՝ սրբութիւն*[1608] *անվտանկ*[1609], *սրեսցէ*[1610] *զհատու բարկութիւն*[1611] *ի սուսեր»*[1612] (Ե:20-21ա): Որպէս վա-

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[1588] om J480 J646 V1565 +թշնամեացն J559

[1589] թշնամեացն մեղաւորաց J559 մեղաւորացն $B^{-\text{M1142 J559}}$

[1590] om V396

[1591] գործս $B1^{a}$

[1592] om M2602

[1593] արդարութեան c^{1a} J1761 արդարութիւն c^{1b} -թիւնն B3 V1627 W1049 -թեան V396 V1565

[1594] զսաղաւարտ P32 W1049

[1595] զդատաստան c^{2b}

[1596] անչառ M2603

[1597] որպիսի V396

[1598] երգիծանէ $BC^{-\text{J559}}$

[1599] կարծրացեալք P32

[1600] զարտասուք $B2^{-\text{M1232}}$ M2603 J480 W1049

[1601] բաց մեզ/Տէր, Տէր]tr $B1^{a}$

[1602] դուալուրն P32

[1603] աւրն M2602

[1604] +ամենեքեան $BC^{-\text{M2602 J755 P32 V255}}$ M2603

[1605] որք $C^{-\text{J480}}$

[1606] գործէք $C^{-\text{V1565}}$ W1049

[1607] ատամանցն $B1^{a}$ ատամաց P32

[1608] զսրբութիւն $C^{-\text{M1141 J755}}$ M1142 զսրբութիւնն $B^{-\text{M1142}}$ M2603 M1141 J755

[1609] անվկանղ M2602 M1141 M1232 J646 +եւ c^{1b}

[1610] սրբեսցէ c^{1a}

հանաւ ամրանայ Ողորմածն եւ Մարդասէրն՝ սրբութեամբ[1613] անաչառութեանն[1614], եւ ոչ զիջանի[1615] յարտասուս եւ ի կոծ մեղաւորացն, այլ սրէ[1616] զբարկութիւնն[1617], զոր ասաց Պաւղոս. «Որպէս զսուսեր յայտնելոց է բարկութիւնն[1618] Աստուծոյ յերկնից ի վերայ ամբարշտութեան եւ անիրաւութեան մարդկան» (հմմտ. Հռ Ա:18), եւ Քրիստոս՝ «Որ ոչ հնազանդի Որդւոյ, ո՛չ տեսցէ[1619] զկեանս, այլ բարկութիւնն[1620] Աստուծոյ մնա ի վերայ նորա» (Յհ Գ:36): Այս բարկութեանս ներումն, որ այժմ, ⸢յայնմ աւուր[1621] աններելի փայլատակէ ահարկու[1622] եւ քստմնելի նշողիւք[1623] ի վերայ անաւրինացն[1624]:

100. *«Պատերազմեսցի խառն ընդ նմա աշխարհս*[1625] *առ անզգամս»*[1626] (Ե:21բ): Զի ոչ տա ⸢երկիր նոցա[1627] տեղի[1628] փախչել ⸢եւ թաքչել[1629] ի բարկութէնէն, որպէս գրեաց[1630] Յոհաննէս[1631] ի Յայտնութեանն՝[1632] «Եւ տեղի», ⸢ասէ, «ոչ գտաւ[1633] նոցա՝» փախուցելոցն[1634] յերեսաց սաստիկ բարկութեանն[1635] (հմմտ. Յյտ. Ի:11):

[1611] բարկութիւն C^{-V396}

[1612] սուսերս M2603

[1613] +եւ W1049 սրբութեամբն V396

[1614] անաչառութեան C^{-V1565} W1049 -թեամբ V1565

[1615] շիջանի W1049

[1616] սրբէ W1049

[1617] բարկութիւն J480 V255 զբարկութիւն P32

[1618] բարկութեանն B1^{a} -թիւն C^{-J480}

[1619] տեսանէ B1^{a}

[1620] բարկութեան J1761 -թեանն B1^{a} -թիւն B3 c^{2a} M1141 J646 J755 P32

[1621] աւրն M2602

[1622] յահարկու C2

[1623] նշոյլիւք C$^{-J755\ V255}$ նշուլիւք M1142 նշուլիւք B1 c^{1b} նշողիւք J559

[1624] յանցաւորացն M2602

[1625] աշխարհ M2602 c^{1b} յաշխարհս J1761

[1626] անսգամսն P32

[1627] tr C M2603

[1628] om B1^{a} B3 C M2603

[1629] om B1^{a}

[1630] գրէ C2

[1631] Յոհանէս J391 J755 Յովանես W1049 Յովհաննէս M2602 B2^{-J559}
Յօհաննէս J480 J559

[1632] Յայտնութեան c^{1a}

[1633] ասէ/ոչ գտաւ]tr C

101. *«Գնասցեն նետք կորովիք փայլատականց*՝[1636] *իբրեւ ի լայնալիճ*[1637] *աղեղանէ*[1638], *յամպոցն ոստիցեն ի նպատակս*[1639] *եւ ի քարընկէց բարկութէնէ թափեսցի լիով կարկուտ»* (Ե:22-23ա): (437ա): Ըստ գաղափարացս նմանութեան, այսպէս է[1640] ⸢սքանչելի հրաման[1641] բարկութեան թագաւորին, զոր (sic) ասէ. «⸢Կտրեցէք զդայ ընդ մէջ» (Մտ ԻԴ:51), եւ եթէ՝[1642] «Երթա՛յք յինէն անիծեալք»[1643] (անդ, ԻԵ:41): Այս հրաման որպէս զսլաք ⸢միեալ կայծակամբք՝[1644] որ արձակեցաւ ⸢յաղեղանէ բարկութեանն[1645], անբժշկելի[1646] խոցոտէ զմեղաւորս, եւ վտարէ զնոսա ի մշտընջենաւոր[1647] տանջանսն թարշամել՝[1648] որպէս ի կարկտէ սաղարթ տերեւոց:

102. *«Զայրացնեսցի ի վերայ նոցա ջուր ծովու եւ գետք*[1649] *ողողեսցեն յանխնա»*[1650] (Ե:23բ»: Ջուրն այն ոչ զովացուցանող է, այլ՝ կիզանող[1651], որպէս ասէր[1652] Դանիէլ. «Գետ հրոյ յորդեալ[1653] ելանէր[1654] առաջի նորա» (Դն Է:10), ⸢եւ Դաւիթ՝ «Հուր առաջի նորա[1655] գնասցէ» (Սղ ՂԶ:3): Մեկնէ եւ Առաքեալն Պետրոս, թէ՝ «Որպէս յառաջնումն ջրով ողողեցաւ

[1634] փախուցելոյն P32
[1635] բարկութեան բարկութիւնն C W1049
[1636] +եւ M2602
[1637] լայն աղիճ J480
[1638] յաղեղանէ V1627
[1639] նպատակն V1627
[1640] om $B1^{a}$ V1565
[1641] J755 սքանչել հրաման J391 J1761 սքանչելահրամ P32 սքանչելահրաման J480 V396 V1565
[1642] թէ BC $^{\text{- M2602 V396}}$ M2603
[1643] +ի հուրն յաւիտենական M2602
[1644] կայծակմամբ միեալ C
[1645] յաղեղանէ բարկութեան C $^{\text{- J80 J1761 P32}}$ om P32
[1646] բժշկելի P32
[1647] մշտնջաւոր V1565
[1648] թարշամեալ J559 C W1049
[1649] նետք V1627
[1650] անխնա V396 անխնայ C $^{\text{- V396 J480 J755}}$
[1651] կիզող C om M1141 W1049
[1652] ասէ J391
[1653] հորդել M2603
[1654] ելանել P32
[1655] om M1142 V255 W1049

երկիր, նոյնպէս յերկրորդումն[1656] հրոյ գանձեալ պահի, որ ողողեալ սատակէ զամբարիշտս» (հմմտ. Բ Պտ Գ:6-7):

103. *«Ի դիմի հարցի նոցա հողմ[1657] բռնութեան, եւ[1658] իբրեւ զմրրիկ հոսեսցէ զնոսա»* (Ե:24ա): Որպէս ասէր Մկրտիչն՝ «Հեծանոցն[1659] ի ձեռին իւրում եւ սրբեսցէ զկալն եւ ժողովէ[1660] զցորեանն[1661] ի շտեմարանս»[1662] (Մտ Գ:12), այսինքն՝ զարդարսն: Իսկ հողմ[1663] արդարակշիռ իրաւանցն ի դիմի հարցի մեղաւորացն եւ «հոսէ զնոսա որպէս զյարդ[1664] ⸢ի յանշէջ[1665] հուրն» (հմմտ. նոյն անդ) (437բ):

104. *«Աւերեսցէ զամենայն երկիր անաւրէնութիւն[1666], եւ խարդախութիւն կործանեսցէ[1667] զաթոռս բռնաւորաց»* (Ե:24բ): Աւերի երկիր ոչ թէ յապականութիւն[1668], այլ յանաւրէնութեանն[1669] պղծութէնէ[1670] սրբեալ հրով այլայլի ի նորոգումն, եւ կործանի ի սմանէ խարդախող եւ պատրող բռնաւորին սատա<նա>յի աթոռ, որ յածէր ընդ երկիր (հմմտ. Յբ 1:7) եւ ⸢շրջէր ի[1671] ներքոյ[1672] երկնից, եւ իշխան աշխարհի անուանեցաւ (Յհ ԺԴ:30), ըստ որում ասէր[1673] Եսայի[1674]. «Եղիցի[1675] երկին[1676] նոր եւ երկիր նոր, զոր ես առնեմ կալ առաջի իմ» (Ես ԿԶ:22):

[1656] յԲորդումն M2603 M1141
[1657] հողմն B$^{-\text{M2602 J646 J559}}$ C2$^{-\text{V1565}}$
[1658] om P32
[1659] հեծանոց B1^{a}
[1660] ժողովեսցէ B1^{a} B3 C M2603
[1661] զցորեան V396
[1662] յըշտեմարանս J1761 յշտեմարանս V1565
[1663] հողմն B2$^{-\text{J559}}$ M2602
[1664] զարդ B1^{a} յարդ C$^{-\text{P32}}$ M2603 J559 յորդիսն P32
[1665] ի անշէջ J755 շէջ P32
[1666] անաւրէնութեան P32 յանօրէնութեան J755
[1667] կործանէ C
[1668] յապականութեան W1049
[1669] յանօրէնութեան C$^{-\text{J755 P32 V396}}$ անօրէնութեան V396 P32 W1049
[1670] պղծութեան V255
[1671] շրջի P32
[1672] ներքս M2603
[1673] ասէ B1^{a} P32
[1674] Իսայի M1232
[1675] եղիցին M1232 V396 V1565
[1676] երկինք B1^{a}

Եւ Պետրոս, ի նոյն հայեցեալ, գրէ. «Նորոյ երկնի եւ նորոյ երկրի ըստ աւետեացն[1677] սպասեմք, յորում արդարութիւն[1678] հանգչի» (Բ Պտ Գ:13): Ապա, յայտ է, թէ՝ այս երկիրս աւերի, ուր անաւրէնութիւնն[1679] ծանրացաւ եւ ապականութեան վիճակեցաւ եւ անիծից, ըստ Պաւղոսի՝ «Ինքեանք իսկ[1680] արարածք ազատեսցին ի ծառայութենէ ապականութեանն՝[1681] յազատութիւն փառաց Որդոյն[1682] Աստուծոյ» (Հռ Ը:21):

105. *«Լուարուք*[1683] *թագաւորք, եւ ի միտ առէք. ուսարուք դատաւորք ծագաց երկրի»* (Ձ:2): Ի լրումն ածեալ[1684] զկարգ բանիցն ըստ կատարածի աշխարհիս, իրաւապէս առեալ զկա՝ դադարէ[1685] յայնմ ոճոյ[1686] ընթացից[1687] եւ յայլ[1688] կարգ փոխէ զընթացս[1689], այսինքն՝ առ թագաւորս եւ դատաւորս խրատ բարէկարգութեան, զի սոքա իւր(438ա)եանց ուղղութեանն[1690] եւ մոլորմանն[1691] կարող են[1692] ընթացակիցս[1693] առնուլ[1694] զընդ ձեռամբ անկեալսն: Վասն այսր զսոսա առեալ յաշակերտութիւն[1695], բարէկարգէ զամենեսեան որք[1696] նոքաւք կառավարին:

106. *«Ունկն դիք որ ունիքդ զբազմութիւն եւ պերճացեալդ*[1697] *էք*[1698] *ի վերայ ամբոխից ազգաց»* (Ձ:3): Դուք՝ ասէ, կամիմ զի եկեսջիք[1699] յունկնդրութիւն, որք[1700] բազմութեանդ դեկավար[1701] էք ի ծով աշխարհիս. զի թէ ⸢զձեզ ուղղեմ[1702] խրատու, ի ձեռն ձեր եւ նոքա դաստիարակին, յորոց ամբոխիցն հնազանդութիւն պերճացեալ ամբարտաւանէք[1703]:

[1677] աւետեաց c^{2b}

[1678] արդարութիւնն $B1^{a}$ C^{-J480}

[1679] անօրէնութիւն C M1142

[1680] om J559

[1681] ապականութեան $C^{-J391\ V396\ V1565\ J480}$ -թիւն J480 V1565

[1682] որդոցն M1142 W1049

[1683] pr բարեգոյն է իմաստութիւն քան զարս եւ այր հանճարեղ քան զորաւոր W1049

[1684] ածել c^{2b} M1166

[1685] դարարէ P32

[1686] om V396

[1687] գնացից P32

[1688] ի V255

[1689] զընթացիցս J559

[1690] ուղղութեան P32 W1049 ուղղութեանցն $B1^{a}$

[1691] մոլորութեան M1141 P32 V255 -րութեանն C2 -րութիւն J755

[1692] om A V1627 J480

[1693] ընթացակի P32 -կից M2602 c^{1b} M2603 ընթացից W1049

[1694] առնել C^{-V396}

[1695] աշակերտութեան W1049

[1696] որ V396 W1049

[1697] պերճացեալքդ M2602

107. *«Զի ի Տեառնէ տուաւ ձեզ իշխանութիւնդ, եւ հարստութիւն*՝[1704] *ի Բարձրելոյն»* (Զ:4ա): Աստուած յարուցանէ զթագաւորս եւ զիշխանս անքննին նախախնամութեամբն, որպէս վկայէ եւ[1705] Պաւղոս. «Ո՛չ ուստեք է իշխանութիւն, եթէ ոչ յԱստուծոյ, եւ[1706] որ են՝[1707] յԱստուծոյ ⸢են կարգեալ»[1708] (Հռ ԺԳ:1): Այսպէս ետես[1709] եւ Դանիէլ, զի Աստուծոյ հրամանաւն[1710] ելին գազանքն որք պատկերք էին թագաւորաց ազգաց (տե՛ս Դն Է:3-8,17): Արդ, ասէ, թէ ⸢ոչ ի[1711] ձեր ուժգնութեանդ[1712] իշխանութիւնդ, այլ Աստուծոյ հրամանին սպասաւորք կարգեցայք, որ եդ զձեզ ի գլուխս այլոց:

108. *«Որ պահանջեսցէ զգործս ձեր եւ քննեսցէ զխորհուրդս»* (Զ:4բ): Որպէս թագաւորն զգաւառապետին զգործսն քննել[1713] պահանջէ, եւ տանուտէրն՝ զտնտեսին, (438բ) նոյնպէս, ասէ, եւ Աստուած զձերն պահանջէ, թէ՝ արդարութեա՛մբ վարէք[1714] զմարդիկ, թէ հարստահարելով:

109. *«Զի սպասաւորք*[1715] *էք նորա թագաւորութեանն*[1716] *եւ ոչ դատիք*[1717] *ուղղութեամբ եւ ոչ պահեցէք*[1718] *զաւրէնս նորա, եւ*

[1698] om M2602

[1699] եղիջիցիք J755 եղիջիք C$^{-\text{J480 J755}}$

[1700] որ C2 M1143

[1701] դեկավարք B$^{-\text{M1166 V1627 J559}}$ C$^{-\text{J480 P32}}$ M1143

[1702] tr V255

[1703] ամբարտաւանէր V255

[1704] հաստատութիւն B2$^{-\text{M1232}}$

[1705] om V1627 B2$^{-\text{M1232}}$

[1706] om V1627

[1707] էնն J1761

[1708] tr M2602

[1709] om B1^{a} B3 C$^{-\text{J480 P32}}$ M2603

[1710] հրամանաւ M2602 M1141

[1711] ոչ է BC$^{-\text{J480 V1565 J559}}$ M2603 M1143 om V1565

[1712] ուժգնութեան M2602 ուշգնութեան M1144

[1713] քննեալ M1143 J755 J559

[1714] վարիք A c^{1b} c^{2b} J559

[1715] սպասաւոր c^{2b} M2603 P32

ոչ գնացէք ըստ կամացն Աստուծոյ»[1719] (Զ:5)։ Չէ՛ք, ասէ[1720], անձնիշխանք, այլ սպասաւոր[1721] էք ընդ համարաւն[1722] Աստուծոյ, որպէս ձեր գաւառապետքն`[1723] ձեր[1724] համարաւ[1725]։ Զգոյշ լերուք յոչ դատելն[1726] ուղղութեամբ, զի սիրէք[1727] զկաշառս եւ[1728] գողակիցք[1729] լինիք գողոց, որոց իրաւունս[1730] ոչ առնէք, եւ դատաստանի այրեաց ունկն ոչ դնէք։ Եւ այս ոչ է աւրէնքն Աստուծոյ[1731], զի նա ասաց. «Դատաստան արդար դատեցարուք»[1732] (Զք Է:9), եւ դարձեալ` «⸢Զորբն եւ զայրին մի՛ հարստահարէք»[1733] (նոյն անդ` 10, Ելք ԻԲ:22), եւ դարձեալ`ᵀ[1734] «Կաշառ կուրացուցանէ զաչս համարձակահայեացս» (Ելք ԻԳ:8, հմմտ. Սիր Ի:31)։ Արդ, տեսէք զանձինս, որք[1735] ստերիւրիք[1736] յաստուածայինն կամաց։

110. *«Ահ եւ տագնապ հասցէ ի վերայ ձեր, զի դատաստան*[1737] *անաչառ ⸢իշխանաց լինի*[1738], *այլ ռամիկն*⸣[1739] *ներելի*

[1716] թագաւորութեան B2 P32 W1049
[1717] վարէք J391 P32 J559 վարիք C2^{-J391} M1141 V255
[1718] պահիցէք M1143 պահանջէք c^{1b}
[1719] նորայ V396 om C1 M2603
[1720] om M1143
[1721] սպասաւորք BC$^{-V1627\ P32}$ M1143
[1722] հրամանաւն BC$^{-M2602\ M1144}$
[1723] +ընդ BC M2603 M1143
[1724] մեր V1627
[1725] հրամանաւ B2 (-նաւն J646 J559) C
[1726] դատել M2602
[1727] սիրեցէք V1627
[1728] om M2602
[1729] գողակից M1142 գործակիցք J480
[1730] իրաւունք c^{1a}
[1731] om V255
[1732] դատեսցուք P32
[1733] հարստահարեր M2602
[1734] om homoeoarc P32
[1735] որ M1161
[1736] ստերիւրէք M1142 ըստերիւրէք B1^{a} ըստերիւրիք M1141 J1761 V396 ըստերրիւրիւք J755
[1737] om P32
[1738] tr J480
[1739] ռամիկին P32 ռամկին J480 V255

ողորմութեամբ» (Զ:6-7ա)։ Ահ[1740] եւ տագնապն որ յԱստուծոյ՝ է՛ւ ⌜աստ է՛ւ անդ[1741], երկեցուցանէ[1742] զանիրաւս։ Արդ, անաչառ դատին[1743] իշխանքն, զի առին աստ[1744] զմխիթարութիւն, որպէս ասաց Քրիստոս. «Որում շատ տուաւ, շատ խնդրեսցի ի նմանէ» (Ղկ ԺԲ:48)։ Տե՛ս, թէ ո՞րպէս անաչառ ձգեաց Աստուած զԴաւիթ ընդ (439ա) դատաստանաւն ի ձեռն Նաթանայ (տե՛ս Բ Թգ ԺԲ:1-15)․ այսպէս եւ զԱքայաբ՝[1745] ի ձեռն Եղիայի[1746] (տե՛ս Գ Թգ ԻԱ:17-20), եւ զԵզեկիայ՝ ի ձեռն Եսայեա[1747], որ վասն զմթերն[1748] բանալոյ առաջի հրեշտակացն Ասորոց, անկաւ ընդ պատուհասիւ (տե՛ս Դ Թգ Ի:12-19)։ Այսպէս եւ Մովսէս անաչառ դատեցաւ ⌜վասն ջրոյն[1749] որ ի[1750] վիմէն, եւ պատուհասեալ[1751] արգելաւ յերկրէն պարգեւաց (տե՛ս Ելք ԺԷ:1-6, Թւ Ի:10-13)։ Իսկ ռամիկքն բազում անգամ գտանեն[1752] ներումն յԱստուծոյ[1753] է՛ւ աստ, է՛ւ անդ, զի գան ի սխալելն ոչ ըստ[1754] կամաց, այլ ըստ բնական կարեացն լրման, որպէս ասէ Սողոմոն[1755]. «Գողացաւ՝ զի լցցէ[1756] զկարաւտութիւն իւր» (Առ Զ:30)։

111. *«Զի հզաւրք[1757] հզաւրագոյնս պահանջեսցին[1758], զի ոչ առնու ակն ամենեցուն Տէրն, եւ ոչ խորշի ի[1759] մեծութէնէ»*

[1740] ահն M2602
[1741] tr V255
[1742] երկուցանէ c^{2b}
[1743] դատաստանին V255
[1744] om c^{2b}
[1745] Աքայեաբ J480 զԱքաաբ B1^{a}C^{-J480} M2603
[1746] Եղիա V255 Եղիայ J755
[1747] Եսաեայ B1^{a} M1141 J1761 V396 P32 Եսայայ M1143 M1232 Եսայեայ M2603 M1142 J480 V255 J559 յԵսայայ W1049
[1748] զմթերս J559 -սն M2602 M1142
[1749] զի ջուրն P32 վասն ջուրն C1^{-P32}
[1750] om J755
[1751] պատուհասել B1^{a} պահ″սլ V255
[1752] գտան B1^{a} C
[1753] Աստուծոյ P32 W1049 om V1627
[1754] ի C2
[1755] Սաղմօն M1166 Սաղոմոն c^{2a} Սողմօն W1049 Սողոմովն B2^{-J559} Սողոմօն J559 Սողովմոն M2603 P32 Սօղօմոն V1627
[1756] լցցի W1049
[1757] հզաւր M2603
[1758] պահանջեսցեն C W1049 պահանջեն M2603(եսց mg^{c})

(Զ:7բ-8ա)։ Մարդկան է այս սովորութիւն՝ ակն առնուլ ի մեծատանէն եւ պատիւ տալ փառաւորութեան նորա, եւ ներել սղալանացն։ Իսկ առ Աստուած ոչ գոյ[1760] ակնառութիւն[1761], այլ յորոց[1762] հաւատաց զզաւրանալն ի վերայ այլոց պահանջէ, որպէս աստ ցուցաք, եւ ի հանդերձեալն՝ համար իշխանութեանն[1763] գործոյ[1764], ⸢ըստ որում[1765] ասաց Քրիստոս. «Եթէ ասիցէ ծառայն[1766] չար ի սրտի[1767], Տէր իմ յամէ զգալն, եւ սկսանի[1768] հարկանել զծառայս[1769] եւ զաղախնայս[1770], ուտել եւ ըմպել եւ արբենալ[1771], գայցէ տէր ծառային (439բ) այնորիկ[1772] յաւուր յորում[1773] ⸢ոչ ակն ունիցի[1774], ընդ մէջ կտրեսցէ զնա եւ զմասն նորա ընդ անհաւատս[1775] դիցէ» (հմմտ. Մտ ԻԴ:48-51)։

112. *«Զի զփոքրն եւ զմեծն ինքն արար եւ զմիաւրինակ[1776] խնամ ունի[1777] ամենեցուն»* (Զ:8բ)։ Որք[1778] փոքր մարդկան կարծեցան վասն չքաւորութեան, եւ մեծ՝[1779] վասն հարստութեան, հաւասար արարածք են յԱստուծոյ[1780], եւ խնամէ զաղքատն աստ չքաւորութեամբն, պահելով անդր մխիթարութեանն[1781], որ-

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[1759] om J755 V396
[1760] om C1
[1761] ակնառնութիւն M2603 առութիւն V1565
[1762] որոց P32
[1763] իշխանութեան B2 C M1166 W1049
[1764] գործոց P32
[1765] որպէս M2602
[1766] +այն M2602
[1767] +իւրում C$^{-\mathrm{J480}}$ M2603
[1768] զսկսանի V1627 սկսանիցի M2602
[1769] զծառայսն c^{1b}
[1770] զաղախնեայս V255
[1771] յագենալ J480
[1772] այնմիկ M1143
[1773] որում c^{2b}
[1774] ակն ոչ ունիցի C$^{-\mathrm{J391\ M1141\ P32\ V255}}$ W1049
[1775] անհաւատսն V396 անհաւատն՝ c^{1b}(u changed to ն) հօատս M1141
[1776] միաւրինակ M2603
[1777] տանի C
[1778] որ M2602 M1143 J480
[1779] մեծք B2 M1143 M1166 M1141 M1144
[1780] Աստուծոյ BC$^{-\mathrm{V396}}$ M2603 M1143 W1049
[1781] մխիթարութեան BC$^{-\mathrm{M1166\ M1144\ M1142\ M1232}}$

պէս ասաց. «Երանի[1782] աղքատաց հոգով, զի նոցա է արքայութիւն[1783] երկնից» (Մտ Ե:3): Իսկ զմեծատունն[1784] խնամէ՝ զի տալով յընչիցն, զոր ետ նմա Աստուած ողորմութիւն, սրբեսցի, ⸢եւ ի դատելն արդարութեամբ՝ նովին նմին չափեսցի[1785]:

113. *«Բայց ի վերայ զաւրաւորաց զաւրաւոր քննութիւն հասանէ»* (Զ:9): Այսպէս ⸢նշանակեաց եւ[1786] Մովսէս[1787] ի զոհսն՝ ընդ ամենայն ժողովրդեանն[1788] մեղաց մի զուարակ, եւ ընդ քահանային՝ մի, եւ ընդ իշխանին՝ մի (Ղւ Դ:3,13,22), եւ[1789] ընդ ձեռամբ անկելոցն մեղացն՝[1790] պարտական է ի մոլորեցուցանելն. «Զարիւն[1791] նորա», ասէ[1792], «ի ձեռաց քոց խնդրեցից (Եզ Գ:18): Արդ, զի՞նչ այլ զաւրաւոր քննութիւն քան զայս[1793], որ ընդ իր մեղացն դատապարտի եւ ընդ աւտարացն:

114. *«Արդ, առ ձեզ, ով բռունք են բանք իմ, զի ուսանիցիք[1794] զիմաստութիւն եւ մի՛ սխալիցէք»*[1795] (Զ:10): Բուռն կոչի, զի[1796] բազում անգամ ոչ (440ա) ըստ կամաց, այլ ակամա բռնադատէ ի հնազանդութիւն իր զբազումս: Սոցա, ասէ, թէ՝ աշակերտեալ[1797] խրատու[1798] իմոյ[1799] իմացողք լերուք արդարութեանն[1800] եւ աստուածպաշտութեանն[1801], զի մի՛ սղալեալ[1802] ի չար գործս մատնեսջիք ի դատապարտութիւն:

[1782] +է M1161
[1783] արքայութեան P32 -թիւն M2602 C$^{-\mathrm{P32}}$ M1142
[1784] զմեծատանն c^{2b}
[1785] om M1143
[1786] tr M1143
[1787] Մուսէս M1141 Մօըսէս W1049
[1788] ժողովրդեան P32 W1049
[1789] զի մի M2602
[1790] om C1
[1791] զարիւնն B1^{a}
[1792] om V255
[1793] զայնս P32
[1794] ուսանիցէք J480
[1795] սղալիցիք C M2603
[1796] om V396
[1797] աշակերտեալք M1143
[1798] խրատոյ C2$^{-\mathrm{V1565}}$ W1049
[1799] միոյ J480
[1800] արդարութեան C W1049
[1801] ածպշտթե՝ C$^{-\mathrm{V396}}$ V1627 W1049

115. *«Զի որք պահեցին*[1803] *սրբութեամբ զսրբութիւն՝ սրբեսցին»*[1804] (Զ:11ա): Ոչ թէ աստուածպաշտութիւնն[1805], ասէ, կամ սրբութիւնն[1806] ձեզ միայն որոշեցաւ, որպէս մարմնաւոր փարթամութիւնդ, այլ ամենեքեան՝ յաղքատաց եւ ի մեծատանց[1807], ի զաւրաւորաց եւ ի տնանկաց, որք[1808] պահեցին սրբութեամբ զսրբութիւն, սրբեսցին[1809]: Սրբութիւն կոչէ զբանական եւ զխոհեմական[1810] ⸢միտքն, որոյ մասն է ցասմնականն[1811], ⸢նոյն եւ ցանգականն[1812]: Արդ, սա սուրբ է վասն պարզութեանն[1813] եւ յստակութեանն[1814] եւ անմարմին գոյացութեանն[1815], որով եւ[1816] պատկեր է Աստուծոյ, եւ սուրբ ունի ի ⸢բարի[1817] Արարչէն⸆[1818] զստեղծումն[1819] ի սկզբանն[1820]: Զայս սուրբ խոկումն բանականիս, որ պահէ ի սատանայական չար խորհրդոցն աղտեղութեանց եւ[1821] չտայ տեղի առ ի նոցանէ ամբոխմանցն, այլ աշակերտեալ սուրբ գրոց եւ գործիական վարուց[1822], զարդարէ զբանն խոհականութեամբ[1823], ամրացուցանէ զցասումն[1824] արիութեամբ, ⸢պարսպէ զցանկականն ողջախոհութեամբ[1825],

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[1802] սխալել M1232 J646
[1803] պահիցեն c^{2b}
[1804] սրբիցեն V255
[1805] աստուածպաշտութեանն M1166 ածպշտթի՝ C^{-V396} յ-իւն V396
[1806] սրբութիւն C
[1807] +եւ V1565
[1808] որ C^{-P32}
[1809] սրբեցին V255
[1810] զխոհական B1
[1811] ցանկականն M2602 W1049 ցասմնական V1627 ցասմնականին V255 om M1141 P32
[1812] om C նոյն եւ ցասմնականն M2602
[1813] պարզութեան C^{-V255} W1049
[1814] յստակութեան C^{-V255} W1049
[1815] գոյացութեամբն BC^{-P32} M2603 M1143
[1816] om B2
[1817] բարւոյ $BC^{-V396\ V255}$ (բարոյ B3 M2603 M1143 M1166
[1818] բարերարարչէն V396
[1819] զստեղծումն $B1^{a}$ B3 $C^{-J480\ V1565}$ W1049
[1820] սկզբանէ M1166
[1821] +որ $B1^{a}$ J559
[1822] վարուք V1627 J480
[1823] խոհականութեամբն c^{2b}
[1824] զցասումնն $B^{-M1144\ M1142\ J559}$ M2603 M1141 J755 P32
[1825] om A J646

սրբէ սորայ սրբութեամբն այնուհետեւ եւ[1826] զմարմնոյն (440բ) թանձրութիւնն[1827], եւ կառավարէ զզգայարանսն՝[1828] ուղիղ[1829] խառնել[1830] ընդ հարկաւոր պէտսն, եւ[1831] յաւելորդացն գարշել: Եւ այսպէս[1832] հանգչի[1833] յայս՝ սրբութիւն սրբութեանցս[1834] Աստուած, որոյ պատկեր եղեւ համանուն[1835] խորանն, որպէս ասաց. «Ես յո՞ հանգայց[1836], եթէ ոչ ի հեզս եւ ի խոնարհս եւ յայնոսիկ[1837] որք[1838] դողան ի բանից իմոց» (հմմտ. Ես ԿԶ:2):

116. *«Եւ ոյք[1839] ունան[1840] զնոսա՝ գտցեն պատասխանայտրութիւն»*[1841] (Զ:11բ): Ոյք[1842] այսպիսի յիշատակաւ[1843] ունան սրբել զանձինս, ասէ, գտցեն ընդդէմ դիւացն չար դաւաճանող[1844] բանիցն պատասխանատրութիւն[1845], զի նոքա ի մրցումն գան ի վերայ պարսպեալ[1846] աշտարակի սրբութեանն՝[1847] կործանել[1848] յախտս: Իսկ սայ ունեալ է[1849] պատասխանիս, որպէս եւ Քրիստոս ետ նոցա ի սուրբ գրոց (տե՛ս Մտ Դ:4,7,10): Եւ դարձուցանէ խոհեմ ⸢պատասխանեաւք[1850] զմարտակիցսն ի խորհրդոց մտաց[1851] իւրոց ամաւթով, որպէս⸆[1852] պատասխանէր Դաւիթ. «Ի Տէր յուսացա, ո՞րպէս ասիցէք ցանձն[1853] իմ՝ փոփոխեաց[1854] ի լերինս որպէս ճնճղուկ» (Սղ Ժ:2):

[1826] om B $^{-M2602\ M1144}$ W1049

[1827] թանձրութիւն C -թեան W1049

[1828] զգայարանս J391 J1761 զգ-նսն V396 V1565 W1049 զսգ-նսն V1627 B2 $^{-J559}$ M1141 զսգաականսն P32 զսգայականսն c^{1b} ըսգայարանսն M1144

[1829] ուղղել V255 ուղեղ M2603 M1166 M1141

[1830] խառնեալ C

[1831] +ի M1143

[1832] սոյնպէս V255

[1833] om V255

[1834] սրբութեանց $B1^{a}$ B3 C $^{-J1761\ V396\ V1565}$ սրբութեանցն V396

[1835] համանուանի J480 հրաման ունի P32

[1836] հանգեայց B2 $^{-J559}$ B3 C M1143 W1049 հանգեաց V1627 J480

[1837] om B $^{-M1166\ M1144\ M1142\ V1627}$

[1838] որ B3 C $^{-J480\ J1761}$ V1627

[1839] որք M1141

[1840] յուսան c^{1b}

[1841] պատասխանատութիւն V1627 -տութիւնս C $^{-M1141\ V396\ V1565\ V255}$ -տուութիւնս M1141 V396 -տրութիւնս J559 -տրութեամբ W1049 -տաութիւնս V255

[1842] որք B2 J755 V396

[1843] եղանակաւ J559 յեղանակաւ B2 $^{-J559}$ M2602

[1844] դաւաճանօղ J559 դաւանող V1627 J1761

[1845] պատասխանատութիւն V1627 W1049 -տութիւնս V1565 -տրութիւնս P32

[1846] պար առեալ J1761 պարսպել $B1^{a}$ W1049

[1847] սրբութեան W1049 C $^{-J480\ P32\ V255}$ +եւ V1565 ի սրբութեան c^{1b}

[1848] կործանեալ C $^{-J480\ P32\ V255}$

[1849] +ի V1565

117. *«Արդ, ցանկացարուք բանից իմոց, փափաքեցէք եւ խրատեսջիք»*[1855] (Զ:12): ⸢Ստիպէ ցանկալ[1856] վարդապետութեանս, որ[1857] վարժէ ի սրբութիւն, զի որպէս առանց ցանկութեան արհամարհէ մարմնոյն կերակուրն, նոյնպէս եւ[1858] հոգեւոր իմաստն: (441ա) Եթէ ոչ ցանկութեամբ[1859] փափաքեմք[1860], ոչ գտանէ[1861] յանձինս մեր տեղի նորին խրատն, իսկ փափաքանաւք[1862] վայելեմք ի նոյնն[1863], որպէս ասէր[1864] Դաւիթ. «Յանկացայ փրկութեան քո[1865], Տէր, եւ աւրէնք քո ⸢խաւսք իմ էին»[1866] (Սղ ՃԺԸ:174):

118. *«Լուսաւոր եւ անթառամ է իմաստութիւն*[1867] *եւ դիւրաւ երեւի սիրողաց իւրոց ⸢եւ գտանի խնդրողաց իւրոց»*[1868] (Զ:13): Իմաստութիւն ⸢կոչէ աստ[1869] զԱստուծոյ իմացումն[1870] որ պտղաքերի[1871] ի սուրբ մտացն[1872], յետ պատասխանատութեամբն[1873] նկուն առնելոյ[1874] ⸢զչար խորհուրդսն[1875]: Սա ինքն լուսաւոր է եւ անթառամ, զի առնէ զմիտսն երկնաւոր, եւ զերծանի[1876] ի կենցաղոյս աղջամաղջէ՝ յանթառամ կենացն տոփանք: Եւ այս[1877] դիւրաւ երեւի ոչ ամենեցուն, այլ՝ սիրողացն եւ խնդրողաց[1878], որպէս ասաց Քրիստոս. «Խնդրեցէք եւ ապա[1879] տացի, բախեցէք եւ ապա[1880] բացցի» (հմմտ. Մտ Է:7): Արդ, Հոգին Սուրբ, զոր աշխարհս այս[1881] ոչ կարէ ընդունել, եւ ոչ տեսանել[1882], եւ ոչ ճանաչել (հմմտ. Յհ ԺԴ:17), առ խնդրողսն սիրով՝ ⸢դիւրաւ գա[1883], հանգչի, որպէս ի տունն Կոռնելիոսի⸣[1884] մտանելովն Պետրոսի (տե՛ս Գրծ Ժ:44), ⸢եւ ի վերայ ներքինոյն՝ մկրտելովն Փիլիպպոսի[1885]⸣[1886] (անդ, Ը:38-39):

[1850] պատասխանեաւքն M2602 -խանօք J391 J1761
[1851] om V1565
[1852] om homoeoarc V396
[1853] զանձն c^{2b}
[1854] փոփոխեցա V1565
[1855] խրատացարուք W1049
[1856] ստիպեցան կալ B2
[1857] որով վարժէ c^{2b}
[1858] om P32
[1859] ցանկութեամբքն V1627
[1860] փափաքիմ J480
[1861] գտանի B3
[1862] փափագողքն J559 -գանաւքն M2603 -քանաւքն M1143 -քանօքն C M1142
[1863] նոյն P32
[1864] ասէ M2602
[1865] քում B1 B3 M2603
[1866] խաւսք M2603 J755 V1565 խաւսք իմ M1141 om J391 J1761 P32
[1867] իմաստութիւնն $B1^{a}$ M2603
[1868] եւ գտանի սիրողաց իւրոց c^{1a} om M1142 V396 V1565
[1869] tr M2602 W1049
[1870] իմացումնն M2602 M1141 J646 J755 P32

119. *«Հասանէ առ ցանկացողս իւր, առ[1887] ի յառաջագոյն ճանաչելոյ»* (Զ:14): Զի բարէմիտն Կոռնելիոս[1888] նախ ծանեաւ զնա որ յաղաւթս կա(441բ)նխէր եւ ողորմութեամբն առատանայր, վասն այնր եւ[1889] եհաս ի վերայ իւր եւ ի վերայ իւրոցն[1890] վարդապետութեամբն Պետրոսի, մինչեւ[1891] հիանալ առաքելոյն[1892], զի[1893] նախքան զջուրն առին զՀոգին[1894] (տե՛ս Գրծ Ժ:44-48):

[1871] պտղաբերէ B2^{-J559}

[1872] մտաց C2^{-V1565} J480 -ցս V1565

[1873] պատասխանատութեան W1049 -տուութեամբն C2^{-V1565} M1143 J559 պատասխանատրութեամբն B3 V1627 -աւութեամբն M1141

[1874] առնելով M2603

[1875] զչարախոհսն J391 J480 P32 զչարախորհսն c^{1b} M1141 զչարախհդսն″ c^{2b} զչարս խնրհսն″ V396 չար խորհրդսն M2603

[1876] զերծուցանէ M1143

[1877] om J480

[1878] խնդրողացն M2602 M1142 P32 W1049

[1879] om C

[1880] om C W1049

[1881] այլ M1142 այն C2^{-J391}

[1882] տանել M1142

[1883] դիւրաւորաց P32

[1884] Կոռնէլիոսի M1166 Կուռնելիոսի C$^{-P32\ V255}$ M2603 V1627 W1049

[1885] Փիլիպոսի M1141 M1142 V1627 W1049

[1886] om M1143

[1887] om V1627

[1888] Կուռնելիոս C2^{-J1761} M2603 V1627 J755 W1049

[1889] om M1142

[1890] որդւոցն V255

[1891] մինչչեւ V1627 M1232

120. *«Որ կանխեաց առ նա՝ ոչ վաստակեսցէ*[1895]*, զի դեգեր-եալ գտցէ զնա առ դրունս*[1896] *իւր»* (Ձ:15): Որպէս ասէր Աստուած. «Մերձաւոր եմ ես եւ ոչ հեռաւոր» (հմմտ. Եր ԻԳ:23) «բայց մեղք[1897] ձեր որոշեն ի մէջ ⸢ձեր եւ Աստուծոյ»[1898] (Ես ԾԹ:2): Արդ, որ զմեղացն[1899] միջնորմն[1900] քակէ եւ կանխէ առ Աստուած աղաւթիւք՝ ոչ ձանձրանայ ի խնդրելն, զի ասէ առ նա, թէ՝ «Ահաւասիկ եմ», եւ Քրիստոս[1901] «Կացէք յիս եւ ես ի ձեզ» (Յհ ԺԵ:4): Ուրեմն դեգերեալ է առ դրունս (տե՛ս Յյտ Գ:20), զի բացեալ զբերան մտացս՝ ձգեսցուք զՀոգին:

121. *«Քանզի եւ*[1902] *զմտաւ ածել*[1903] *զնմանէ կատարեալ*[1904] *իմաստութիւն է, եւ որ տքնէ*[1905] *⸢վասն նորա՝ փաղփաղակի*[1906] *անհոգ լիցի»*[1907] (Ձ:16): Ճշմարիտ ասէ, ⸢զմտաւ ածել[1908] զԱստուած եւ խոկալ[1909] առ Նա անզբաղ եւ մաքուր սրտիւ՝ յիմացումն եւ ի տեսութիւն նորին լուսաւորէ զմեզ: Եւ որ տքնի մտացն աչաւք եւ հսկէ ի խոկալն ⸢յերկինս՝ զերծանի[1910] յերեւելեացս[1911], եւ առեալ զճաշակ Քրիստոսի խորհրդոցն անհոգ լինի եւ[1912] ի դատաստանին երկիւղէ[1913] (հմմտ. Յհ Ե:24) եւ ի տանջանացն սպառնալեաց՝ ժամանեալ[1914] յայն, (442ա) զոր ասէ Յոհաննէս[1915]. «Երկիւղ ոչ գոյ ի սէրն, այլ սէրն[1916] կատարեալ ի բաց մերժէ զերկիւղն» (Ա Յհ Դ:18): Զայս տքնութեան[1917] շնորհս խնդրելով Դաւիթ, ասէր. «Զարթոյ զաչս իմ եւ նայեցայց ի սքանչելիս աւրինաց քոց» (Սղ ՃԺԸ:18):

[1892] առաքելոցն M2603 P32 V255
[1893] +եւ BC $^{-V255}$ M2603 M1144
[1894] +Սուրբ J480 V255
[1895] վաստակեսցի M2602 J480
[1896] դրանս M2603
[1897] մեղքն B1 B3 V1565
[1898] om M2602
[1899] մեղացն c^{2b} M1166
[1900] զմիջնորմն C2 $^{-V1565}$ միջնորմնն M2602 M2603 J646
[1901] +թէ V1627
[1902] om C1 $^{-J755}$ V1627
[1903] ածեալ B3 M1143
[1904] կատարել M2603
[1905] տքնի B1^{a} B3 C
[1906] վասն նորա/փաղփաղակի]tr V255
[1907] լինի C1 $^{-P32}$
[1908] զի մտածել BC M2603 M1143
[1909] զի Աստուած խոկալ J480
[1910] tr B1^{a}
[1911] յերեւելեաց J391

122. *«Չի ինքն շրջի խնդրել զարժանաւորս իւր, եւ ի շաւեղս*[1918] *երեւի նոցա քաղցրութեամբ, եւ յամենայն հնարագիտութիւնս պատահէ նոցա»* (Զ:17ա): Ինքն իմաստութիւնն՝[1919] որ է Սուրբ Հոգին, ի Քրիստոսէ ասացեալ, շրջի ընդ մարդկան[1920] ոչ զգայապէս, այլ իմացականաբար: Որպէս լոյս[1921] արեգականն որ սփռեալ շրջի ընդ աշխարհ[1922], այսպէս եւ Նա՝ որ[1923] մտաց է լոյս, խոստացաւ Քրիստոս[1924], թէ՝ «Ընդ ձեզ բնակեսցէ[1925] եւ ընդ ձեզ եղիցի» (Յհ ԺԴ:17), եւ արգելու յայնցանէ որք[1926] նսեմացեալ են[1927] անհաւատութեամբ եւ զբաղմամբ: Իսկ որք արժանաւոր[1928] գտանին նմա հաւատով եւ աշակերտին սուրբ գրոց եւ գործական առաքինութեան, մինչդեռ յընթացս են գործոցն ժուժկալութեան ⸢եւ անզբաղութեան[1929], պատահէ նոցին ի խոկումն մտացն[1930] եւ քաղցրացուցանէ նոցին զառաքինութիւնն[1931] եւ զհպելն յԱստուած անպատմելի խնդութեամբ, որպէս ընթեռնուս ի խրատս Հարցն Եգիպտացւոց[1932] ընդարձակ բանիւ, որք այսմ ուշ եդին (442բ):

[1912] om V255
[1913] յերկիւղէ M2603
[1914] ժամանել B3 M2603 M1141 V1565
[1915] Յովհաննէս B2^{-J559} M2602 M1143 J755 Յոհանէս J391 M1142 Յօհաննէս J559 Յո″հէս M1144
[1916] սէր C^{-J480}
[1917] տքնելով V255
[1918] +իւր M2603
[1919] իմաստութիւն J391 V1565 P32
[1920] +եւ M1143
[1921] զլոյս P32
[1922] աշխարհս C^{-J755} յաշխարհս J480
[1923] ոչ P32
[1924] om J1761
[1925] բնակեսցի V255
[1926] որ c^{1b} W1049
[1927] է J480
[1928] արժանաւորք V1627 V396 V255 W1049
[1929] om W1049
[1930] մտաց է V396

123. *«Եւ յամենայն հնարագիտութիւնս»*[1933] (Զ:17բ): ⸢Հնարս՝ աստ[1934], մի՛ զմարմնաւոր ճարտարութիւնս իմացիս[1935], այլ զի՞նչ. զանազան են ընթացք եւ հնարք առաքինեացն՝ ոմն կամի հաճոյ լինել Աստուծոյ[1936] ժուժկալութեամբ, այլ ոք՝[1937] հնազանդութեամբ, միւսն՝ լռութեամբ, այլ ոք՝ վշտակցութեամբ, ոմն՝ առաջնորդութեամբ, ոմն՝ ունկնդրութեամբ, միւսն՝ կուսութեամբ, այլ ոք՝ ամուսնութեամբ, եւ բիւրք[1938] են հնարք առաքինութեանց[1939]: Արդ, յամենայն հնարս, ասէ, որով մարդիկ ջանան հաճոյ լինել Աստուծոյ, Սուրբ Հոգոյն իմաստն[1940] պատահէ նոցին, եւ լուսաւորեալ[1941] մխիթարէ, եւ «զայս ամենայն[1942] յաջողէ մի եւ նոյն Հոգի, եւ բաժանէ ⸢իւրաքանչիւր որպէս եւ կամի»[1943], ըստ առաքելոյ[1944] (Ա Կր ԺԲ:11):

124. *«Զի[1945] սկիզբն[1946] նորա ճշմարիտ խրատու[1947] ցանկութիւն է, եւ խնամ խրատու՝ սէր»* (Զ:18-19ա): Բազում անգամ յեղյեղեաց[1948] զՍուրբ Հոգոյն իմաստութեանն[1949] ընտանութիւն[1950] եւ զհպելն առ մեզ դիւրաւ: Արդ, ոչ կամի մինչեւ յայս

[1931] զառաքինութեան W1049 -եանն B1^{a} -թիւն C
[1932] Եգիպտացւոց J755 -ցուցն J480 -ւոցն V396
[1933] +պատահէ նոցա M2602
[1934] հնարագէտ C
[1935] իմանար M2602 իմաստից P32
[1936] յԱստուծոյ V255 om M4211 V1565
[1937] om C2
[1938] բիւր M2602
[1939] առաքինութեանցն M2602
[1940] om B2
[1941] լուսաւորել B1^{a} V255
[1942] յամենայն c^{1b}
[1943] իւրաքանչիւր/որպէս եւ կամի]tr B1^{a}
[1944] առաքելոց V255
[1945] om C2
[1946] զսկիզբն V1627 սկզբն J1761
[1947] խրատուն c^{2b}
[1948] հեղեղեաց V255 W1049 յեղեղեաց c^{2b}
[1949] իմաստութիւնն V1627 V396 -թենէ W1049
[1950] ընտանութիւնն M2602

⸢թողուլ զմեզ[1951], այլեւ ինքն ուսուցանէ զարհեստն, թէ ո՞րպէս ընդանենամք[1952] նմա, որ դիւրաւ երեւի սիրողացն ⸢եւ դեգերի առ դրունս խնդրողացն[1953], եւ ի շաւիղս[1954] պատահէ: Ե՛կ, ուսի՛ր, թէ ո՞րպէս սկիզբն[1955] առնես ընդունել զնա եւ ի քեզ հանգուցանել եւ լուսաւորիլ[1956]: Սկիզբն, ասէ, նորա[1957] խրատու ցանկութիւնն[1958] է (443ա): Այսինքն, թէ՝ այսպէս սկզբնաւորեա[1959] հպել ի հոգին իմաստութեան. դու որ զերծանիս յաշխարհական զբաղմանց եւ յախտից, եւ գաս յաշակերտութիւն ընտանենալ Հոգոյն իմաստութեան[1960], նախ յայս սկսիր եւ վարժէ[1961], ճշմարիտ խրատտուացն[1962] հաւանել՝ թէ գիրք խաւսին եւ թէ նոցին պատմողք: Ցանկութեամբ փութայ զամենայնն[1963] գործով վճարել[1964], եւ ի յերկարաձգելն ի սոյն ժամանակաւ եւ առատանալն[1965] գործիականաւն, դու՝ որ ⸢յառաջ ակամա ձգէիր[1966] զքեզ ի հաւանութիւն խրատուցն[1967], ճանաչես ի պտղոյն թէ սիրելի են խրատողքն, որք վարդապետեցին[1968] ատել զանցաւորս[1969] եւ սիրել զանանց կեանսն[1970]: Խնամես այնուհետեւ ⸢սիրով զխրատս նոցա[1971] եւ ինքնայաւժար կամաւք գաս յաղաւթելն, ⸢ի ժուժկալելն[1972], ի գթալն՝ ի տնանգս[T1973], յոչ յանցանելն[1974] բանիւ, զայսոցիկ[1975] խրատսն խնամով պահես եւ սիրով:

[1951] ditt J755

[1952] ընտանանամք J559 ընտանեն V255

[1953] om W1049

[1954] շառաւեղս V1565

[1955] զսկիզբն V1627

[1956] լուսաւորել BC M2603 M1143 W1049

[1957] +ճշմարիտ M2602

[1958] ցանկութիւն BC M2603 M1143 W1049

[1959] սկզբնաւորեա BC^{-V1627} (-եայ c^{1a}) M2603 M1143

[1960] իմաստութեանն P32 W1049

[1961] վարժեա B1^{a} B3 C^{-P32} M2603 վճարեաց P32

[1962] խրատատուացն J1761 խրատտուաց V1627 խրատ տուողացն M2602

[1963] զամենայն C

[1964] վճարեալ W1049 կատարեալ B1^{a} կատարել BC$^{-M1166\ V1627}$ M2603 M1143

[1965] առատանալ C^{-V1565} M2603

[1966] յառաջ յակամայ ձգէիր J480 J755 յառաջ ձգէր յակամայ V255 յառաջակայ M1143

[1967] խրատուացն J480 J755 խրատտուացն V255

[1968] վարդապետեն M2602 M1166^{c}

[1969] զանցաւորքս C$^{-J480\ J755}$ (ք sup lin J391) -ւորք J755

[1970] կեանս c^{1a} կեանքն c^{2b}

[1971] սիրով զխրատսն W1049 զխրատս նոցա/սիրով]tr B1^{a}

[1972] ի ժուժկալելն եւ B3 om B2^{-M1232}

125. *«Եւ պահպանութիւն աւրհնաց նորա՝ գութ»* (Զ:19բ): Տե՛ս, թէ որպէս աստիճանաւք սլացուցանէ ի պահպանելն[1976] սիրով զաւրէնսն[1977], որ խրատեն զքեզ: Ի սիրոյ աւրհնացն ճանապարհ առնես առ գութ աւրհնաւղրին եւ սիրես զՔրիստոս[1978], որ աւրհնաւքն իւր ուղղեաց զքեզ ո՛չ[1979] յանցանել բանիւ, (443բ) ո՛չ ցանգալ աղտեղի իրաց[1980], ո՛չ հատուցանել չար փոխանակ չարի, հրաժարել յամենայնէ[1981] եւ հետեւել նմա յերկինս: Եւ ի գթութենէ նորա զոր պտղաբերեաց աւրհնացն պահելն, ասես. «Ինձ կեանք Քրիստոս է, եւ մեռանելն՝ շահ» (Փպ Ա:21), «Զի՞նչ կա ինձ բնաւ յերկինս, կամ զի՞նչ խնդրեմ յերկրէ, Աստուած սրտի իմոյ միայն բաժին» (Սղ ՀԲ:25-26), որում ի գթութէնէն տոփացեալ ասես[1982]. «Ծարաւ[1983] է անձն իմ առ Քեզ՝ Աստուած, ե՞րբ եկից երեւեցայց երեսացդ Աստուծոյ»[1984] (Սղ ԽԱ:3):

126. *«Մտադիրութիւն աւրհնաց հաստատութիւն անեղծութեան»* (Զ:19գ): Այս է,[1985] թէ՝ զաւրէնսն[1986] ⸢յառաջ անբանաբար[1987] կատարեցեր եւ ակամա եկիր ի նորին[1988] ցանկութիւնն[1989] ի սկզբանն. յորժամ յերկարութեամբ[1990] ժամանակի նովաւ

[1973] ի ժուժկալելն/ի գթալն ի տնանկն]tr B1^{a}
[1974] անցանելն B2^{-J559} V1565 V255
[1975] զայսոսիկ V1627
[1976] պահելն M2602 պահպանել c^{2b}
[1977] յօրհնաղրութեանն W1049 օրհնաղրեն V255 օրհնաղրին V1627
[1978] Քրիստոս J391
[1979] յոչ c^{1b}
[1980] om M2602
[1981] յայնմանէ P32 ի յամենայնէ M1143
[1982] լինիս M1141
[1983] ծարաւի c^{1b}
[1984] Աստուած V1627
[1985] om M2602
[1986] զաւրէնս M1143 +զոր M2602
[1987] յառաջաբանաբար P32
[1988] նորա C$^{-J480 J1761 V1565}$ նոցա c^{2b} J480
[1989] ցանկութիւն C^{-J755}
[1990] երկարութեամբ C1^{-J480} M2603 M1143 V1627 J646

դաստիարակիս[1991] (տե՛ս Գղ Գ:24), միտ դնես նմին՝ թէ ո՞յր աղագաւ Աստուած խնամեաց զմարդիկ եւ ետ դաստիարակ զաւրէնսն Մովսէսի[1992] (տե՛ս Եբ Գ:1-6), վասն է՞ր ի լրումն կանխաճառութեան նոցին եկն Քրիստոս[1993] (հմմտ. Գղ Գ:24-26/Եբր Ա:1-2): Եւ գտանես ⸢ոչ այլ[1994] ինչ[1995] պատճառ, բայց միայն զի զմարդիկ[1996] յեղծանելի կենացս յանեղծն եւ ի[1997] յաւիտենականն փոփոխեսցէ[1998] (հմմտ. Ա Կր ԺԵ:42), եւ վասն այնմ արժանի լինելոյ[1999] է զգուշութիւն բավանդակ[2000] աւրինացն: ⸢Յայս ապա մտադիրութեամբ աւրինացն[2001] հաստատեալ, թէ յանեղծ(444ա)ութիւն[2002] ⸢վիճակեցար[2003] յեղծանելի[2004] կենացս, մխիթարիս այնուհետեւ յաղքատութիւնն[2005], ի հալածանքն[2006], ի մահն՝ որ վասն Քրիստոսի, ի հնազանդութիւնն[2007] եւ ի սոցին նման առաքինութիւնսն[2008], որք[2009] զայս նիւթեն:

127. *«Իսկ անեղծութիւնն[2010] մերձաւոր լինել առնէ Աստուծոյ»*[2011] (Զ:20): Յանեղծութիւն[2012] հաստատելով զմիտսդ[2013] ի ցնդմանէն ամփոփի միտքդ, եւ մերձեցեալ աղաւթիւք եւ մտաւոր[2014] խաւսակցութեամբ հպի յԱստուած եւ առատանայ ⸢առ Նա[2015] գթովն[2016] եւ գիտութեամբն, որ զայսպիսի անեղծութեան[2017] շնորհս արար մեր[2018] եղծանելի բնութեանս[2019], եւ հաստատեաց զնոյն յարութեամբ մարմնոյն Քրիստոսի, որով եւ մեք ⸢Աստուծոյ ընտանեցաք[2020], եւ[2021] նովաւ առ Նա խաւսակցութեան[2022] ճանապարհ գտաքᵀ[2023]:

[1991] դաստիարակես BC$^{-\text{M1232 J480 J646 V255 J559}}$ M2603
[1992] Մովսիսի M1141 V1627 V396
[1993] Յիսուս B2$^{-\text{M1232}}$
[1994] ոչ W1049 tr P32
[1995] om BC$^{-\text{V255}}$ M2603 M1143
[1996] մարդիկ c^{2a} V1627 V255
[1997] om B3 C2
[1998] փոխեսցէ M2603(2nd փո ^{c}sup lin) M1143 M1141 J480 J755 V1565
[1999] լինելոց P32
[2000] բավանդակ M4211 բաւանդակ C2 P32 բօանդակ J755
[2001] om B2 W1049
[2002] յանեղծութեան B1^{a} -թեանն W1049
[2003] վիճակեցար...#127 ճանապարհ գտաք]om W1049
[2004] յանեղծանելի J559
[2005] աղքատութիւն P32 յաղքատութիւն C$^{-\text{P32}}$
[2006] հալածանք J480 V396
[2007] հնազանդութիւն C
[2008] յառաքինութիւնսն C2
[2009] որ M2602 J391 V1565
[2010] անեղծութիւն C$^{-\text{J755}}$
[2011] Աստուած V396
[2012] յանեղծութեանն M1166 -թիւնն B$^{-\text{M1166 J646}}$ M2603
[2013] զյոյսդ BC M2603 M1143

128. *«Եւ ցանկութիւն իմաստութեան տանի յարքայութիւնն»*[2024] (Զ:21): Որ աստ ցանկութեամբ ⸢իմանալ եւ[2025] իմաստասիրէ զերկնաւոր թագաւորութիւնն⸣[2026] մտանէ[2027] ի նոյն[2028] այժմ մտաւք, եւ առ յապա հոգով[2029] եւ մարմնով, որպէս ասաց Քրիստոս. «Եթէ կայցէք[2030] յիս, եւ բանք իմ՝ ի ձեզ, եւ սիրէք[2031] զիս, որպէս ես՝ զձեզ» (հմմտ. Յհ ԺԵ:7), «երթամ եւ պատրաստեմ ձեզ տեղի եւ[2032] դարձեալ գամ եւ առնում զձեզ առ իս, զի ուր ես եմ[2033] եւ դուք անդ իցէք» (Յհ ԺԴ:3): Տեսանե՞ս, թէ ո՛րպէս ար(444բ)ուեստաւորեալ[2034] ի սկզբնաւորութէնէ խրատուն, տարաւ[2035] հանգոյց զաշակերտեալն[2036] յարքայութեանն[2037], ուր ամենայն ընթացողաց[2038] նաւահանգիստն է, որպէս ⸢գրեաց եւ[2039] Պաւղոս. «Փրկեաց զմեզ[2040] յիշխանութենէ խաւարի եւ փոխեաց յարքայութիւն[2041] Որդւոյն ⸢իւրոյ սիրելոյ»[2042] (Կղ Ա:13):

[2014] մաքուր V255
[2015] om c^{2b}
[2016] գթաւքն B1^{a} գթով V1565
[2017] անեղծութիւն C2^{-V396}
[2018] մեզ J480
[2019] բնութիւնս V1627
[2020] tr M2602 Աստուծոյ ընտրեցաք J559
[2021] om C
[2022] խաւսակցութեանն M2602 խօսակցութեանց C1
[2023] om W1049 (see n. 2003) գտաք om V255
[2024] յարքայութիւն C
[2025] om M1143
[2026] թագաւորութեանն B1^{a} -թիւն C
[2027] տանի B1^{a}
[2028] նոյնն C2 M2602
[2029] յապա և հոգով V1565 յապահով V1627
[2030] կացէք BC$^{-J755\ J480}$ (+ի M1232) M1143
[2031] սիրեցէք M1166(եց sup lin) P32
[2032] om V1565
[2033] իցեմ W1049
[2034] արուեստաւորել c^{1b} V1627
[2035] +եւ J559
[2036] զաշակերտեալսն M2602 M1166

129. *«Արդ, եթէ ցանգայք աթոռոց եւ ⸢գաւազանաց իշխանութեան[2043], բռունք[2044] ժողովրդեան[2045], պատուեցէք զիմաստութիւն, զի յաւիտեան թագաւորիցէք»* (Զ:22): Նախ առ նոսա[2046] սկզբնաւորեաց զբանս եւ ընդարձակեալ առ թագաւորս[2047] դարձուցանէ զաւարտումնս[2048], որոյ[2049] բարէկարգութիւնն[2050] սքանչանալոյ է[2051] արժանի[2052]: Այսինքն, զի յերից[2053] եմք՝ ի մարմնոյ[2054], ի շնչոյ, եւ յանմահ հոգւոյ, եւ երիցս[2055] ներգործութեամբ վարի աշխարհս: Որք ոչ են հոգով աղքատք, այլ մարմնոյ[2056] պատահմամբ[2057] ծնեալք ի նոյնն, ըստ որում են երկրագործք եւ շինաբնակք[2058], ոչ ունին տենչանս փառաց, այլ ի ծանրութէնէ աղքատութեանն[2059] եւ յաշխատութեանցն եւ ի[2060] հարկացն[2061] ⸢յայն տենչան[2062] զերծանել, թէ[2063] ունիցին բաւական կերակուրս եւ զգեստս[2064] ⸢եւ յարկս[2065] հանգստեան եւ պատրաստութիւն ամուսնութեան (445ա), որով եւ անասնաբարոյք կոչին, ըստ Դաւթի՝ «Զմարդիկ ⸢եւ զանասունս[2066] կեցուցանես» (Սղ ԼԵ:7): Իսկ որք[2067] աթոռոց[2068] վիճակեցան եւ քաղաքական ազատութեան եւ փարթամութեան, նոքա շնչաւորք[2069] գոլով ո՛չ զմարմինն ⸢կարաւտին հանգուցանել[2070], զորոյ պէտսն աւելորդս ունին, այլ զշունչն՝ որ[2071] տենչայ ի փարթամութէնէն եւս[2072] մեծանալ, եւ յիշխանութէնէն յեւս բարձրագոյն պատիւ վերանալ, եւ ի զգեստուցն եւս պաճուճազարդ լինել: Եւ ⸢այս անյագ է[2073] ցանգութիւնս[2074], եւ ոչ որպէս զմարմնոյն[2075] չափաւոր: Եւ անկար է մարմնաւորին հոգեւոր լինել մինչչեւ[2076] յայս փորձանս[2077] ժամանեալ՝[2078] կա՛մ պատահմամբ, կա՛մ իմաստութեամբ: Իսկ զշնչաւորս[2079] զայս յաջորդէ հոգեւոր իմաստն[2080], զի թէ դաստիարակի գրովք[2081], զերծանի յանցաւոր փառացս տենչանաց[2082] յիմանալին՝ որ անանց է, եւ հայելի առնէ զայս զգեստուցս պաճուճանքն[2083] ⸢այնմ[2084] իմանալի⸣[2085] պայծառութեանն[2086]: Վասն

[2037] յարքայութեան W1049 -թիւն C -թիւնն B^{-J559} M2603 M1143
[2038] ընթացողացն V255 ընթացողք W1049
[2039] գրէ M1143 գրէ եւ B$^{-V1627\ J559}$ C^{-V396} M2603 եւ գրէ J559 V396
[2040] om V1627
[2041] յարքայութեան P32 -թիւնն B1^{a} W1049
[2042] tr V255
[2043] tr C^{-J755}
[2044] բռունդ B2 բռունքդ C2^{-V396} M2603(ք ^{c} sup lin)
[2045] ժողովրդեանն C2^{-V396} V255
[2046] նա V255
[2047] թագաւորսն BC M2603
[2048] զաւարտումն C1 զաւարտումս B3 M1143
[2049] սորա C1^{-P32}
[2050] բարեկարգութիւն C
[2051] om J559
[2052] արժանաւոր B1^{a}
[2053] երկից V396
[2054] +եւ M2602 W1049 C$^{-V1565\ V255}$
[2055] երից V396
[2056] մարմնով B1^{a}
[2057] պատահմամբք M1141
[2058] շինական J480 շինականք C^{-J480}
[2059] աղքատութեան C$^{-J1761\ V1565\ V396}$
[2060] om M2603

[2061] հարկաւորացն M2602 յարկացն P32

[2062] այն տենչման V396 յայն տենչալն V255

[2063] զի B3

[2064] հանդերձս J480

[2065] om M2603 P32

[2066] եւ զանասունն M1143 M1141 V1627 M1232 om B3 C M2603

[2067] որ V1627 J480 W1049

[2068] աթոռոցն C2$^{-\text{V396}}$

[2069] շնչաւոր M1141

[2070] հանգուցանեն M1143

[2071] +ի P32

[2072] եւ J480 եւս V1565 V255

[2073] անյագ է c^{2b} 1761 անյագեցան c^{1b}ի անյագ է J480 յանյագ է P32

[2074] կուսութիւնս c^{1b}

[2075] զմարմնաւոր M1143

[2076] մինչեւ M2603

[2077] փորձս M2602

[2078] ժամանել B$^{-\text{M2602 M1244 M1142}}$ V255 W1049

[2079] շնչաւորս P32 W1049

[2080] իմաստսն V396

[2081] գործովք M1143

[2082] տենչա նա V255 տենչանացս M2602

[2083] պաճուճանք W1049 -քս M1143 V1627

[2084] այն BC$^{-\text{J646}}$ M2603 M1143 այսր[2087] զնոսա՝ զթագաւորսն որք շնչաւորք են, եւ փառաց եւ պայծառութեան[2088] ցանկացողք, կոչէ յաշակերտութիւն եւ ասէ, թէ՝ ո՛վ բուռն, գիտեմ զի ոչ ունիս հանգիստ, այլ ⌜ցանկաս ի միոյ[2089] քաղաքիդ աթո(445բ)ռոյ[2090] յաջորդել զքազում[2091] ⌜քաղաքաց տէրութիւն[2092] եւ յայդ[2093] զաւազանէ իշխանութեանդ եւս կարող զաւազան առնուլ ի ձեռս: Ծանի՛ր, զի այսու չառնու լրումն տենչանքդ[2094] եւ ոչ հանգիստ, այլ ե՛կ[2095], յինէն խրատեաց[2096] եւ հպէ[2097] իմացմամբ յերկնաւորն, եւ զայն խոկումն պատուեա[2098] եւ որոնեա[2099], զոր անդ փառք[2100]: Եւ խնդրեա[2101] աղաւթիւք, զի զերծանելով յանցաւոր իշխանութենէդ՝[2102] որոյ թիւն եւթանասուն[2103] ամ է, յաւիտեան թագաւորեսցես: Զի գոյ անդ փառք եւ գեղազարդութիւն, եւ յարկացն[2104] պայծառութիւն, ⌜որպէս եւ[2105] յառաջ ընթանալով բանիւս ասէ. «Ի մեծութենէ եւ[2106] ի գեղեցկութենէ արարածոցս, ըստ նմին եւ արարչագործն նոցա երեւի» (Իմս ԺԳ:5):

130. *«Իսկ եթէ զի՞նչ է իմաստութիւն, եւ ո՞րպէս եղեւն, պատմեցից եւ ոչ թագուցից ի ձէնջ զխորհուրդս, այլ ի սկզբանէ*

[2085] անիմանալի P32
[2086] պայծառութեան P32 W1049
[2087] այնր c^{1a}
[2088] մեծութեան V255 պայծառութեանց c^{1a}
[2089] ցանկայ իմոյ J1761 ցանկաս իմոյ V1565
[2090] om B3 C^{-J755} M2603 V1627
[2091] om M1143
[2092] – տէրութիւնս C$^{-J480\ V396}$ զքաղաքաց –M1143 քաղաքատրութիւնս V396
[2093] այդ P32 յայս V1627 յայտ B2^{-J559} C2 +քաղաքդէ W1049
[2094] տենչանօք V255 տենչացանքդ P32
[2095] եկն B3 V1627
[2096] խրատէ BC (ա M1166^{mg}) M2603 M1143
[2097] հպեա V1627(ա M1166^{c} sup lin) հպեիր M2603
[2098] պատուէ BC-^{V1627} (ա sup lin M1166^{c} M2603^{c}) M1143
[2099] որոնէ BC^{-V1627} M2603(ա^{c} sup lin) M1143
[2100] փառքն C^{-V1565}
[2101] խնդրէ BC$^{-V1627\ V1565}$ M2603(ա ^{c} sup lin) M1143
[2102] յիշխանութենէդ P32
[2103] աւթանասուն M1141 Հ BC$^{-M1166\ M1232\ J480\ J646\ J755\ P32\ J559}$
[2104] յարկաց BC M2603 M1143
[2105] որպէսն P32
[2106] om C^{-J755}

արարածոց[2107] *պատմեցից եւ ածից*[2108] *յայտ զգիտութիւն նորա»* (Զ:24ա): Զիմաստութիւնն[2109] զանազան բանիւք ցանկալի եցոյց ե՛ւ[2110] յԱռակաց գիրսն ե՛ւ ի Ժողովողն, բայց զէութեան[2111] նորին գիտութիւն[2112] ոչ ի վարդապետութէնէ[2113] սորա ուսաք սահմանեալ[2114]: Այժմ[2115] խոստանա պատմել, եւ (446ա) մեզ ժպրհութիւն[2116] կանխաւ ⸢ինչ առ ի նոյնն[2117] ասել, մինչեւ սա զխոստումն իւր[2118], որոյ[2119] արար զառաջարկութիւնս, կատարէ: Քանզի[2120], ասէ, թէ՝[2121] ոչ թագուցանեմ, այլ ի վերուստ յարարածոցս[2122] լինելութէնէ[2123] առնում եւ ածեմ ի մէջ զնորին գիտութիւնն: Եւ արդ, երկայնամտութեամբ եւ[2124] յակհիոս կացցուք[2125] լսել:

131. *«Եւ ոչ ստերիւրեցայց*[2126] *ի ճշմարտութէնէ եւ ոչ նախանձու մաշեալ գնացից ընդ նմա, զի այն*[2127] *⸢ոչ հաղորդի*[2128] *ընդ իմաստութեան»* (Զ:24բ-25ա): Ի պատմելս[2129], ասէ, զէութիւն իմաստութեանն[2130], փութամ[2131] զճշմարիտն ասել վասն նորին բան, եւ ոչ նախանձիմ ընդ ունկնդրացն[2132] մխիթարութիւնն[2133], զի որ նախանձու եւ մախանաց ծառայ է, նորին ազատութեանն[2134] անհաղորդ[2135] է. ⌜եւ սա՝[2136] որոյ[2137] հաղորդ է⊤[2138] եւ վայելող, զնոյնն[2139] եւ մեզ մատակարարէ, եւ աւտար է ի նախանձուէ[2140]:

[2107] արարածոցս c^{2a} V255

[2108] +ի BC$^{\text{- V1627 J480 J755}}$ M2603 M1143

[2109] զիմաստութիւն C M1143

[2110] om B1^{a}

[2111] զէութենէ M1141 -թիւն C$^{\text{- M1149}}$ M2603 M1142 V1627 W1049 -թիւնն M1144

[2112] գիտութեան C1

[2113] վարդապետութենէն P32

[2114] սահմանել B1^{a} W1049

[2115] այլ V396

[2116] +է BC$^{\text{- J480 J1761 V1565 J559}}$ M2603 M1143

[2117] ինչ/առ ի նոյնն]tr C ինչ om M1143

[2118] իւրոյ c^{2b} V1627

[2119] որ V1627 om V1565

[2120] զի V255

[2121] զի V396

[2122] արարածոց M1232 յարարածոց c^{2b} յարացոյցս B1^{a}

[2123] լինելութեան V255

[2124] om B$^{\text{- M2602 V1627}}$ M1141

[2125] կալցուք V396

[2126] ստերիւրեցից J480

[2127] om M1143

[2128] ոչ հաղորդ լինի B3 C$^{\text{- V1565}}$ M2603 V1627 չհաղորդի V1565

[2129] պատմել M2603 պատմելոյ C

[2130] իմաստութեան C

132. *«Բազմութիւն[2141] իմաստնոց՝ փրկութիւն աշխարհի, եւ թագաւոր հանճարեղ՝ հաստատութիւն ժողովրդոց»* (Ջ:26): ⌜Յայս պէտս[2142], ասէ, բանամ ձեզ զխորս իմաստութեանն[2143] գիտութեան, զի որչափ իմաստունքն բազմանան յաշխարհի, աշխարհ փրկի ի[2144] յարհաւրաց պատուհասից, եւ թագաւորք՝ որք[2145] զնովաւ բերին (446բ) ժողովրդոց[2146] իւրեանց, անխռով[2147] ղեկավարեն:

133. *«Այսուհետեւ խրատեցարուք բանիւք իմովք եւ աւգտեցարուք»* (Ջ:27): Դուք, ասէ, թագաւորք եւ որք ընդ ձե[ռ]աւք[2148] են, լուայք, զի զիս Աստուած իմաստնացոյց, քանզի այսպէս ասաց առ նա Աստուած ի Գաբաւոն[2149] յաղաւթելն, թէ՝ «Տամ քեզ իմաստութիւն, որում[2150] ո՛չ հաւասարի[2151] ոք յառաջնոցն,

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[2131] փարթամ C^{2b}

[2132] ունկն գրոցն P32

[2133] մխիթարութիւն C

[2134] ազատութեան C^{-J480}

[2135] հաղորդ M1144 P32

[2136] սորա C^{1b} սորայ C^{1a}

[2137] +եւ V396

[2138] om homeotel M2603

[2139] զնոյն M2602 J480 W1049

[2140] նախանձէ M2602 նախանձութենէ W1049

[2141] իմաստութիւն W1049

[2142] այսպէս B1^{a} յայսպէս M1144

[2143] +եւ M2602 իմաստութեան C^{-P32} J646 -թիւն P32

[2144] om B3 C V1627

[2145] որ M2602 om B2

[2146] ժողովրդեան BC (-ղեանն J391 V1627) M2603 M1143

[2147] առ իւրով J755

[2148] ձեւք M2602

[2149] Գաբաւոն V255

[2150] յորում C2

[2151] հաւաստի B3 C$^{-J391\ J480}$ M1166 եւ ո՛չ ի վերջնոցն (հմմտ. Գ Թգ Գ:12): Արդ, ⸢ես, ասէ, զոր[2152] յԱստուծոյ մաղթանաւք առի՝[2153] ձեզ բաշխեմ, խրատեցարուք թագաւորք ի բանից իմոց եւ աւգտեցարուք ժողովուրդք:

134. *«Ե՛մ[2154], ե՛մ ⸢եւ ես[2155] մարդ մահկանացու՝ հանգոյն ամենեցուն, եւ ծնունդ հողածնի[2156] նախայստեղծին, ⸢եւ յորովայնի մաւր[2157] նկարեցայ[2158] մարմին»* (Է:1): Մի՛, ⸢ասէ, կարծէք[2159] թէ իմաստութիւնս, զոր ետ ինձ Աստուած[2160], բարձրացոյց զիս ի հասարակաց ախտաւոր բնութէնէս, այլ ի նոյնս եմ՝ մարմնով մահկանացու եւ յորովայնի նկարեալ: Զայս[2161] ասէ, որպէսզի մի՛ կարծեսցեն մարդիկ, թէ նա աւելի[2162] շնորհս էառ, յոր մեք ոչ ⸢եմք կարող[2163] ձկտել, եւ վերջանան ⸢ի փափաքանաց[2164] իմաստութեանն[2165]:

135. *«Եւ յորովայնի մաւր նկարեցայ մարմին, տասնամսեա[2166] ժամանակաւ՝ մածեալ արեամբ ի սերմանէ առն (447ա) եւ ի ցանկութէնէ քնոյ ի վերայ հասելոյ»* (Է:2): Զունիմ, ասէ, ⸢ի ձէնջ զանազանութիւն[2167] մարմնով, բայց թէ[2168] զշնորհս՝ զոր առի յԱստուծոյ ի միտս բանականս[2169], եւ ձեզ բաշխեմ: Այլ ի սերմանէ առն որ ձգի ցանկութեամբ առ կինն, ի քնոյ մահիճսն բեղնաւորեցայ[2170]: Այս սերմս[2171] սնընդեամբ արգանդին[2172] յարիւն դառնայ, եւ ի ⸢քառասուն աւր[2173] նկարի[2174] զգայարանքն, եւ շնչաւորեալ մնայ յարգանդն, ⸢զոր սա[2175] տասն[2176] ամիսս կոչէ: Քանզի սովորութիւն է Եբրայեցոցն[2177] զթիւ ամսոցն[2178] լուսնովն[2179] ⸢բերել, որովք[2180] տասն[2181] թուի ամիսք[2182] յղացմանն:

[2152] ես ասէ/զոր]tr BC M2603 M1143
[2153] առ J480 V255
[2154] ես M1143
[2155] եւս V396
[2156] հողածնին V396
[2157] մաւրն M1144 V396
[2158] om J480
[2159] tr B2 C^{-J755} կարէք ասէ J755
[2160] om V396
[2161] զայն C M2603
[2162] ասէ լի V255
[2163] tr M2602
[2164] փափագաց P32 փափագանաց J480
[2165] իմաստութեան C -նս V1627
[2166] ժամեա V1627 ժամսեա B3 C M2602 M2603
[2167] ի ձէնջ/զանազանութիւն]tr M2602
[2168] om V255
[2169] բաւականս P32
[2170] բեղմնաւորեցայ V255 բեղնաւորեցաւ M2602

136. *«Եւ ես եղեալ զհասարակաց աւդն*[2183] *յիս ձգեցի»* (Է:3ա): Զաւդս, ասէ, յետ ծնանելոյն առի, զոր ծծեն մարդիկ եւ տեւեն ի կենդանութիւն:

137. *«Եւ ի*[2184] *նոյն ի նմանավիշտ*[2185] *յերկիր*[2186] *անկայ»*[2187] (Է:3բ): Քանզի[2188] ի վիշտ յղեն զմեզ ծնաւղքն յերկիր եւ ոչ[2189] ի հանգիստ, որպէս ասէր[2190] Դաւիթ. «Պանդուխտ եմ ես[2191] եւ նշդեհ, որպէս հարքն իմ» (Սղ ԼԸ:13):

138. *«Զառաջին բարբառն զնմանն ամենեցուն նոյնգունակ*[2192] *լացեալ»* (Է:3գ): Արդարեւ, ողորմելի բերումն, զի արտասուաւք

[2171] սեմս J559 սերմանս c^{2b} սերմնս C$^{\text{- J480 J1761 V1565}}$

[2172] pr յարգանդն V255

[2173] քառասուն օրն B2 M1141 – աւրն M1166 M1232 Խ աւր M2603 J391 P32 Խ աւրն M2602 M1142 Խ օրն C1$^{\text{- P32}}$ M1144 V1627 V396 խաւար c^{2b}

[2174] կատարի B2

[2175] զոր M1141 զորս M2602

[2176] ժ B1$^{\text{- M1166}}$ B3 C$^{\text{- J1761 J755 P32 V1565}}$ M2603

[2177] Եբրաեցոցն V1627 -յեցոյցն P32 -յեցւոցն J1751 J559 -յեցուց J480

[2178] ամսոյն V1627

[2179] լուսովն B2

[2180] բերել որով BC$^{\text{- M1144 M1142 J559}}$ M2603 M1143 բերելով B3

[2181] ժ BC$^{\text{- M1166 M1232 J1761 J646 V1565}}$

[2182] ամիս C-$^{\text{J480}}$

[2183] +ի c^{2b} օդս J559

[2184] om V1565

[2185] նմա W1049 նմանէ վիշտ C1$^{\text{- P32}}$ վիշտ V396

[2186] երկիրս C2 յերկիրս B1^{a} B3 C1$^{\text{- J755}}$

[2187] անգայP32 ընգա M1166 ընկա V1627

[2188] om W1049

[2189] om V1627

[2190] ասէ c^{1b}

[2191] om M1143

[2192] զնոյնգունակ C M2603

գամք յաշխարհ, լալով վարիմք ի սա, եւ արտասուաւք ելանեմք[2193]:

139. *«Ի խանձարուրս[2194] սնայ եւ ի հոգս, եւ ոչ ոք ի թագաւորաց այլ ազգ ինչ սկիզբն կալաւ լինելոյ»* (Է:4-5): Հոգաւք եւ տառապանաւք[2195] ծնողացն սնայ, որք կաթն ջամբէին[2196] եւ ի[2197] յառնելն եւ ի ննջելն սպասաւորէին: Եւ այսպէս ամենեքեան՝ որք[2198] թագիւ պերճանան, եւ զաւրաւք խրոխտանան, եւ ընչիւք հպարտանան[2199], իբրեւ զիս եւ զամենայն աղքատս կալան[2200] սկիզբն լինելոյ:

140. *«Մի մուտ է[2201] ամենեցուն յաշխարհ[2202], եւ մի ել հաւասարակաց»* (Է:6): Մուտն յարգանդին[2203] դրանէ[2204] այդպիսի տարժանմամբ[2205] է[2206] ամենեցուն՝ վշտաւք եւ արտասուաւք[2207] գան յաշխարհ[2208], եւ ելն՝[2209] դարձեալ ցաւաւք եւ հիւծմամբ[2210] ⌈ախտից եւ որոգայթից պատահմամբ[2211], որովք[2212] վիճակիմք[2213] մահու, եւ արտասուաւք եւ վշտաւք[2214] մեկնիմք ի մարմնոցս[2215]:

[2193] ելանիմք P32
[2194] նախանձաւորս W1029
[2195] տառապանաց M1143
[2196] ջամբեն C2
[2197] om C
[2198] որ V255 W1049
[2199] հարստանան M2602
[2200] կալա M2602
[2201] om J559
[2202] յաշխարհի J480 յաշխարհս B1^{a}
[2203] արգանդին c^{1b} յարգանդի M1143
[2204] դրանէն M2602
[2205] տաժանմամբ B3 C M2602 M1143
[2206] om M1143 J480
[2207] արտասուք J755
[2208] աշխարհ V396 յաշխարհ J480
[2209] ել V396
[2210] հեծութեամբ C
[2211] om B2
[2212] որով M2602 M1144 W1049
[2213] վիճակեմք V255 վիճակիմ V396
[2214] վշտով B2
[2215] մարմնոյս J391 P32 V255

141. *«Վասն այսորիկ[2216] խնդրեցի[2217] աղաւթիւք, եւ տուաւ ինձ հանճար, կոչեցի, եւ եկն ինձ Հոգի իմաստութեան»* (Է:7)։ Վասն աղաւթիւք խնդրուածոցն, ասէ, տուաւ ինձ այս հանճարս, եւ ոչ թէ զի[2218] այլատարազ ունիմ բնութիւն։ Եւ զաղաւթքն ʻթէ որպէս[2219] արար, լսեմք ի պատմութէնէ Թագաւորութեանն[2220]. զի, ասէ, ի հաստատել թագաւորութեանն[2221] Սողոմոնի[2222], յարեաւ գնաց արքա ի Գաբաւոն եւ զոհեաց անդ, եւ երեւեցաւ Տէր Սողոմոնի[2223] (448ա) եւ ասէ. «Խնդրեա[2224] դու քեզ խնդիր ինչ», եւ ասէ. «Տէր Աստուած իմ, ես եմ մանուկ փոքր եւ ոչ գիտեմ զել[2225] եւ զմուտ[2226] իմ. տացես ծառայի քում սիրտ՝ լսելոյ եւ դատելոյ զժողովուրդս քո արդարութեամբ։ Եւ հաճոյ թուեցաւ բանն[2227] առաջի Տեառն, ⸢զի խնդրեաց[2228] Սողոմովն[2229] զայն[T2230]։ Եւ ասէ[2231] Տէր. «Փոխանակ[2232] զի խնդրեցեր ⸢դու[2233] յինէն զբանդ զայդ, եւ ոչ խնդրեցեր[T2234] ᵀզաւուրս բազումս, եւ ոչ խնդրեցեր ʻքեզ մեծութիւն, եւ ոչ խնդրեցեր[⸣2235][T2236] զանձինս թշնամեաց քոց, ահա արարի ըստ բանի քում: Ահա ետու քեզ սիրտ իմաստուն եւ հանճարեղ· իբրեւ զքեզ ոչ որ ⸢եղեւ յառաջ քան զքեզ, եւ յետ քո ոչ որ[2237] յարիցէ նմանող քեզ» (հմմտ. Գ Թգ Գ:4-12): Այս աղաւթքս, որպէս ասէ, եւ այսպիսի պարգեւքս ⸢իմաստնացոյց զսա եւ հեղաւ ի վերայ նորա հոգի[2238] ⊤[2239] իմաստութեան յաստուծոյ[2240]:

[2216] այնորիկ B1 B3 C$^{-J1761\ V1565}$ M2603 M1143
[2217] +յԱստուծոյ J755(sup lin) J480
[2218] om M1232
[2219] tr J559
[2220] Թագաւորութեան C W1049
[2221] թագաւորութեան C$^{-J755\ V396}$ W1049
[2222] Սաղոմոնի V396 Սաղոմովնի M1141 Սաղօմոնի J391 J1761 Սողոմովնի M1232 J646 Սողոմօնի J559
[2223] Սաղոմոնի M1141 V396 Սաղօմոնի J391 Սողմոնի W1049 -մովնի J646 -մօնի J480 Սողոմովնի M1232 Սողովմոնի M2603
[2224] խնդրեայ M1141 -եաց P32
[2225] +իմ V396
[2226] մուտ c^{2b} J391
[2227] բան V396
[2228] om J755
[2229] Սաղօմոն J391 J1761 Սողմոն W1049 Սողոմոն B1 C$^{-J331\ J1761\ V255}$ M1143 M1144 Սողոմօն J559 Սողովմոն M2603 Սղմն" M1142
[2230] om V255
[2231] +զնա P32 +ցնա BC$^{-J755\ P32}$ M2603 M1143
[2232] փոխան M2603
[2233] om M2602
[2234] om homoeotel J480
[2235] om V255
[2236] om M2603 W1049

142. *«Եւ նախամեծար ընդրեցի զնա քան զիշխանութիւնս եւ զաթոռս, եւ զմեծութիւն ոչինչ համարեցայ առ նորա նմանութեամբ: Ոչ նմանեցուցի[2241] նմա զականս պատուականս, ⸢զի ամենայն[2242] ոսկի առ նովաւ իբրեւ սակաւ[2243] մի աւազ, եւ իբրեւ զկաւ համարեսցի արծաթ առաջի նորա[2244]: Քան զառողջութիւն եւ զգեղեցկութիւն սիրեցի զնա»* (Է:8-10ա): (448բ): Այս ընդրութեանս հաւատարիմ վկայ ունի զնոյն ինքն զԱստուած, որպէս հաճեցաւ, թէ՝ խնդրեցեր զիմաստութիւն եւ ոչ խնդրեցեր ⸢մեծութիւն[2245], եւ ոչ աւուրս ⊤[2246], որպէս[2247] լուաք ի[2248] նախակարգեալ պատմութէնէդ, եւ վասն այնր հաճոյ թուեցաւ Աստուծոյ խնդիր սորա, զի մեծութիւն[2249] մարմնոյ[2250], քարինք, ոսկի, արծաթ եւ գեղ եւ[2251] առողջութիւն[2252] ⸢անցանէ զմեաւք, եւ զգալի լոյս[2253], յորժամ վճարի[2254] մահուամբ. իսկ իմաստութիւն[2255] յ<ը>նդանութիւն[2256] աճէ Աստուծոյ եւ յանմահութեան վիճակ փոխէ զմարդիկ:

[2237] om homoeoarc J480
[2238] ոգի c^{1b}
[2239] om M1143
[2240] Աստուծոյ V396 W1049
[2241] նմանեցուցից M1141
[2242] եւ զամենայն V1627
[2243] զսակաւ $B1^{a}$
[2244] om $C^{-J755\ P32\ V255}$
[2245] զմեծութիւն c^{2b}
[2246] աւուրս եւ ոչ մեծութիւն M2602
[2247] ըստ որում M2602
[2248] om $B1^{a}$
[2249] մեծութիւնք M1141
[2250] մարմնոյն V396
[2251] om V255
[2252] առողջութեան եւ M1166
[2253] եւ զգալի լոյս անցանէ զմեօք BC (անցանի J391 M1141 J1761 զմեաւք M1232 զմեղաւք P32 զմեւք $B1^{a}$ M2603 M1143)
[2254] վճարիմք $BC^{-V1565\ P32\ V255}$ M2603 M1143
[2255] իմաստութեան W1049 -թիւնն B3 M2603 V1627 J559

143. *«Եւ ընդրեցի զնա նախ*[2257] *փոխանակ լուսոյ ունել, զի անքուն է լոյսն՝ որ ի նմանէ է»*[2258] (Է:10բ)։ Փոխանակ[2259] զգալի[2260] լուսոյս, ասէ[2261], զիմացմանն[2262] ճառագայթսն ընդրեցի, զի այս ոչ ի ծանրանալ[2263] քնով աչացն պակասի որպէս զզգալին[2264], այլ անաղաւտ մնա ի հոգոյ աչս պայծառացելոցն։

144. *«Եւ եկին ինձ բարութիւնք միանգամայն ընդ*[2265] *նմա, եւ անթիւ մեծութիւն ի*[2266] *ձեռին*[2267] *նորա»* (Է:11)։ Եւ զայս Աստուած խոստացաւ նմա, որպէս լսեմք ի պատմութէնէն, զի յաւել զկնի շնորհի[2268] իմաստութեանն[2269], թէ՝ «եւ զոր ոչն[2270] խնդրեցեր[2271] ետու քեզ՝ զմեծութիւն եւ զփառս. որպէս ոչ ոք եղեւ ⸢նման քեզ[2272] ի թագաւորս զամենայն աւուրս քո»։ Ուրեմն աստուածապարգեւ եղեւ նմին ընդ իմաստ(449ա)ութեանն[2273] եւ մեծութիւնն[2274], որպէս եւ[2275] խրատեաց Քրիստոս. «Խնդրեցէք նախ զարքայութիւնն Աստուծոյ, եւ այդ ⸢ամենայն տացի ձեզ[2276] եւ յաւելցի»⸣[2277] (Մտ Զ:33)։

[2256] ընթանութիւնն W1049 յընտրութիւն P32
[2257] om B3
[2258] om M1144
[2259] +ի V1627
[2260] գալ ի J755
[2261] այս է J755
[2262] զիմացման B1^{a} c^{2b} իմացմանն M1141
[2263] ծանրանալոյ B1^{a} B3 C
[2264] զգալի C M2603 զգալին W1049 B$^{-M1144\ M1142}$ սգալին B3
[2265] ըստ B1^{a} B3 C$^{-V1565\ V255}$
[2266] om V1565 P32
[2267] ձեռն B2 J480 ձեռնին M1141
[2268] շնորհ V1627
[2269] իմաստութեան P32
[2270] ինչ C^{-V1565} M2603 ինչ ոչ B1^{a} V1565
[2271] խնդրեցերն C M2603
[2272] tr B2 M1143
[2273] իմաստութեան P32
[2274] մեծութեան P32
[2275] om c^{2b}
[2276] om J391 P32 V255
[2277] ամենայն յաւելցի ձեզ M2603 – յաւելցի ձեզ եւ տացի B1^{a} ամենայն տացին եւ յաւելցի ձեզ J1761 V396 ամենայն տացին յաւելցին ձեզ V1565

145. *«Ուրախ եղէ ընդ ամենեսին*[2278] *որոց ⌜առաջնորդ էր*[2279] *իմաստութիւն*[2280], *բայց գիտէի ոչ զնա՝ եթէ ծնունդ իցէ սոցա»*[2281] (Է:12): Իմաստութիւնն[2282] առաջնորդ է առաքինութեանցն: Ես[2283], ասէ, յորժամ զոսկին եւ զքարինսն պատուականս անկոսնեցի[2284], զառաքինութիւնն[2285] սիրեցի, եւ ի վարելն նոքաւք խրատու իմաստութեանն[2286] զուարճանայի ⌜ի սրբութիւնն[2287], ի ժուժկալութիւնն, յաղաւթսն, ի սէրն՝ զոր մարմնասէրքն երկրորդ կամաւք[2288] ըստ երկիւղի աւրինացն գործեն: Ես առաջնորդութեամբ իմաստութեանն[2289] յաւժար եւ ուրախ կամաւք վարէի[2290] նոքաւք, եւ ոչ գիտէի թէ իմացումն[2291] առաքինութեամբն[2292] առատանա, իսկ ապա ⌜զփորձ առեալ[2293] առաքինութեանցն, գիտացի թէ որպէս ջուրն զբոյսսն[2294] զուարթացուցանէ[2295] եւ զծաղիկսն ծնանի, նոյնպէս եւ առաքինութիւնն[2296] զիմացումն պայծառ ծնանի:

146. *«Առանց նենգութեան ուսայ*[2297] *եւ առանց նախանձու բաշխեցից»* (Է:13ա): Աննենգն[2298], ասէ, Աստուած ինձ ուսոյց սիրով եւ գթով եւ խնամաւք, եւ ես աննախանձ բաշխեմ յայլոց[2299] աւգուտ[2300] (449բ) եւ[2301] յուսումն:

[2278] ամենեսեան B1^{a} C^{-J755} M2603 -նեցուն J755
[2279] առաջնորդեցեր V1627
[2280] իմաստութիւնն B1^{a}
[2281] Աստուծոյ V396
[2282] իմաստութիւն V396 c^{1a}
[2283] եւ սա c^{2b} եւս c^{2a}
[2284] +եւ M2602
[2285] զառաքինութիւն C1 W1049
[2286] իմաստութեամբն BC M2603 M1143 W1049
[2287] սրբութիւն P32
[2288] կամաւքն c^{1b}
[2289] իմաստութեան J391 P32
[2290] վարէին c^{2b}
[2291] իմացումն B3 C M1143 W1049
[2292] առաքինութեան P32
[2293] զփորձեալ C
[2294] զբոյսն BC$^{-M2602\ M1144\ M1142\ V1565}$ M2603 զբոյսս W1049
[2295] զուարճացուցանէ C
[2296] առաքինութիւն C^{-V396}
[2297] յուսոյ V1565
[2298] աննենգ M2602 C1^{-V255}
[2299] այլոց V255

147. *«Զմեծութիւն նորա ոչ թաքուցից, զի անպակաս զանձ է նա մարդկան»* (Է:13բ-4ա): Քանզի ոչ աղաւաղի փարթամութիւնն[2302] նորա[2303] իբր զոսկոյ եւ զարծաթոյ[2304], այլ[2305] անպակաս մնայ առ ստացողն[2306]:

148. *«Որով որք վարեցան՝ առ Աստուած առաքեցին զբարեկամութիւն, վասն առ ի խրատուէ պարգեւացն ընծայեալք»* (Է:14բ): Իմացմամբքն Աստուծոյ որք վարեցան եւ առ[2307] նա ի հայելն պարապեցին, հարազատութեամբ[2308] ընտանացան[2309] Աստուծոյ, որպէս ասէր[2310] Դաւիթ. «Տէր բաժին ժառանգութեան իմոյ»[2311] (Սղ ԺԵ:5), եւ Պաւղոս՝ «Ո՛չ որ կանս, եւ ո՛չ հանդերձեալն[2312] մեկնեն[2313] զիս ի սիրոյն Քրիստոսի» (Հո Ը:38-39): Նոյնպէս եւ ամենեքեան որք ճաշակեցին ի գիտութէնէն[2314] Աստուծոյ, թիկունս դարձուցին յերեւելիս[2315], եւ Աստուծոյ հարազատք եղեն, զի խրատ[2316] սուրբ գրոց եւ դաստիարակութիւն նոցին այսմ զնոսին ընձայեցոյց:

149. *«Բայց ինձ տացէ Աստուած ասել[2317] ըստ միտս[2318], եւ խորհել արժանաւոր ըստ բանիցս ասացելոց»[2319]* (Է:15ա): Խոստացաւ ուսուցանել զիմաստութեանն էութիւն: Արդ, այժմ խնդրէ, թէ տացէ ինձ Աստուած ասելոյ շնորհ, զի կարացից

[2300] յօգուտ c^{2b} V255
[2301] om C1
[2302] փարթամութիւն BC M2603
[2303] om M4211
[2304] զարծաթս V1565
[2305] եւ BC$^{\text{- M2602 V255}}$ M2603 M1143
[2306] ստացողսն c^{2b}
[2307] om V1627
[2308] հարազատութեամբքն B1^{a} հազարապետութեամբ V396
[2309] ընտանեցան B$^{\text{- M1166 V1627}}$ c^{2a} M1143 V255
[2310] ասէ B1^{a} V1565
[2311] իմ B2$^{\text{- J559}}$ M2603 M1144 J755
[2312] հանդերձեալքն կարեն M2602
[2313] մեկնել M2602 մեկնէ C
[2314] գիրութենէ P32
[2315] յերեւելեացս J480
[2316] խրատք V396
[2317] ասէ C$^{\text{- J391 V255}}$ om V255
[2318] ընդ V396
[2319] ասացելոցս c^{2a} սասանեցելոց M1232

յայտնել[2320] զաննիւթն նիւթական բանիւ[2321], եւ զանմարմինն[2322] զգալի խաւսիւք պարունակել ⸢եւ խորհել, ըստ որում արժանի է իմաստութիւնն ի[2323] նորին պատմութիւնն(450ա):

150. *«Զի նա իսկ եւ[2324] իմաստութեանն[2325] առաջնորդ է, եւ իմաստնոց՝ ուղղիչ»* (Է:15բ): Այսինքն, Աստուած իմաստութեանն[2326] ⸢նպատակ է[2327] եւ առ Նա հպի ակնարկութիւն[2328] իմացմանն, եւ զիմացողսն[2329] իւր լուսաւորութեամբն ուղղէ առ յիմանալ զԻնքն ըստ կարի մաքրութեանն[2330], որպէս ասէր Քրիստոս. «Ոչ որ գայ առ իս՝ եթէ ոչ Հայրն իմ երկնաւոր ձգեսցէ[2331] զնա[2332] առ իս» (հմմտ. Յհ Զ:44):

151. *«Զի ի ձեռին նորա եմք՝ ե՛ւ մեք ե՛ւ բանք մեր, ե՛ւ ամենայն հանճար ե՛ւ[2333] գործոց խելամտութիւն»* (Է:16): Վասն զի կրէ[2334] զամենայն[2335] բանիւ զաւրութեան[2336] իւրոյ (Եբ 1:3), ե՛ւ մեք ե՛ւ[2337] բանք մեր ընդ նորին[2338] գիտութեամբն եւ խնամովքն է[2339] պարունակեալ, եւ նա զհանճար մեր սքանչելի գործոց իւրոց[2340] խելամուտս[2341] առնէ, որպէս աղաւթէր[2342]

[2320] ասել B1^{a}

[2321] om P32

[2322] զանմարմին C2^{-V1565} P32

[2323] om J480 ի om J755 V1565 P32

[2324] om C2^{-J391}

[2325] իմաստութեան C1^{-J480} V1565

[2326] իմաստութեան C$^{-J755\ V1565}$

[2327] om V255

[2328] ակնարկութեան M1141 P32 -թեամբ c^{2b} -թեամբն V396

[2329] զիմացողս V396

[2330] մաքրութեան P32

[2331] ձգէ B3

[2332] զնոսա B1^{a} M1144

[2333] +ամենայն M1142

[2334] գրէ W1049

[2335] զամենայնս M2602

[2336] զօրութինն W1049

[2337] om P32

[2338] նոսին V396

[2339] եմք BC^{-M2602} M2603 M1143

[2340] om c^{1b}

[2341] խելամուտ c^{1a}

[2342] աղաւթէ M2602 M1232

Դաւիթ. «Առաջնորդեա ինձ ճշմարտութեամբ քո[2343] եւ ուսո՛յ զիս» (Սղ ԻԴ:5):

152. *«Զի նա ետ[2344] ինձ[2345] զանվրէպ գիտութիւն զեղելոցս՝ գիտել զհաստատութիւն աշխարհի եւ զազդեցութիւն բնութեանց»* (Է:17): Անվրէպ՝[2346] յԱստուծոյ[2347] գիտութեան շնորհն, և կատարեալ եւ ոչ կարծեաւք, որպէս[2348] Հելլենացւոց[2349] իմաստքն[2350]: Այս տուաւ սմա յԱստուծոյ, զի[2351] իմաստնացաւ քան զբնաւս որ յառաջ էին եւ որք լինիցին, եւ գիտաց թէ ո՞րպէս հաստատեցաւ աշխարհ, զոր առ Յոբ[2352] տարակոյս (450ք) արկեալ[2353] Աստուծոյ հարցմամբն[2354] ասէր. «Յո՞յր վերայ հաստատեցան աղք[2355] դորա» (Յոբ ԼԸ:6) եւ զբնութիւն[2356] չորից տարերաց[2357] խառնմանց, որոց ազդումն[2358] է ⌜յամենայն էքս[2359]:

153. *«Զսկիզբն եւ զկատարած, եւ զկէս[2360] ժամանակաց»* (Է:18ա): ⌜Զայս ինքն[2361] խոստովանի՝ թէ գիտաց, բայց մեզ ոչ յայտնեաց. թուի թէ վասն տկարութեան լսողացն: Արդ, ⌜իմացա թէ[2362] ո՞րպէս սկզբնաւորեաց Աստուած զաշխարհս, կամ զիա՞րդ ⸢էած[2363] ի կատարումն, եւ որ ի մէջ այսորիկ եղեւ՝ Քրիստոսի երեւումն[2364], նորին ճառատոյս լոյսն[2365] յայտնեցաւ նմին:

[2343] քով M2602 om M1232
[2344] om J755
[2345] om V396
[2346] +է M2602 V255
[2347] Աստուծոյ B1^{a} B3 V396
[2348] +եւ V1627
[2349] Հելենացոյց P32 -ցոց J755 -ցոցն V1627 -ցուց J480 -ցւոցն M2602
[2350] իմաստն V1627 իմաստունքն J391
[2351] om J480 V1565
[2352] Յօբ J559
[2353] om B1^{a} B3 C M2603
[2354] հայցմամբն J559 հարցմամբ J391 J480 հիացմամբն P32
[2355] աղխք B2 M2603
[2356] զբնութիւնն M2603 J480 J1761 J755 om V396
[2357] +ի V396
[2358] ազդումն C$^{\text{- J391 V255}}$ M1143 M1144 M1232
[2359] om V255
[2360] զմէջ BC$^{\text{- V1627}}$ M2603 M1143 զվերջ V1627
[2361] այսինքն M1143
[2362] իմացութեան A B2 B3 C$^{\text{- P32 J391(mg) M1141}}$ իմացութիւն P32

154. *«Զշրջանաց փոփոխմունսն[2366] եւ զշրջել ժամանակաց»* (Է:18բ): Շրջանք ժամանակաց այլայլեցան երկարաձգութեամբ[2367] աւուրց[2368], զի առաջին մարդիկն[2369] էին բազմաժամանակք[2370] եւ անհանճարք, իսկ որ[2371] զկնի՝ սակաւաւրեայք եւ բազմիմաստք: Արդ, զպատճառն[2372] այսր[2373] այլայլման[2374] եւ որոց ընդ սովաւ բերի, գիտաց:

155. *«Զտարեաց[2375] բոլորմունս[2376] եւ զաստեղաց դիրս»* (Է:19): Յայտնեցաւ նմա, թէ ընդէ՞ր ի մէջ եմուտ գարունն եւ աշունն՝ ամառնային ժամանակին եւ ձմեռնային[2377], եւ յաւդեաց զնոսա քաղցրութեամբ: Իսկ աստեղաց դիրքն բազմաքննիչք[2378] եղեն[2379] ի Հելլենացւոցն[2380], որոց ետուն[2381] զաւրութիւնս[2382] եւ ներգործութիւնս յաշխարհ[2383] (451ա): Սա քան[2384] զնոսին առաւել[2385] անխարդախ եւ ճշմարտութեամբ գիտաց, բայց յայտնեաց ոչ, քանզի անսուտն Աստուած վկայեաց, թէ ոչ եղեւ որպէս[2386] զսա իմաստուն (հմմտ. Գ Թգ Գ:21), եւ ձգտելն[2387] յաստեղաց ˹իմաստս որ այս[2388] առաւել պիտոյ, ˹զի լիցի[2389] քան զբնաւիցն[2390], ˹որպէսզի ճշմարտին[2391] Աստուծոյ վկայութիւնն անկարծիս մնասցէ:

[2363] աճէ C1 M2602

[2364] երեւումնն $B1^{a}$ M2603 M1232 J646 +եւ M2602

[2365] յոյսն $C2^{-V396}$ (յ is changed to լ J391)

[2366] փոփոխմունս B1 $C^{-J1761\ V255}$ M2603 M1142

[2367] երկարաձգեցութեամբ P32 յերկարաձգութեամբ B C2 M2603 M1143

[2368] յաւուրց c^{2b}

[2369] մարդիկ V396 W1049 -դիկք $C2\text{-}^{V396}$ V255 -դիկքն $C1^{-V255}$ -դիքն M2603

[2370] բազմաժամանակեայք M1166 -նակեացք V1627

[2371] որք B^{-V2602} $C1^{-V255}$ M2603 M1143

[2372] զպատճառն BC

[2373] այս M2602

[2374] այլայլմանս M2602

[2375] զտարերաց J480 V396 V255 զտարերց $B1^{a}$

[2376] բոլոր մասունս M1141 բոլորմանս V1627 զբոլորմունս P32

[2377] ձմեռայնոյն c^{2b} J480 V255 ձմեռնայնոյն $BC^{-\ M2602\ M1232\ J480\ J1761\ V1565\ V255}$ M2603 M1143 ձմեռնայնւոյն M2602 ձմռնայնոյն M1232

[2378] բազմաքնին $B1^{a}$ -քնինք B2 $C1^{-V255}$ M2603 M1143 -քննին C2

[2379] են M1232

[2380] Հելլենացւոյցն P32 -ցոցն M1166 M1141 J755

[2381] ետու V1627 էտուր M2603 տուին M2602

[2382] զզօրութիւնս J480 զօրութիւն C2

[2383] աշխարհս V396 P32 յաշխարհս M2602

[2384] om BC M2603 M1143

[2385] +եւ M2603 om M1143

156. *«Զբարս անասնոց եւ զգազանութիւն գազանաց»* (Է:20ա): Տիրապէս[2392] սքանչացման արժանի՝ քանզի ի վերայ եհաս անասնոցն[2393] բնական բարոյիցն[2394], թէ ընդէ՞ր[2395] ամենայն ձի խրոխտ, եւ ամենայն ոչխար՝ զգաւն[2396], առիւծն՝[2397] ինքնանհաճոյ, եւ ուղտն՝ ոխակալ, աղուեսն՝ քծնի, եւ նապաստակն՝[2398] խուսափող, եւ ամենեցուն բնական ստեղծուած[2399] բարուցն յայտնեցաւ սմա:

157. *«Զհողմոց բռնութիւնս եւ զխորհուրդս մարդկան»* (Է:20բ) Զի սաստիկ է հողմոցն[2400] շնչումն քան զամենայն տարր, որ ի մէնջ անգիտելի է ըստ Քրիստոսի. «Հողմ[2401] ուր կամի շնչէ եւ զձայն նորա լսես, բայց ˹ոչ գիտես ուստի՞ գայ կամ յո՞ երթայ» (Յհ Գ:8), բայց[2402] սմա ցուցաւ[2403]: Իսկ բարք մարդկան անհաս[2404], ըստ Պաւղոսի. «Ոչ ոք գիտէ[2405] զմարդոյն՝[2406]

[2386] իբրեւ M2602

[2387] ձգելն BC^{-V255} M2603 M1143

[2388] իմաստ սորայս M1141 M1232

[2389] եղիցի M2602 լիցի B2 M2603(զի ras)

[2390] զբնաւն J480

[2391] զճշմարիտն Աստուծոյ P32

[2392] արդարեւ M2602

[2393] անասնոց C2

[2394] բարուցն J480

[2395] +է M1143

[2396] +եւ M1141

[2397] առեւծ J391 առեւծն M2602 M1143 առիւծ B1^{a} C2$^{-J391\ J480\ V255}$ M2603

[2398] նապաստակ B1^{a}

[2399] ստեղծուածք P32

[2400] հողմոյն P32 հողմոց V1565

[2401] pr զի V255 W1049

[2402] om J480

[2403] յայտնեցաւ M2602

[2404] անհասք C M2603

[2405] գիտել V1565

[2406] զմարմնոյն J391 ըստ մարմնոյն c^{2b}

թէ[2407] ոչ հոգին որ[2408] ի նմա» (համմտ. Ա Կր Բ:11), իսկ Աստուծոյ՝[2409] յայտնի, ըստ Դաւթի. «Քննէ[2410] զսիրտս եւ զերիկամունս Աստուած» (համմտ. Սղ Է:10), եւ նա ինքն (451բ) զսա իմաստնացոյց ի գիտելն:

158. *«Զայլակերպութիւնս տնկոց եւ զզաւրութիւնս արմատոց»* (Է:20գ): Թէ ընդէ՞ր փայտքն՝ որ ի միոյ հողոյ[2411] բուսանին եւ[2412] նոյն ջրով[2413] սնանին, այլեւայլ են սաղարթաւք եւ պտղովք եւ արմատովք, գիտաց սա: Նաեւ՝ զզաւրութիւնս որ են յարմատս[2414], զորս առնուն ի պէտս բժշկութեան մարդիկ, եւ նոցին[2415] զաւրութեամբն առողջանան:

159. *«Որ ինչ ի ծածուկ եւ որ ինչ յայտնի է՝[2416] գիտացի»* (Է:21ա): Ծածուկ՝[2417] Աստուծոյ[2418] անհաս, իմանալի իմաստութիւնն, առ որ զգայարանք ոչ հպի, յոր սա ձկտեցաւ ճառագայթիւք Սուրբ Հոգոյն, որով իմաստնացաւ. իսկ յայտնի՝ սոքա, զորս ըստ կարգի թուեաց զզգալեացս[2419] բնութիւնք, որոց պատճառ[2420] գոյացութեանն, եւ զաւրութիւնքն[2421] յայտնեցաւ առ սա:

160. *«Զի ամենեցուն ճարտարապետն իմաստութիւն[2422] ուսոյց ինձ»* (Է:21բ): Ահաւասիկ[2423] ափիբերան առնէ զկարծողսն[2424], թէ ստութիւն ՙինչ գոյ[2425] ի նախակարգեալ[2426] գիտութիւնսն:

[2407] եթէ B3 C M2602

[2408] որոյ c^{2b} որո V396

[2409] յաստուծոյ c^{1b}

[2410] քննեա C2 J755 -եայ M1141 P32

[2411] om V396 հողմոյ J559

[2412] +ի V396

[2413] ջրովն C$^{-J391\ V396}$

[2414] արմատս P32 W1049 +բուսոց M2602

[2415] om B1^{a} B3 C^{-J755}

[2416] om M1143

[2417] +է V255

[2418] om B1^{a} V255 W1049

[2419] զզգալեացն M2602 զգալեացս C^{-V255} W1049

[2420] պատճառք M1141

[2421] զաւրութիւնք V396 W1049

[2422] իմաստութեան P32

[2423] om V255

[2424] զկարողսն A J480 J1761 J559

[2425] ոչ գոյ B3 ոչ կայ W1049

Քանզի թէ որ ճարտարապետն էր սոցին ստեղծագործութեանն յայտնեաց սմա զնոցին գիտութիւնն, ո՞ է որ ասէ[2427] թէ ոչ[2428] գիտաց, ըստ Պաւղոսի, թէ՝ «Աստուած է որ արդարացուցանէ[2429], ո՞վ է որ դատապարտ առնէ» (Հռ Ը:33): Արդ, թէ[2430] Աստուած, որ ստեղծողն է, եցոյց[2431], (452ա) ո՞վ է[2432] որ հակառակի, թէ ոչ գիտաց. եւ զի ուսոյց, ինքն հրամայեաց, թէ՝ «Տամ[2433] քեզ իմաստութիւն[2434] քան զառաջնոցն եւ զվերջնոցն» (Գ Թգ 3:12):

161. *«Զի գոյ ի նմա հոգի մտաւոր, սուրբ, միածին»* (Է:22): Կանխաւ խոստացաւ պատմել մեզ որպիսի ինչ է իմաստութեանն[2435] էութիւն եւ ներգործութիւն յարարածս, ընդարձակեալ[2436] զքանն մինչեւ ցայժմ, իսկ մեք յակճիռս մնալով[2437] սպասէաք լսել զոր այժմ սկսանի պատմել[2438]: «Գոյ ի նմա հոգի մտաւոր»: Յո՞ր[2439] արդեւք գոյ[2440]. այսինքն՝ յԱստուած: Քանզի Աստուած է մտաց իմանալի եւ զգայարանաց անհասանելի, յորոյ հասումն խոհական միտքս[2441] է ինչ որով հպի, եւ է ինչ[2442] որովք[2443] ամենեւին ի ստորեւ մնայ: Եւ այսպէս գամք[2444] ի հանդիպումն[2445] գիտութեանն Աստուծոյ: Զի[2446] է՝ ունիմք ճանաչել, բայց թէ զի՞նչ կամ ո՞րպէս, ոչ վերատե-

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[2426] նախակարգել M1166 նախարգեալ J755

[2427] ասաց V396 W1049 գիտէ V1565

[2428] որ P32

[2429] +իսկ արդ C (+իսկ արդ թէ V396) M2603)

[2430] որ W1049 om V1627

[2431] ուսոյց M2602

[2432] om M2603

[2433] տայր V396

[2434] +առաւել BC$^{\text{- M2602}}$ M2603 M1143

[2435] իմաստութեան P32 -թիւնն W1049

[2436] ընդարձակել B1^{a} C

[2437] մնացեալ M2602

[2438] om J559

[2439] յո՞ BC$^{\text{- P32}}$ (յո՞յ M1141) M2603 որ W1049

[2440] om C1

[2441] միտք C

[2442] om BC$^{\text{- M1166 M1142 V1627}}$ M2603 M1143

[2443] որով B2C$^{\text{- J755 P32 V255}}$

[2444] կամք V255 W1049

[2445] հանդիպումնն M2602

[2446] +թէ B$^{\text{- M2602 M1166 V1627}}$

սեմք[2447], այլ գիտեմք զՆա գոյ՝ նախկին, անպատճառ, անսկիզբն, անեղ, եւ որպէս թուէ սա: Իսկ անբերելի մնա մեր իմացմանս եւ անհասանելի, յորժամ խոկայ[2448] յաղագս աստուածայնոցն՝ ուստի՞ արդեաւք, եւ մինչեւ[2449] յո՞վ, ու՞ր եւ[2450] յու՞ր, եւ[2451] ե՞րբ, եւ մինչեւ յե՞րբ, յորմէ՞[2452] արդեաւք, ⸢առ ո՞վ եւ կամ յու՞մ, ո՞րչափ արդեաւք,[2453] ո՞րքան, եւ կամ ո՞րպէս: Յայսոսիկ ⸢պարտաւորեալ[2454] յա(452բ)ղթի⸣[2455] իմացումնս[2456], եւ որչափ ⸢եւ սիրէ[2457] իմանալ, ոչ կարէ, այլ ընդարմանա եւ կաղա, որպէս եւ[2458] Յակոբ[2459] ի գաւտէմարտութեանն[2460] յորում մարտ արարին զաւրութիւն երեւեցելոյն[2461] եւ իւր տկարութիւնն, եւ նա յանհասութէնէն պարտեալ՝ խնդրէր արձակել[2462] (տե՛ս Ծն ԼԲ:24-27): Այսպէս եւ ամենայն միտք որ յայս ձկտի, պարտեալ[2463] ի ստորեւ մնա, իսկ ի հասումն գայ յստակութիւն իմացմանն այսոցիկ[2464], գիտել զԱստուած գոյ, ⸢որպէս պատմէ իմաստունս[2465] եւ համաձայնի սորին Աստուածաբան[2466] աւետարանիչն Յոհաննէս[2467], որ ասէ. «Ի սկզբանն[2468] էր Բանն, եւ Բանն էր առ Աստուած, եւ ⸢Աստուած էր[2469] Բանն⸣[2470]: Նա էր ի սկզբանէ առ Աստուած: ⸢Ամենայն ինչ նովաւ եղեւ»[2471] (Յհ Ա:1-2): Արդ, զոր Յոհաննէս[2472] սկիզբն կոչէ՝ զանսկիզբն[2473] էութիւնն[2474] Աստուծոյ, սա գոյ անուանէ, եւ ինքն Աստուած է յասելն առ Մովսէս. «Ես եմ[2475] ՈՐ ԷՆ»[2476] (Ելք Գ:14), եւ նոյն է սկիզբն՝[2477] Էն եւ ԳՈՅՆ, քանզի որ Է է, նոյն ինքն եւ[2478] Գոյ է, այլեւ՝ սկիզբն որոց[2479] ի նմանէ ⸢յառաջ եկին անսկզբնաբար[2480], ըստ աւետարանչին՝ Բանն, եւ ըստ իմաստնոյս՝ Հոգիոյն. զի որպէս նա Բանին՝ որ է ընդ[2481] Աստուծոյ, ⸢եղեւ պատմող[2482], նոյնպէս եւ սա՝ Հոգոյն, եւ ըստ որում նա ասէ. «Ի սկզբանն[2483] էր[2484] Բանն», եւ[2485] սա ասէ՝ ի Գոյն[2486] ⸢է Հոգին: Եւ այսպէս աստուածա(453ա)բանէ սա զՀոգւոյն[2487] բղխումն[2488], որպէս Յոհաննէս՝[2489] զԲանին էութիւն[2490] եւ զաստուածութիւնն[2491], եւ[2492] ասէ ի Գոյն, յայտ է, թէ՝ յԱստուած Հոգի, որպէս եւ Քրիստոս կոչէր զնա. «Հոգին Սուրբ, ասէ[2493], որ ի Հայրէ ելանէ» (Յհ ԺԵ:26):

[2447] վերատեսանեմք B1^{a}

[2448] om V255

[2449] մինչ J1761

[2450] +կամ M1142

[2451] om C1^{-J755}

[2452] յումէ՞ M2602

[2453] om V255

[2454] պատրաստեալ W1049

[2455] յաղթահարեալ պարտի BC M2603 M1143 յաղթահարել - M1141

[2456] իմացմունս P32 իմացումս B1^{a} B3 J480 V1565

[2457] եւս որ է C1

[2458] om M2602

[2459] Յակովբ M2603

[2460] գաւտէմարտութեան P32 -թիւնն W1049

[2461] երեւելոյն V1627 երեւեցաւ M1143

[2462] արձակիլ B2^{-J559} C^{-J480} -եալ W1049

[2463] պարապեալ W1049 -տել B1^{a}

[2464] այնոցիկ W1049 այսոսիկ J480 յայսոցիկ P32

[2465] om J559

[2466] աստուածաբանն c^{1b}

[2467] Յոհան P32 Յոհանէս c^{2a} M1142 J559 Յովաննէս W1049 Յովհաննէս B2^{-J559} M2602 Հոհէս″ M1144

[2468] սկզբան J391 սկզբանէ B$^{-M2602\ M1144\ M1142}$ C2^{-J391} M1143

[2469] է M2602

[2470] ditt Բանն էր առ Աստուած V396

[2471] om J559

[2472] Յովհաննէս $B2^{-J559}$ M2602 M1143 P32 W1049 Յօ– V255 J559 Յոհանէս c^{2a} M2603 M1141 J755 Յհէս″ M1142 Յոհէս″ M1144 Յվ″հնս J755

[2473] սկզբանէ V255 սկիզբ c^{2b}

[2474] էութիւն c^{1a} J391

[2475] +Աստուած B2

[2476] Էնն $C2^{-J391}$ W1049

[2477] սկիզբնն B1 M2603 M1143 M1141 M1144 J755 P32

[2478] om M1143

[2479] որոյ J559

[2480] յառաջ եկին/անսկզբնաբար]tr BC M2603 M1143

[2481] ըստ V396

[2482] tr J480

[2483] սկզբանէ C1

[2484] om V1565

[2485] om M2602

[2486] նոյն V1627

[2487] om M1143

[2488] բղխումնն M2602

[2489] Յոհան c^{2b} Յոհանէս M2603 V396 Յովանէս W1049 Յովհաննէս $B2^{-J559}$ M2602 Յօվհաննէս J559 Յոհ″ M1141 Յոհէս″ M1144

[2490] էութեանն C2 –թիւնն $C1^{-J755\ P32\ V255}$ M2603 M1143 W1049

[2491] աստուածութիւնն B^{-V1627} զաստուածութիւն P32

[2492] է BC M2603 M1143

[2493] om $BC^{-M1232\ J646\ J559}$ M2603 M1143

162. *Մտաւոր.* յաւելու զմտաւորս՝[2494] բժշկելով զտկարութիւն բանին, քանզի համանուն է հողմն՝[2495] հոգւոյն, վասն անաւսրութեանն[2496]: Եւ բազում անգամ կոչի հողմն՝[2497] որ անմիտ է, հոգի, որպէս երգէ[2498] Դաւիթ. «Աւրհնեցէք զՏէր հոգի եւ մրրիկ» (հմմտ. Սղ ՃԽԸ:7-8), եւ Մովսէս՝ «Հոգի Աստուծոյ շրջէր ի վերայ ջուրց» (Ծն Ա:2), զոր ոմանք հողմ[2499] կարծեցին: Սա ասէ, թէ՝ զանհաս[2500] էութիւնն[2501], որ ի գոյութէնէն[2502] Հաւր բղխեալ, Հոգի կոչեցի վասն նրբութեանն[2503]: Մի՛ կարծեր, թէ հողմ է անմիտ. զի նա ըստ էութեանն պարզութեան անաւսր է եւ հողմ,[2504] այսինքն՝ հոգի, բայց մտաւոր եւ բանական[2505] եւ[2506] ամենայն բանի կառավար եւ զարդարիչ՝ երկնաւորաց եւ երկրաւորաց:

163. *Սուրբ.* Զի են հոգիք որ մտաւորք են, բայց էութիւն նոցին[2507] ոչ է սուրբ, այլ անձնիշխան կամաւքն յոր ախորժեն՝[2508] շարժին, կրողք[2509] գոլով սրբութեան եւ ոչ սեփական սուրբք, որպէս հրեշտակք եւ մարդիկ, յորոց եղեւ ոմանց[2510] շարժումն[2511] յանսրբութիւն եւ ի չարութիւն: Սա ըստ գոյութեանն[2512] ամենասուրբ է՝ վեհագոյն անսրբութեան[2513], որպէս (453բ) աղաղակէին Սերոբէքն[2514]. «Սուրբ, սուրբ, սուրբ՝ Տէր զաւրութեանց, լի են[2515] երկինք եւ երկիր փառաւք Նորա» (հմմտ. Ես Զ:3):

[2494] զմտաւոր P32

[2495] հողմ M1143 հողմնն B2^{-J559} M2602 M2603

[2496] անաւսրութեան P32 W1049

[2497] հողմնն B$^{-M1144\ M1142\ J559}$ M2603 M1141 P32

[2498] երգէր c^{1b}

[2499] հողմն C2 B3 M2602

[2500] անհաս J480 զանազան C2

[2501] էութիւն c^{1a}

[2502] գոյութենէ C2

[2503] ներբութեան P32

[2504] հողմն C$^{-J755\ V255}$

[2505] բնական V255

[2506] om B1^{a}

[2507] նց″ C M2603

[2508] ախորժենն M1143 ախտ որ են V396 ախտօրէն c^{2b}

[2509] կարօղք V255

[2510] ոմանք J480

[2511] om c^{2b}

[2512] գոյացութեանն J559 գոյութեան P32

[2513] սրբութեան W1049

[2514] սերովբէքն M2603 B2 C$^{-J755\ V396}$ M1143 -րօբէքն V396 -րօվբէքն W1049 om J559

164. *Միածին*. Ծնունդ յորժամ լսես, մարմնաւոր[2516] կարծեաց արտաքս[2517] հան[2518] զհանճարդ, եւ գիտեա, թէ տկարանա բանն մեր զհամաբնութիւն Հոգւոյն, որ է յԱստուծոյ եւ ընդ Աստուծոյ. ⸢այլ բանի[2519] ձեւով յայտնեալ[2520], կոչէ զնա ծնունդ Աստուծոյ՝ վասն բնութեանն[2521] կցորդութեան: Իսկ թէ ո՞րպէս[2522] ծնունդ Բանին, կամ բղխումն Հոգւոյն, մեզ անգիտելի է, այլ զի ի[2523] Հաւրէ է Հոգին, որպէս զԲանէն ⸢Յոհաննէս[2524] աստուածաբանեաց⸣[2525] յասելն. «Բանն էր[2526] առ Աստուած» (Յհ Ա:1): Նոյնպէս եւ զՀոգւոյն բանն յասելն՝ «Հոգին Սուրբ որ ի Հաւրէ ելանէ» (Յհ ԺԵ:26), զի նոյն է ծնունդն[2527] եւ ելողութիւնն[2528], եւ ըստ որում Բանն մարմնացեալ՝ Միածին կոչի յաւետարանչէն, յասելն՝ «Միածին Որդին, որ է[2529] ի ծոց Հաւր» (Յհ Ա:18), նոյնպէս եւ Հոգին՝ յիմաստնոյս[2530], զի ունի զելողութիւնն[2531] ինքն միայնակ յԱստուծոյ Հաւրէ, որպէս ասաց Քրիստոս. «Հոգին՝[2532] որ ի Հաւրէ ելանէ» (Յհ ԺԵ:26):

165. *Բազմաբաշխ* (Է 22): Զայս անուն, Առաքեալ ըստ ներգործութեանն վկայէ ի վերայ Հոգւոյն, յորժամ թուեաց, թէ «ումեմն ի Հոգւոյն տուեալ է բան իմաստութեան, այլում՝ բան գիտութեան», եւ զորս[2533] ըստ[2534] կարգի[2535] թուէ[2536], ապա ի վերայ բերէ. «Այլ զայս ամենայն յաջողէ[2537] (454ա) միեւնոյն Հոգի, եւ բաժանէ իւրաքանչիւր որպէս եւ կամի» (Ա Կր ԺԲ:11):

[2515] om V1565
[2516] pr ի M1143
[2517] արտաքոյ C2 M1141
[2518] հանէ B1^{a}
[2519] այլաբանի C2 M2603 բանի V1627
[2520] յայտնել ABC1 M2603 M1143
[2521] բնութեան C$^{-\text{M1141 J480 J755 V255}}$ M1142
[2522] +է M2602 J1761
[2523] om V1565
[2524] Յովհաննէս B2$^{-\text{J559}}$ M2602 M1143 W1049 Յոհանէս c^{2a} M2603 Յօ- J559 Յոհէս″ M1144
[2525] tr J480 V255
[2526] om c^{1a}
[2527] ծնունդ P32
[2528] ելողութիւն P32
[2529] om C$^{-\text{V1565}}$ W1049
[2530] իմաստնոյս J1761
[2531] զելողութիւն B1^{a} J1761 P32
[2532] om J480 +սուրբ M2602

166. *Նուրբ* (Է 22): ⸢Վասն զի[2538] որոց բաշխէ զշնորհսն եւ առ որս հանգչի, ոչ թէ ի նոցանէ ըստ էութեան ի ներգործութեան[2539] շնորհացն իմանի[2540], այլ նրբութեամբն[2541] գերազանց մնայ հասման յայնցանէ՝ որք առնուն ի նմանէ մարգարէութիւն, ⸢կամ բժշկութիւն[2542], ⸢կամ լեզվախաւսութիւն[2543], կամ զայլ շնորհս, եւ նրբութեամբն[2544] անընդդիմարգել[2545] անցանէ ընդ բնաւսն[2546]:

167. *Դիւրաշարժ* (Է 22): ⸢Յայտ է[2547], թէ՝[2548] ըստ մարդասիրութեանն[2549] դիւրաւ շարժի գթութեամբ[2550] եւ հանգչի առ որս խնդրեն հաւատով, ըստ որում աղաւթէր Դաւիթ. «Զհոգի ⸢սուրբ քո[2551] մի՛ հաներ յինէն» (Սղ Ծ:13), եւ Քրիստոս՝ «Ընդ ձեզ բնակեսցէ եւ ընդ ձեզ եղիցի» (Յհ ԺԴ:17):

168. *Պարզ* (Է 22): Քանզի ⸢անշարադիր է[2552] յստակութիւն էութեանն[2553], գերագոյն ի խառնուածոյ, որոց եւ[2554] լուծումն հետեւի:

[2533] զոր B1^{a}
[2534] ի M1143
[2535] կարգին V1627
[2536] +եւ V1627
[2537] աջողի P32
[2538] tr P32
[2539] ներգործութիւն B C2 M2603 M1141
[2540] իմանալի V1627
[2541] ներգործութեամբն V396
[2542] om B1^{a}
[2543] M1166(^{c}mg)
[2544] ներբութեամբ P32
[2545] անդիմարգել J559
[2546] բնաւս V1627
[2547] յայտնէ C1
[2548] om B2
[2549] զմարդասիրութեանն B1^{a} մարդասիրութեան P32
[2550] գթութեամբն C2$^{\text{- V1565}}$
[2551] քո V255 tr V396 J559
[2552] անշարժ գիր է J480

169. *Անարատ* (Է 22): ⸢Վասն զի[2555] ոչ մտանէ յանեղ եւ ի պարզ էութիւնն[2556] գայթագղութեան[2557] գլորումն, որ ստեղծականացս պատահեաց՝ հրեշտակաց եւ մարդկան:

170. *Յայտնի* (Է 22): Յայտնի է ըստ ներգործութեանն[2558], քանզի զհրեշտակս յիւրաքանչիւր դասս եւ ի կայանս[2559] լուսաւորէ, եւ նոքաւք առ մարդիկ[2560] զանազան շնորհաբաշխութեամբ յայտնեալ պայծառանայ:

171. *Անվրէպ* (Է 22): Քանզի ան(454բ)սխալ[2561] զմեզ ուղղէ եւ կառավարէ գեր ի վերոյ ամենայն վրիպման եւ գայթագղութեանց, որպէս աղաւթէր Դաւիթ· «Հոգի քո բարի առաջնորդեսցէ ինձ ի[2562] յերկիր ուղիղ» (Սղ ՃԽԲ:10):

172. *Բարեսէր* (Է 22): Որպէս հրամայէր Քրիստոս՝ «Չիք որ[2563] բարի բայց մի Աստուած» (Մր Ժ:18), զի որ բարին է, սիրէ զիւր բարութիւնն[2564] եւ առ մեզ հեղուլ, եւ ուղղել զշաւիղս մեր· վասն այնր[2565] եւ զնա Դաւիթ Հոգի ⸢բարի կոչէր[2566]:

173. *Երագ*[2567], *անարգել* (Է 22): Զի լնու զաւրութեամբն զերկինս եւ զերկիր, եւ երագութեամբն[2568] թափանցանց[2569] լինի ընդ բնաւս, որպէս ասէր Առաքեալ· «Անցանէ մինչեւ յորոշումն[2570] շնչոյ եւ ոգւո[2571] եւ յաւդից[2572] եւ[2573] ուղղոց, եւ քննիչ

[2553] էութեան W1049 յէութեան P32
[2554] om M1143
[2555] քանզի M2602
[2556] էութիւն P32
[2557] գայթագղութիւն P32
[2558] ներգործութեան c^{1a}
[2559] կանայս P32
[2560] om P32
[2561] անվրէպս M2602
[2562] om B1^{a} C$^{-\text{V396 V255}}$ M1143 M1144
[2563] om M2602
[2564] բարութիւն c^{1a} V1565
[2565] om V255
[2566] բարի կոչէ C$^{-\text{J1761 J755 P32}}$ M2603 կոչէ բարի P32 om V1627
[2567] արագ M1143 J480
[2568] երագութեամբ B1^{a} C1 V396
[2569] թափանցաց J391 J1761
[2570] որոշումն c^{2b} ցորոշումն M2602

է ⸢խորհրդոց եւ մտաց եւ սրտից»[2574] (Եբր Դ:12)): Տե՛ս զերագութեանն[2575] եւ ⸢զանարգելութեանն[2576] ներգործութիւնն՝[2577] վկայեալ[2578] յառաքելոյ[2579]. «Եւ չիք», ասէ, «արարած աներեւոյթ յերեսաց նորա, այլ ամենայն ինչ[2580] մերկապարանոց կայ առաջի նորա» (Եբր Դ:13): Ապա յայտ է, թէ ոչ մի ինչ պատրուակ[2581] կայ՝ ո՛չ երկնաւորացն[2582] եւ ո՛չ երկրաւորացս, որ արգելուլ ⸢կարող է[2583] զարագ[2584] ընթանալն[2585] ⸢նորին ընդ բնաւս[2586]:

174. *Բարեբար*[2587], *մարդասէր* (Է:23). Բարեբար առ հրեշտակս, զոր[2588] լուսաւորէ յաստուածային անհաս[2589] խորոցն[2590] գիտութիւնն, նոյն եւ առ մարդիկ իջուցանէ զնոյն լուսաւորութիւնն[2591], (455ա) որպէս ⸢յառաջ ընթացեալ[2592] բանիւս պատմէ, թէ՝ բարեկամս Աստուծոյ եւ մարգարէս յարդարէ[2593], վասն այսր[2594] եւ ըստ որում ⸢է Աստուած[2595], նոյն ինքն կոչի[2596] եւ մարդասէր:

[2571] հոգոյ J391 M1141 J755 V1565 P32 հոգւոյ M2603 J480 J1761 V396 V255 ոգոյ V1627 ոգոց W1049 ոգւոյ M2602

[2572] աւդից M1141 V1627 P32 օդից C2 V255 W1049

[2573] om C1

[2574] մտաց եւ սրտից եւ խորհրդոց B1^{a}

[2575] զերագութեան W1049 -թիւն P32 -թիւնն C2 M2603 M1141 J755

[2576] +եւ B1^{a} M1141

[2577] զանարգելութեանն զներգործութիւնն M1143 զանարգելութիւն ներգործութեան P32 զանարգելութիւնն ներգործութիւնն M2603 անարգելութիւնն ներգործութեանն C2 J480 om c^{1b}

[2578] վկաել B1^{a} վկայել c^{1a} վկայես V396

[2579] առաքելոյ V1565

[2580] om c^{2b} V1627

[2581] պատուական C$^{-\text{M1141 J391 V396 V255}}$ պատրւակ J391

[2582] երկնաւորաց C$^{-\text{P32}}$ -ցս M1166

[2583] կարէ B1^{a}

[2584] զերագ BC M2603 զերագընթաց M1143

[2585] ընթանալ C2

[2586] om V396

[2587] +եւ V396

[2588] զորս BC$^{-\text{M1166 V1627 J1761}}$ M2603

[2589] յանհաս P32

[2590] խորհրդոց c^{2b} խորհրդոցն c^{2a}

[2591] լուսաաւորութիւն C2 M1142 P32

[2592] յառաջ ընթերցեալ B1^{a} B3 C$^{-\text{J480 V255}}$ M2603 յառաջընթաց M1143

[2593] առնէ V255

175. *Հաստատուն, զգուշաւոր, անհոգ* (Է 23): Զառ մեզ ներգործութիւնսն նշանակէ անուանքս՝ որ ի Սուրբ Հոգւոյն: Քանզի զդրդումն[2597] մեր յամենայն ամբոխմանց իւր առ մեզ գալստեամբն հաստատէ, որպէս եւ արար զդասս սրբոց առաքելոցն, զի ի նմանէ հաստատեալք ⸢ամրացան ընդդէմ ամենայն վշտաց յաղթողք[2598]: Նոյն[2599] եւ ի զգուշութիւն դաստիարակէ գերազանց արշաւել ախտից, եւ զանզգոյշսն[2600] հարկանէ իւրով ներգործութեամբն, որպէս գրէ առաքեալ. «Խեղկատակութիւն բարձցի ի բերանոց ձերոց» (հմմտ. Կղ Գ 8), եւ՝ «Մի՛ տրտմեցուցանէք[2601] զՀոգին Սուրբ Աստուծոյ[2602], որով կնքեցարուք յաւուրն փրկութեան ձերոյ»[2603] (Եփ Դ:30): Տեսանե՞ս, թէ որպէս ի զգուշութիւն[2604] խնամէ[2605] զմեզ, մինչ զի եւ ի[2606] դատարկ բանիցն տրտմեալ[2607] երկեցուցանէ զխայլողն[2608] ⸢ի ներքս[2609] ի միտսն, եւ զգուշութեամբ պարսպէ:

176. *Անհոգ* (23): Զի որ զգուշանա, հետեւի[2610] նմին անհոգ լինել յամենայն երկիւղէ[2611] եւ ի խղճէ մտաց եւ ի դատաստանին պատուհասէ: Եւ զայս անհոգ մնալոյս[2612] շնորհս էառ[2613] Եկեղեցի[2614] ի նմանէ, որպէս ասէ[2615] (455բ) Առաքեալ. «Ո՛չ

[2594] այնր J480
[2595] էած c^{2b}
[2596] կոչէ P32
[2597] դրդումն M2603
[2598] om P32
[2599] նոյնպէս C
[2600] անզգոյշն V1565 զանզգոյշն C2^{-V1565} զանզգուշսն B1^{a}
[2601] տրտմեցուցանէր V396
[2602] om B2
[2603] om M2602
[2604] գուշութիւն J755 զգուշութիւնս B1^{a}
[2605] խրատէ B2
[2606] om B1^{a}
[2607] տրտմել M1141 P32
[2608] զխայլողսն V1627 P32 զսղալողն c^{2b} զսղալողսն J480 J755 V396
[2609] om C2
[2610] ի A
[2611] յերկիւղէ P32 W1049
[2612] լինելոյս M1143
[2613] եցոյց V1627
[2614] եկեղեցին C1^{-V255}
[2615] om J1761 W1049

առէք զհոգին ծառայութեան միւսանգամ յերկիղ, այլ առէք զհոգին որդէգրութեան, որով աղաղակեմք՝ Աբբա, Հայր: Նոյն ինքն ⌜Հոգին[2616] վկայէ[T2617] հոգոյս մերում, եթէ եմք որդիք Աստուծոյ» (Հռ Ը:15-16): ⌜Ապա[2618] ըստ առաքելոյս վկայէ[2619], եթէ[2620] ʿորդիք եմքˋ[2621] Աստուծոյ[T2622], ուրեմն անհոգ արար զմեզ յամենայն ծառայական[2623] երկեղէ:

177. *Ամենազաւր* (Է23): Քանզի հրեշտակաց եւ մարդկան զաւրութիւն՝[2624] է ինչ որ կարելի է, եւ է[2625] որ անկար. իսկ սա զի[2626] Աստուած է, յամենայնի է զաւրաւոր, զի[2627] զոր կամի՝ կարող է, եւ զոր կարէ՝ զնոյն[2628] եւ[2629] կամի:

178. *Ամենահայեաց* (Է23): ⌜Վասն զի[2630] ոչ պատրուակէ զնա բացակայութիւն[2631], այլ հայի ի վերինս եւ ի ներքինս, որպէս ասէ Դաւիթ. «Հայեցաւ նա յերկնից[2632] ⌜ի[2633] սրբութենէ իւրմէ, Տէր յերկնից[T2634] յերկիր նայեցաւ»[2635] (Սղ ՃԱ:20):

179. *Եւ ամենայն իրաց[2636] բաւական* (Է23): Աղցաւոր բնութիւն մեր ոչ յամենայնի բաւէ, այլ տկարանա եւ խորշի, որպէս

[2616] om V396

[2617] tr J480

[2618] +թէ BC$^{-\text{J646 J559}}$ M2603 M1143

[2619] +մեզ M2602

[2620] թէ M2602

[2621] tr M2602 M1143 J391 J646 որդի եմք V396

[2622] om homoeoarc B2

[2623] om c^{1a} J1761

[2624] զօրութեան BC$^{-\text{M2602}}$

[2625] +ինչ M2602 էր J391 V1565

[2626] քանզի M2602

[2627] om M1232

[2628] զնոյն B1$^{-\text{M1166}}$ C1$^{-\text{J755}}$

[2629] om B2

[2630] քանզի M2602

[2631] բացակայութիւնն M1142 -կաութիւնն V1627 -կաութիւնս J755 -կասութիւնս V255

[2632] om M1143

[2633] om M1141

[2634] om homoeoarc P32

[2635] հայեցաւ B1 C2$^{-\text{V255}}$

[2636] իրաւանց C2$^{-\text{J1761}}$ M2603 M1141 P32

Իսրայէլ[2637] անբաւական[2638] մնացեալ Աստուծոյ[2639], ասէին. «Խաւսեսցի ընդ մեզ[2640] Մովսէս եւ մի՛ Աստուած» (Ելք Ի:19): Իսկ Աստուած[2641] ամենայնի[2642] բաւական է՝ կրէ զարարածս զաւրութեամբ իւրով եւ դարմանէ խնամաւք, եւ ի կործանմանէն կոչեաց զմարդն բազմապատիկ իմաստութեանն[2643] բաւականութեամբ:

180. *Մտաւորաց, սրբոց, նրբից* (456ա) (Է23): Այսու զհրեշտակս պատկերագրէ[2644], որք իմաստնանան եւ լուսաւորին ի Սուրբ Հոգոյն, զի ոչ թէ բաւականութիւն նորա, ասէ, ⸢մարդկան նախ[2645] ընդարձակէ զշնորհս, այլ յառաջագոյն իջանէ ի հրեշտակսն՝[2646] որք են միտք եւ մտաւորք անուանին, յայտ է թէ բանաւորք եւ սուրբք, զի աւտարք են ի մարմնոյս աղցաւոր կրից, անշարժք ⸢եւ կամ[2647] դժուարաշարժք[2648] ի չարութիւնն[2649]:

181. *Նուրբք.* Զի անընդդիմարգելք են եւ յամենայն տեղիս ժամանեն ի սպաս պաշտամանն Աստուծոյ, որպէս ասէ վասն նոցա[2650] Երգողն. «Աւրհնեցէք զՏէր ամենայն հրեշտակք Նորա, զաւրք զաւրութեանց՝[2651] ոյք ⸢առնէք զբան[2652] Նորա, եւ[2653] լսէք[2654] ձայնի պատգամաց Նորա» (Սղ ՃԲ:20): Արդ, նոցին մտաւորութեանն եւ սրբութեանն[2655] անաւսր բնութեանն պայծառացուցիչ եւ իմաստնացուցիչ[2656] է ամենաբաւական Հոգին Աստուծոյ, որպէս ասէր ի[2657] նորին սպասաւորութիւնն[2658] Գաբրիէլ առ Մարիամ. «Հոգին Սուրբ եկեսցէ ի քեզ» (Ղկ Ա:35), ցուցանելով թէ Նա[2659] ինքն անձնաւորութիւն[2660] Հոգւոյն առաքեաց զսուրբ եւ զանմարմին ⸢եւ[2661] նուրբ[2662] հրեշտակն[2663] իւր կարապետ: Եւ դարձեալ, յԵզեկիէլի[2664] տեսութիւնն ասէ, թէ՝ «Հոգի կենդանի գոյր[2665] յանիւսն» (Եզկ Ա:20), եւ նոյն ինքն լուաւ, զի «ասէր բաւականութիւն[2666] Հոգւոյն[2667] (456բ) առ այրն[2668] որ զգեցեալ[2669] էր զպճղնաւորն՝ ‘Անց ընդ մէջ քաղաքիդ Երուսաղէմի եւ դիր նշան ի ճակատ արանցն որ հեծեն’» (հմմտ. Եզկ Թ:3-4): Տեսանե՞ս, թէ որպէս ի Հոգւոյն բաւականութենէն[2670] նորա պայծառանան:

[2637] Իսրայէղ M1232 J1761
[2638] անբանական J480
[2639] յԱստուծոյ c^{1b}
[2640] om P32
[2641] om c^{2b}
[2642] յամենայնի V396 W1049
[2643] իմաստութեան c^{1a}
[2644] նշանակէ M2602
[2645] tr M2602
[2646] հրեշտակս $B1^{a}$
[2647] om M1143
[2648] եւ դժուարաշարժք J480 om P32
[2649] չարութիւն c^{1a} M1142 J559 -թիւնք C2
[2650] նորա W1049 նոցին V1565
[2651] զաւրութեան M1143 զաւ-նն B^{-M2602} P32 զօրութեան M1141 J480 V255
[2652] առնեն զբան $B1^{a}$ $C1^{-J480}$ առնէք եւ լսէք զձայն պատգամաց W1049
[2653] om $B1^{a}$ C W1049
[2654] լսել $B1^{a}$
[2655] նրբութեանն M1143

182. *«Քան զամենայն շարժունս շարժագոյն է իմաստութիւն»* (Է:24ա): Շարժումն իմա զտեսութիւնն եւ զգիտութիւնն, զի որպէս[2671] մեր[2672] զգալի աչքս ⸢երագաշարժ է[2673] տեսութեամբն քան զայլ անդամոցս շարժմունքն, այսպէս իմաստութիւնն Աստուծոյ՝ Սուրբ Հոգին, քան զշարժումն հրեշտակացն[2674] երագ է եւ սուր, ի տեսութիւն եւ ի գիտութիւն, ⸢որ եւ[2675]T[2676] զնոցին շարժումն լուսաւորէ առ նոսին յԱստուծոյ հեղմամբն եւ նոքաւք առ[2677] մեր փանաքութիւնս:

[2656] իմաստացուցիչ M2602

[2657] om B2

[2658] սպասաւորութեանն V255 -թիւն P32 Աստուծոյ սպասաւորութիւնն W1049

[2659] նախ M2602 c^{2b}

[2660] նախանձաւորութիւն P32

[2661] om V1627

[2662] om M1143

[2663] հրեշտակ V1627 հրեշտակին V396

[2664] Եզեկելի W1049 Եզեկիէլի V396 յԵզեկիելի M1166 M1141 M1142 յԵզեկիէլ V255

[2665] կայր M1143

[2666] բաւականութեան V1627 -եանն W1049

[2667] հոգւոցն M2603

[2668] այնր V1627

[2669] զգեցեալն $B1^{a}$ M1143

[2670] բանականութենէն c^{2b}

[2671] om V1627

[2672] մեզ M1142 V255

[2673] երագ շարժէ M2603 M1141 J480 V255

[2674] հրեշտացն J391

[2675] om V255

[2676] tr M1143

183. *«Դարմանէ եւ ընդմտանէ[2678] ընդ ամենայն վասն յստակութեան»* (Է:24բ): Ահաւասիկ յայտնեաց զկանխաւ ասացեալն, զի իւր[2679] շարժողութեամբն դարմանէ զշարժութիւն[2680] հրեշտակացն, քանզի որպէս հաց մարմնոց է դարման, նոյնպէս բանքն[2681] Աստուծոյ՝ հոգւոց, ասաց Քրիստոս (Հմմտ. Մտ Դ:4): Վասն որոյ եւ Հոգին Աստուծոյ զստեղծեալն յինքենէ հոգիս՝ զհրեշտակսն, դարմանէ եւ կերակրէ բանիւն եւ խաւսիւքն, զոր հեղու առ նոսա[2682] Աստուած, եւ իւր յստակութեամբն[2683] ⌜որ գերազանց է եւ⊤[2684] սքանչելի, ի[2685] նուրբ էութիւն նոցին տպաւորի[2686], եւ պայծառացուցանէ զնոսին ի գիտութիւն խորհրդոցն Աստուծոյ, ի վերայ (457ա) որոյ զուարճանան եւ բերկրին, եւ իջուցանէ զնոյնն[2687] վերին դասն առ խոնարհագոյնն, որպէս եւ աստուածաբանէ մեծն Դիոնէսիոս[2688]:

184. *«Քանզի ճաճանչ է Աստուծոյ զաւրութեանն եւ[2689] ծագումն ճշմարիտ փառաց ամենակալին»* (Է:25ա): Որպէս Բանին անձնաւորութիւն յԱստուծոյ է եւ առ Աստուած, ըստ աստուածաբանելոյն Յոհաննու[2690] (տե՛ս Յհ Ա:1), եւ նոյն ինքն ի Պաւղոսէ՝ «Լոյս փառաց եւ նկարագիր էութեանն[2691] Աստուծոյ»[2692] կոչի, առ Հեբրայեցիսն[2693] գրովն[2694] (հմմտ. Եբ Ա:3), նոյնպէս եւ սա զբնութիւնակից եւ զփառակից, եւ զԱստուածն յԱստուծոյ եւ ընդ Աստուծոյ ⌜զՍուրբ Հոգին[2695] նոյն Բանին անուամբն դաւանէ՝ ճաճանչ կոչելով: Զի որպէս ճաճանչ[2696] ճառագայթի լուսոյն[2697] յարեգակնէն սփռի, նոյնպէս եւ սա յանսկզբնութէնէն[2698] Աստուծոյ ունի զբղխումն[2699], ըստ Քրիստոսի. «Հոգին Սուրբ որ ի Հաւրէ ելանէ» (Յհ ԺԵ:26), եւ ի նմանէ ծագէ եւ լուսաւորէ զերկնաւորքն[2700] եւ զերկրաւորքս, որպէս ծագումն ճառագայթիցն՝ զզգալի[2701] արարածքս: Եւ դու, տե՛ս, թէ ո՞րպէս անձնաւորութիւնք Երրորդութեանն եւ միոյ աստուածութեանն հաւասար աստուածաբանին, եւ պատկառանաւք ափիբերան լինին տկարամիտ հերձուածողքն, որք զՈրդի քան զՀայր, եւ զՀոգի քան զՈրդի նուաստ[2702] ասացին: (457բ) Քանզի զկոչումն[2703] անուանն, զոր առաքեալ ի վերայ Բանին առնու՝ «Լոյս փառացն Հաւր» կոչելով (հմմտ. Եբ Ա:3), զնոյնն իմաստունս ի վերա Հոգւոյն՝ «ծագումն փառաց Ամենակալին» անուանեալ, որով[2704] հաւատամք հաւասարք[2705] ի համագոյութիւնն Աստուծոյ զԲանն, որ է Աստուած, եւ զՀոգին[2706] Աստուած:

[2677] զի P32 ի C^{-P32}
[2678] ընդմասնէ V1627
[2679] ուր c^{1b}
[2680] զշարժողութիւն M1143
[2681] բանն V255 բանք V396 W1049
[2682] նոսին M2602
[2683] յստակութիւն c^{1a} -թիւնն C2 M2603 M1141 J755
[2684] om c^{2b}
[2685] om V396
[2686] սպասաւորի V1627
[2687] զնոյն J480 W1049 զնոյն c^{2b} զնոյնս V1627 +ի C2 M1141 P32
[2688] Դիոնեսիոս J391
[2689] +պատկեր B1^{a} M1142 J559 պատշեկ M1144
[2690] Յովհաննու B2^{-J559} M2602 W1049 Յոհանու c^{2a} M2603 Յօհաննու J559
[2691] էութեան C$^{-J1761\ V255}$
[2692] om M2603
[2693] յԵբրայեցիսն B2^{-M1232}

185. *«Վասն այնորիկ եւ ոչ մի ինչ պղծեալ խառնի ի նա»* (Է:25բ): Պղծութիւն եմուտ ի բարի արարածս Աստուծոյ յընդվզեալ եւ յապարասանեալ հրեշտակացն[2707], որք կոչեցան սատանայ: Սոցա ներգործութիւն խաւարին ոչ խառնի, ասէ[2708], ընդ Սուրբ Հոգւոյն լուսաւորութիւնն, այլ տեղի տուեալ հալածի խաւարն ի լուսոյն:

[2694] ասելովն B2^{-M1232} գիտելովն V1565 գրելով M1166 M1141 գրելովն B3 C$^{-V1565\ V255}$ M2603 M1143 V1627 M1232

[2695] Սուրբ զՀոգին C2

[2696] ճաճանչն B1^{a} B3 C$^{-J755\ V255}$ M2603

[2697] լոյսն A V255

[2698] յանսկզբնաւորութենէն J559 յանսկզբնութենէ P32

[2699] զբխումն B3 M1143 J755 զբղխումն C$^{-J480\ J755}$ M2603

[2700] զերկնաւորսն BC M2603

[2701] զգալի C W1049 ընգալի M1144

[2702] նուազ M1143

[2703] կոչումն C

[2704] որովք B1^{a} C^{-V1565} M2603 om B2

[2705] հաւատարիմք V1627 om W1049

[2706] +որ է V255

[2707] հրեշտակացն M2602] հրեշտակսն rel

[2708] om B2^{-M1232}

186. *«⸢Քանզի նշոյլ է մշտընջենաւոր լուսոյն*[2709], *⸢եւ հայելի անարատ Աստուծոյ ազդեցութեանն»* (Է:26ա): Ի մշտնջենաւոր[2710] լուսոյն ⸆[2711] Աստուծոյ նշոյլ Հոգւոյն ծագէ առ եղականս եւ հայեցողս առնէ յաստուածային[2712] ազդմունսն. զի յոմն ազդէ մարգարէութիւն, յայլ ոք՝ աստուածաբանութիւն, ի միւսն՝ բժշկութիւն, եւ զայլ անթիւսն[2713] (տե՛ս Ա Կր ԺԲ:8–11): Բայց ընդէ՞ր յաւելու[2714], թէ՝[2715] «անարատ հայելի». քանզի են եւ[2716] արատաւորք, այսինքն՝ դիւական ազդմունքն, որք կերպարանին որպէս զանարատս[2717] եւ դաւաճանեն զմեզ ի գայթակղութիւն, ըստ որում[2718] առ[2719] Եւայ, զի աստուածանալոյ ⸢պատճառ ասաց[2720] (458ա) զպտղոյն ճաշակ, եւ եղեւ՝ մահու (տե՛ս Ծն Գ:2–5): Սա, ասէ, ո՛չ այսպէս, այլ անարատ, ուղեղ եւ ճշմարիտ է՝ որ ի սմանէ[2721] ազդմունքն եւ գիտութիւնքն, զի աստուածային է:

187. *«Եւ պատկեր առատութեան նորա»* (Է:26բ): Որոյ լոյս, ասաց[2722], եւ ճաճանչ՝ նմին եւ պատկեր, զի ցուցցէ թէ[2723] որ բնութիւնակից եւ գոյակից է[2724] Աստուծոյ, նոյն եւ պատկեր անձնաւոր, քանզի պատկերն[2725] ի նախատիպէն[2726], ըստ պատկերին զանձնաւորութիւնն հաստատէ, եւ ըստ ծագմանն՝ զհամագոյութիւնն, ըստ որում Առաքեալ ասէ վասն անձնաւորութեանն[2727] Որդւոյ. «Պատկեր է աներեւութին Աստուծոյ» (Կղ Ա:15):

[2709] om P32

[2710] մշտընջենաւորի V1627

[2711] om B3

[2712] աստուածային P32

[2713] անթիւ շնորհսն BC^{-M2602} M2603 M1143

[2714] առաւելու W1049 յաւելէ V255

[2715] om V255

[2716] որ M1141

[2717] զանարատ P32 V396

[2718] +եւ V1627 V255 J559

[2719] om V255

[2720] պատճառանաց եառ M1143

[2721] նմանէ C^{-V396} W1049

[2722] աչաց c^{2b} M1143

[2723] եթէ J391 om V396

[2724] om M1141

[2725] +այլ BC (+այլ է M2602 "այլ" ras M4211) M2603 M1143

[2726] նախաստեղծէն B1^{a} C$^{-M1141\ J480\ P32\ V255}$ M1142

[2727] անձնաւորութեան J391 P32 W1049

188. *«Մի է եւ ամենայնի*[2728] *կարող, կա յինքեան եւ զամենեսեան*[2729] *նորոգէ»* (Է:27ա): Մի է[2730] ըստ աստուածութեանն[2731] քանզի միակ է աստուածութիւն[2732] եւ բնութիւն սուրբ եւ[2733] երկրպագելի Երրորդութեանն, որպէս մի է[2734] ճաճանչն եւ ծագողն: Եւ սա ինքն կարութեամբն իւրով զամենայնս[2735] կրէ եւ նախախնամէ, իբրու[2736] ասէ. «Կա յինքեան եւ[2737] զամենեսեան[2738] նորոգէ», քանզի ոչ ըստ ջրոյ բնութեան[2739] ցնդի[2740] ընդ որս[2741] սնուցանէ եւ դարմանէ, այլ ըստ նմանութեան արեգական՝ որոյ ճառագայթքն[2742] կա յինքն, եւ զգոյքս սնուցանէ: Նոյնպէս եւ[2743] Սուրբ Հոգին առ ՚ինքն է[2744] եւ զամենայն հոգիս նորոգէ եւ զարդարէ, եւ տապացուցեալ[2745] սիրովն Աստուծոյ, սնուցանէ, իբր[2746] արեգա(458ա)կնն[2747] զնիւթքս[2748]:

189. *«Եւ ըստ ազգաց յոգիս սուրբս փոփոխի, բարեկամս Աստուծոյ եւ մարգարէս յարդարէ»*[2749] (Է:27բ): Որպէս լոյս արեգականդ, զի սնուցանէ զայս ամիս պտուղն, եւ յանցանելն այսմ՝ զմիւսոյն, եւ ինքն յիւր[2750] նոյնութիւնն մնա[2751], նոյնպէս, ամէ, եւ Սուրբ Հոգին յազգս եւ ի դարս[2752] ի[2753] մարդկան յոգիս[2754] փոփոխի[2755], քանզի նա ինքն զաւրացոյց զԱբրահամ[2756] հաւատալ յԱստուած, որ կոչեցաւ բարեկամ Աստուծոյ ի մէջ իւր ժամանակին ազգին (տե՛ս Ծն ԺԵ 6, Յկ Բ:23): ⸢Նոյն[2757] եւ[2758] յառաջանալով աւուրցն փոփոխեցաւ[2759] ի Մովսէս (տե՛ս Ելք Գ:12), ⸢ի Դաւիթ (տե՛ս Ա Թգ ԺԶ:13), ի Սամուէլ[2760] (տե՛ս Ա Թգ Գ:19), եւ զնոսին մարգարէս պատկանեաց[2761], եւ յետ նոցա առ Քրիստոսի՝ զառաքեալսն զաւրացոյց եւ զբիւրս բեւրուց ընդ նոքաւք ի զանազան շնորհս: Եւ տակաւին եւս[2762] յարդարէ[2763], որպէս ⸢Տէրն ասաց[2764]. «Ընդ ձեզ բնակեսցէ[2765] եւ ընդ ձեզ եղիցի[2766] յաւիտեան» (հմմտ. Յհ ԺԴ:16-17):

[2728] յամենայնի J755 V396 V1565 P32 W1049
[2729] զամենայն M2602 J559 զամենիսեան B1^{a}
[2730] om M1142 V396
[2731] աստուածութեան P32 W1049
[2732] աստուածութիւնն B1^{a} V255
[2733] om C M2603
[2734] om V1627 V396
[2735] զամենեսեան V396 V1565
[2736] իբրեւ P32 որպէս M2602
[2737] om c^{2b}
[2738] զամենայն M2602 -մենիսեան M1166 -մընիսեան M2603 +կաեւ W1049
[2739] բնութեանցն M1143 զօրութեան V255
[2740] դիմէ M1143
[2741] որ V396
[2742] ճառագայթն M2602
[2743] om P32
[2744] ինքենէ V396
[2745] տպացուցեալ V396
[2746] որպէս M2602
[2747] արեգական W1049 արեգակն BC$^{-M2602\ V255}$ M2603 M1143
[2748] զնիւթս C1 W1049 զնիւթք C2
[2749] առնէ J480 ունի J755 om P32
[2750] իւր J1761 P32
[2751] նմա J480

190. *«Ոչ զոք սիրէ Աստուած՝ բայց զայն որ ընդ իմաստութեանն բնակիցէ»*[2767] (Է:28): Ի լրումն էած զաստուածաբանութիւն Հոգւոյն էութեան եւ զնորին ներգործութիւն[2768]: Այսուհետեւ պատմէ զնովաւ զաւրացելոցն, թէ Աստուծոյ սիրելիք այն են, որ զիմացմամբ[2769] Հոգւոյ[2770] փարին, զի նովաւ յԱստուած հպին, որպէս նշողիւքն[2771] նախ եւ առաջին զարեգակն[2772] ակնարկեմք[2773], եւ ապա նովաւ զայլ էակս[2774] էիցս [2775](459ա):

[2752] +եւ B2

[2753] om c^{2b}

[2754] հոգիս B2 C^{-V255} M2603 M1143 ոգիս M2602

[2755] փոփոխէ c^{1b}

[2756] զԱբրաամ B2 c^{1b} c^{2a} M1141 M1144

[2757] նոյնպէս C^{-V255}

[2758] om J391

[2759] փոխեցաւ c^{2a} M1143 M1141 J755 P32

[2760] ի Դաւիթ/ի Սամուէլ]tr C M2603

[2761] յարդարեաց M2602

[2762] om M1142 V255

[2763] յորդորէ J391

[2764] ասաց Քրիստոս M2602

[2765] բնակեսցի V255

[2766] +ի M2602 J559

[2767] բնակեսցէ V255

[2768] ներգործութիւնն C

[2769] զիմացմամբն c^{1a} զիմացման V396

[2770] հոգւոյն BC (հոգոյն M1166 M1141 J646 J755 P32/M2603 M1143)

[2771] նշոյլիքն V396 նշուլիւքն c^{1a} M2602 J391 M1141 V1565 նշուղիւքն M1166

[2772] զարեգակն $BC^{-M2602\ M1232\ V255\ J559}$ M2603 M1143

[2773] արկանեմք M2603 J480 J1761 V255

191. *«Զի գեղեցկագոյն է*[2776] *քան զարեգակն*[2777]*, եւ քան զամենայն դիրս աստեղաց»* (Է:29ա): Վասն զի նոցա գեղոյն ստեղծող է, եւ ո՞րպէս կարէ ստեղծուածին[2778] գեղն ստեղծաւղին հաւասարել[2779]: Զայս ասէ[2780], որպէսզի մեզ[2781] ի բաղդատութենէ ապացուցիս, նա եւս առաւել փափաքելի լիցի:

192. *«Ընդ լուսոյ համեմատեալ*[2782] *առաւել գտանի, զի զնա գիշեր փոխանակէ, բայց իմաստութեանն*[2783] *ոչ յաղթէ չարութիւն»* (Է:29բ-30): Զի թէեւ[2784] կամիմք միշտ ի զգալի լուսոյն[2785] ⸢պայծառութիւնն, ոչ մնամք[2786], քանզի ընդմիջէ[2787] գիշերն. իսկ առ որս տեսութիւն ճառագայթից Սուրբ Հոգոյն փայլատակէ, անաղատ մնա ի նոսին, եւ[2788] փորձանք որոգայթից[2789] չարին ոչ կարեն զնա ի նմանէ ատարացուցանել յուսահատութեամբ, որպէս ⸢եւ ոչ[2790] զԴաւիթ[2791] շնութիւնն եւ սպանութիւնն, այլ աղաւթէր՝ «Ցաւղեա յիս[2792] եւ սուրբ եղէց», «Սիրտ սուրբ հաստատեա յիս Աստուած եւ հոգի[2793] ուղեղ նորոգեա», եւ՝ «Տուր ինձ ցնծութիւն փրկութեան[2794] եւ հոգով պետութեան[2795] հաստատեա զիս» (Սղ Ծ:9,12,14):

[2774] որակս M2602

[2775] էիցն J1761

[2776] էր P32

[2777] զարեգակ V1627 զարեգակն J1761 P32 զարեգակս J391

[2778] ստեղծուածոյն B2 B3 C$^{-J391\ V396}$ M2603 M1143

[2779] հաւասարիլ J480

[2780] ասէր V1627

[2781] մի C1

[2782] համեմատել B1^{a} C2^{-V1565} P32 W1049

[2783] իմաստութեան B M2603 P32

[2784] եթէ W1049 թէ B1^{a} C M2603 M1144

[2785] om C

[2786] պայծառութեանն մնամք c^{2b}

[2787] ընդ մէջ է B2 V255 ըստ մէջէ V396

[2788] om V1627

[2789] յորոգայթից c^{2b}

[2790] tr M2602

[2791] զԴաւթի c^{2b}

[2792] +մշտկաւ c^{1a}

[2793] զհոգի B1^{a} C1 M2603 V396

[2794] om C$^{-J391\ V396}$

[2795] պետութեամբ M1141

193. *«Ձկտի ի ծագաց մինչեւ ի ծագս աւկտակար առողջութեամբ եւ դարմանէ զամենայն քաղցրութեամբ»* (Ը:1): Մարգարէանա զառ յապաշնորհս, թէ ոչ ի Պաղեստին միայն ի ցեղն Իսրայելի[2796] ազդէ[2797] եւ մարգարէս յարդարէ, այլ ձկտի[2798] (459բ) Քրիստոսի[2799] պարգեւաւքն ընդ ոլորտս աշխարհի, եւ դարմանէ զհոգիս մարդկան՝ քաղցրութեամբ խորհրդոյ[2800] մարմնոյ եւ արեանն Քրիստոսի[2801], որպէս եւ[2802] եղեւ վարդապետութեամբ առաքելոցն, ըստ որում ասէ[2803] Պաւղոս. «Չի՛ք խտիր, ո՛չ Հրէի եւ ո՛չ հեթանոսի» (Գղ Գ:27), քանզի ի Կորնթոս[2804], ⸢ի Գաղատիայ, յԵփեսոս[2805], ի Հռոմ[2806] նորին ներգործութեանն[2807] հռչակող լինի Առաքեալ, յասելն առ Գաղատացիսն՝ «ի գործոց աւրինա՞ցն[2808] ⸢զՀոգին ընկալարուք[2809] եթէ ի լրոյ հաւատոցն»[2810] (Գղ Գ:2):

194. *«Զնա[2811] սիրեցի եւ քննեցի ի մանկութենէ իմմէ, եւ խնդրեցի ածել ինձ հարսնութեան»*[2812] (Ը:2ա): Քանզի ի բարի արմատոյն՝ ի[2813] Դաւթէ[2814] շառաւեղ բարի էր, եւ անդէն ընդ ծնանելն էառ[2815] զվկայութիւնն Աստուծոյ ի վերայ իւր, քանզի գրեալ է, թէ յորժամ ծնաւ Բերսաբէ[2816] զսա Դաւթի, «կոչեաց զանուն նորա Սողոմովն.[2817] եւ Տէր սիրեաց զնա, եւ առաքեաց ի ձեռն Նաթանա մարգարէի եւ կոչեաց զանուն[2818] նորա Եդդի՝ վասն Տեառն» (Բ Թգ ԺԲ:24-25): Արդ, որ ընդ[2819] ծնանելն սիրեցաւ ի Տեառնէ եւ անուանադրութեամբ պատուեցաւ, չէ[2820] ինչ զարմանք թէ ի մանկութէնէ[2821] խոյզ եւ խնդիր արար իմաստութեանն ածել ի հարսնութիւն եւ ամուսնանալ ընդ նմա ողջախոհ տոփանաւք հոգւոյ[2822]:

[2796] Իսրայէլի B2$^{-\mathrm{M1232}}$ C1$^{-\mathrm{J755}}$ M2603 M1143
[2797] ազգէ P32
[2798] ձկտիր M1166 +ի V1627
[2799] Քրիստոս C$^{-\mathrm{V1565}}$ M2603 V1627
[2800] խորհրդոց J1761 V396
[2801] իւրոյ C1$^{-\mathrm{P32}}$
[2802] om V1627 J480
[2803] ասէր c^{1a} om V1565
[2804] Կորինթոս M2603 M1141 M1232
[2805] om M1141
[2806] Հոռոմ V1565
[2807] ներգործութեամբ W1049 -թիւն P32 -թիւնն c^{1b}
[2808] աւրինաց B1 M1144 M1232 V396 V255
[2809] tr C M2603 M1142 V1627
[2810] հաւատոյ M1141
[2811] զի նա V396 զնա J480 om…#197[առատանայ ի նա և այս խոր]հրդակից լինել Աստուծոյ M1144
[2812] ի հարսնութիւն M1142
[2813] om J480
[2814] Դաւթի C
[2815] +առ P32
[2816] Բերսաբբէ M1142 Բերսաբեէ M2602

195. *«Եւ եղէ ցանգացող գեղոյ նորա»* (Ը 2բ): Քանզի գեղ է, որում ոչ (460ա) ոք ի զգալեացս բաղդատի. տեսողացն[2823] միայն գիտելի, եւ ոչ պատմութեամբ բանի ի հասումն ⸢գայ անփորձիցն[2824], որպէս եւ ոչ լոյս ի ծնէ կուրիցն:

196. *«Զազնուականութիւն փառաւորէ, զի կենաց[2825] հաղորդութիւն ունի ընդ Աստուծոյ եւ ամենեցունց[2826] Տէրն սիրեաց զնա»* (Ը:3): Որ ազնիւ[2827] է, ասէ[2828], բնակական բարոյիցն բարութեամբ եւ ինքնիշխան վաստակովն[2829] գայ ի հաղորդութիւն Սուրբ Հոգւոյն, փառաւորէ զնա ե՛ւ աստ, ե՛ւ առ յապա: Աստ առնու ⸢շնորհ[2830] ի նմանէ⸣[2831] հանճարոյ՝ գիտել զի՞նչ է մեծութիւն փառացն Աստուծոյ, ⸢որպէս աղաւթէր Պաւղոս Եփեսացւոցն[2832] (տե՛ս Եփ Ա:5-14): Եւ կեանք այնպիսոյն գայ ի հաղորդութիւնն[2833] Աստուծոյ⸣[2834], եւ լինի նմա սիրելի, որպէս հրամայեաց Քրիստոս. «Կացէք յիս[2835], եւ ես՝ ⌜ի ձեզ» (Յհ ԺԵ:4), եւ՝ «Սիրեցէք զմիմեանս որպէս[2836] ես ⊤[2837] զձեզ սիրեցի» (Յհ ԺԳ:34): Քանզի ⌜այս ամենայն[2838] լինի յաւդակապութեամբ[2839] Հոգոյն եւ նորին[2840] մխիթարութեամբն, զոր աղաչեալ Քրիստոսի զՀայր՝ իջոյց յաշխարհս[2841] (տե՛ս Յհ ԺԴ:16):

[2817] Սողոմոն B1 M1143 M1141 M1142 V1565 W1049 -մօն J480 J559 Սաղամովն J391 Սաղոմոն V396 Սաղոմովն J1761 Սաղովմոն M2603 P32 Սղմն″ c^{1b}

[2818] զանունն V396

[2819] ի C2

[2820] չեն M2602

[2821] մանկութեան P32

[2822] հոգոյ M1141 հոգոյն P32 հոգւոյն M1143 J480

[2823] տեսանողացն C $^{-P32}$

[2824] գայ անփորձից C2 գտան փորձիցն C1 $^{-M1141}$

[2825] զկենաց V396

[2826] ամենեցուն c^{2b} M1143 M1142

[2827] ազնիւն P32

[2828] om P32

[2829] վաստակելովն V1565 վաստակովքն $B1^{a}$

[2830] շնորհս V396

[2831] tr M2602

[2832] Եփեսացւոյցն P32

[2833] հաղորդութիւն P32 V396

197. *«Չի խորհրդակից է Աստուծոյ իմաստութեանն եւ ցանկացող գեղոյ նորա»* (Ը:4): Մարդ, ասէ, որ ազնուութեամբ[2842] վարուց հոգիընկալ լիցի[2843] եւ Աստուծոյ սիրելի, առատանայ ⌜ի նա, եւ այս՝[2844] խորհրդակից լինել Աստուծոյ իմաստութեանն, որպէս ասէր Պաւղոս զանձնէ. «Հազարապետք[2845] եմք խորհրդոցն Աստուծոյ» (Ա Կր Դ:1), եւ Դաւիթ՝ «Կալար զաջոյ ձեռանէ իմմէ եւ[2846] ի (460բ) խորհուրդս քո առաջնորդեցեր ինձ» (Սղ ՀԲ:23-24): Արդ, որ Աստուծոյ ⌜իմաստութեանն խորհրդակից[2847] լիցի[2848], ի գեղ վայելչութեանն[2849] նորին ցանգութեամբն տոչորի, իբրու[2850] եւ[2851] ⌜Դաւիթ ասէր[2852]. «Նուաղեաց սիրտ իմ եւ մարմին իմ[2853], Աստուած սրտի իմոյ բաժին[2854], զի՞նչ կա ինձ այլ[2855] յերկինս եւ[2856] յերկրի»[2857] (Սղ ՀԲ:26,25):

[2834] om J480
[2835] om P32
[2836] +եւ V396
[2837] om homoeoarc J480
[2838] այսպէս V396
[2839] յօգտակարութեամբ V396 յօդակնպուի″ J755 om V255
[2840] նոսին c^{1b}
[2841] աշխարհ P32 V396 յաշխարհ $C^{-P32\ V396\ V1565}$
[2842] ազնուականութեամբ V255
[2843] լինի M2602
[2844] եւ այս/ի նա]tr $B1^{a}$
[2845] հազարապետ M1232
[2846] om $B1^{a}$ C^{-P32} M2603 M1141 M1142
[2847] իմաստութենակից J480 V255
[2848] լինի C2 J480
[2849] վայելչութեան C
[2850] որպէս M2602
[2851] om B2 C^{-V255} M2603
[2852] tr M2602
[2853] om M2602
[2854] +բաժին իմ V396
[2855] յայլ $C2^{-V396}$

Նոյնպէս եւ Պաւղոս ձայնէր. «Ո՛չ որ կանս[2858], ո՛չ հանդերձեալքն[2859] կարող են մեկնել զիս ի գեղոյն[2860] ⸢Քրիստոսի սիրոյն»[2861] (հմմտ. Հռ Ը:38-39)։ Սոյն եւ մեզ պատահէ «ի գիտելն զլայնութիւն եւ երկայնութիւն[2862] սիրոյն[2863] Քրիստոսի» (Եփ Գ:18), զի «լնումք լրութեամբն Աստուծոյ» (անդ, 19), եւ ցանկացողք[2864] լինիմք գեղոյ նորա եւ մոռանամք զերեւելիս։

198. *«Եթէ մեծութիւն ցանկալի է ի[2865] կենաց[2866] ստացուածս[2867], իսկ զի՞նչ[2868] մեծագոյն քան զիմաստութիւն՝ որ զամենայն առնէ»* (Ը:5)։ Ճշմարիտ աւրինակաւ հաւանական առնէ զգեղոյն Աստուծոյ ցանկութիւնն։ Զի թէ զմեծանալն[2869] ի պատիւ թագաւորութեան[2870] եւ ընչիւք յղփանալ ցանկան մարդիկ, եւ վասն այսր մեծ ջան ⸢յանձն առնուն[2871], որ անցաւոր է եւ վճարի մահուամբ, զի՞նչ այլ մեծութիւն քան իմացմամբ Հոգոյն Սրբոյ հպել յԱստուծոյ իմաստութիւնն, եւ յուսալ ի Նմանէ գտանել զխոստացեալ փառս սիրելեաց իւրոց, որք ի թագաւորելն որպէս զարեգակնն[2872] փայլեն (հմմտ. Մտ ԺԳ:43)։

199. *«Էթէ հանճար գործիցէ ինչ, ո՞ քան զնա յեղել(461ա)ոցս[2873] իցէ առաւել ճարտարապետ»* (Ը:6)։ Քանզի եղեն ոմանք ի մարդկանէ որք զմարմնոյ մեծութիւն արհամարհեցին, եւ գիտութեան աշխարհական իմաստից հետեւեցան,

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[2856] կամ M2602

[2857] յերկիր C$^{- \text{P32 V1565}}$ M2602 M1144

[2858] +եւ M2602

[2859] հանդերձեալն C2

[2860] գեղոյ BC$^{- \text{M2602 J646 V1565}}$ (գեղո M1141) M2603 om W1049

[2861] tr W1049

[2862] զերկայնութիւն B1^{a} B3 c^{2a} M2603 M1143 M1141 J480 J755 զ-նն c^{2b}

[2863] om M1143

[2864] ցանկացող B2 C$^{- \text{J480 P32}}$ M2602

[2865] om B1^{a} W1049

[2866] կենացս C2

[2867] ստեղծուածս W1049

[2868] +է BC$^{- \text{V255}}$ M1143

[2869] մեծանալն V396 +ի ցանկութիւնն W1049

[2870] թագաւորութեանն B1^{a} W1049

[2871] առնուն J480 յառն յառնուն P32

[2872] զարեգակ c^{2a} M1166 զարեգակն BC$^{- \text{J391 V1627 V396 V255}}$ M2603 M1143

[2873] եղելոցս V396

որպէս Հելլենացոց[2874] իմաստունքն[2875]: Արդ, ասէ, թէ ո՞ ոք է քան զՀոգին ճարտար՝ զիմաստ եւ զգիտութիւն եղելոցս յայտնել, որ արարիչն է նոցին:

200. *«Եթէ զարդարութիւն ոք սիրէ, վաստակք նորա առաքինութիւնք են»* (Ը:7ա): Այս եւս անաւսր՝ քան զաշխարհականն իմաստութիւնն, ⌜որ անաւսր էր[2876] քան զմեծութիւնն⌝[2877]: Զի եղեն ոմանք ի մարդկանէ արդարութեան սիրողք, որպէս էր[2878] Յոբ[2879], Կոռնելիոս[2880] եւ այլք առանց աւրինացն հարկի արդարանալ սիրեցին: Արդ, ի հպելն, ասէ, արդարոցն յիմաստութիւն[2881], ուսանին ի նմանէ զվաստակ ամենայն ⌜առաքինութեանց, զի առաքինութիւնն[2882] պարառութիւն է ամենայն բարի գործոց:

201. *«Զի զգիտութիւն եւ զհանճար ուսուցանէ, եւ զարդարութիւն եւ զարութիւն»*[2883] (Ը:7բ): Ո՛չ ասէ՝[2884] հպեալքն ի Սուրբ Հոգին անբանաբարք[2885] լինին որպէս անասունքն[2886], այլ գիտութիւն տայ նոցին Աստուծոյ աւրինացն, եւ հանճար՝ նորին[2887] կամացն: Եւ վասն Աստուծոյ[2888] ուսուցանէ արդարանալ մտաւք եւ արիանալ ի վաստակ ճգնութեան մարմնով եւ[2889] յուսով (461բ) խոստացեալ փոխարինին:

202. *«Քան զոր պիտանագոյն չիք ի կեանս մարդկան»* (Ը:7գ): Զի պիտանի մնացականն է, եւ անպէտ՝ անցաւորն: Արդ, այլ ամենայն վայելք կենաց մեր վճարին[2890] մահուամբ, բայց արդարութիւնն՝[2891] որ վասն Աստուծոյ, եւ արութիւն՝[2892] առ[2893] աւրէնս նորա, ընդ մեզ գայ, եւ ածէ զմեզ առաջի նորին[2894] համարձակս, որպէս ասաց Պաւղոս. «Ժառանգէ իւրաքանչիւր ոք[2895] ⸢զոր ինչ իւրով[2896] մարմնովն գործեաց՝⸣[2897] եթէ՛ բարի, եւ եթէ՛[2898] չար» (հմմտ. Բ Կր Ե:10, Գղ 6:8)։

[2874] Հելլենացոյց P32 -ցոցն M1141 -ցուց J480 ւոց M1232 -ւոցն M2602
[2875] իմաստունք M2602
[2876] է B1^{a} M1143
[2877] om B2
[2878] om M2602 M1142
[2879] Յոբ J559
[2880] Կոռնելիոս B1^{a} C$^{-\text{M1141 J1761 V1565 V255}}$ M1142
[2881] յիմաստութիւնն M2602 յամենայն J755
[2882] առաքինութեամբն J480
[2883] զարիութիւն J480 V255 J559
[2884] թէ M1143
[2885] անբան արդարք M2602 անբանաբար B$^{-\text{M2602 M1144 M1142}}$ անբարբարք J480 անբնաբարք W1049
[2886] զանասունք V255 զանասունքն C$^{-\text{V255}}$
[2887] նոցին V255 om J480
[2888] այս W1049
[2889] om BC M2603 M1143

203. *«Իսկ եթէ բազմահմուտ ոք լինել ցանկանայցէ, գիտէ[2899] զառաջինն[2900] եւ զհանդերձեալսն նկատել»*[2901] (Ը:8ա)։ Որպէս սոյն ինքն Սուրբ Հոգովն զաւրացեալ նկատեաց եւ ամենայն մարգարէքն. զառաջինն ըստ Մովսէսի[2902], որ զաշխարհարարութիւնն[2903] գրեաց[2904], եւ զհանդերձեալսն՝ որպէս ⸢ամենայն մարգարէքն[2905] որ[2906] զՔրիստոսէ գրեցին, եւ ոմանք՝ զառ յապա կատարածէն, եւ բեւրս[2907] եւ զանազան[2908] իմաստս։

204. *«Ճանաչէ[2909] զդարձուածս բանից[2910] եւ զմեկնութիւնս[2911] առակաց»* (Ը:8բ)։ Որպէս եղեն Եկեղեցւոյ վարդապետք՝ զաւրացեալք ի Սուրբ Հոգւոյն, մեկնիչք[2912] Հին եւ Նոր Կտակարանաց եւ որ[2913] ի նոսին առակագրութեանց:

[2890] վճարիս V396
[2891] արդարութեան B1^{a} արդարութիւն BC$^{- V1627 M1166}$ M2603 M1143
[2892] արիութիւն M2602 J480 V255 J559
[2893] om c^{1a}
[2894] իւր M1143 J1761
[2895] om M1166
[2896] իւր B2$^{- M1232}$ C2
[2897] իւրով մարմնովն զոր ինչ գործեաց B3
[2898] թէ V1627 W1049
[2899] գիտասցէ V1565
[2900] զառաջին B1^{a}
[2901] նկատեալ C2$^{- V1565}$
[2902] Մովսիսի B1^{a} M1142 V396
[2903] -թիւն M1142 զաշխարարութիւնն B1^{a} զաշխարհ արութեան P32
[2904] om M1143
[2905] tr C2$^{- J1761}$
[2906] om BC M2603 M1143
[2907] բիւրք P32
[2908] զանազանս V1627
[2909] ճանաչել J559
[2910] om J559
[2911] զմեծութիւնս V396 զմեկնութիւն M1142 P32

205. *«Զնշանս եւ զարուեստս յառաջագոյն գիտէ, եւ զելս ժամուց եւ ժամանակաց»* (Ը:8գ): Արդարեւ իմաստն(462ա)ացան[2914] Սուրբ Հոգւովն ի նշանաց գիտութիւն[2915] եւ յարուեստից[2916] մարդիկ, որպէս եւ[2917] գրեալ է. «Եւ ես լցից զԲերսէլիէլ[2918] Ուրիանց[2919] Հոգւով[2920] իմաստութեան եւ գործեսցէ զգործս խորանին» (Ելք ԼԱ:2-3): Իսկ զնշանս ժամանակաց ուսան նովաւ Հեբրայեցիքն, ուսան եւ Հելլենացիքն, որպէս ասէ Պաւղոս. «Գիտութիւնն[2921] Աստուծոյ[2922] յայտնի է ի նոսա, քանզի Աստուած իսկ յայտնեաց նոցայ» (Հռ Ա:19):

206. *«Արդ, եղի[2923] ի[2924] մտի զնա ածել ինձ կենաց կցորդ, ծանուցեալ թէ[2925] է[2926] ինձ խորհրդակից բարեաց եւ մխիթարիչ հոգւոց եւ տրտմութեան»*[2927] (Ը:9): Անձնիշխան կամացն ընդրութեամբ[2928] սիրեաց զընտանենալն[2929] Սուրբ[2930] Հոգւոյն իմաստութեան, վասն որոյ ⸢եւ յԱստուծոյ[2931] աղաւթիւք խնդրեաց (տե՛ս Գ Թգ 3:9). իսկ խորհրդակից բարեաց[2932] է առ ինքն ապաւինելոցն, որպէս գրէ առաքեալ. «Աղաւթս առնեմ ⸢ձեզ տալ[2933] զՀոգին իմաստութեան եւ հանճարոյ, գիտել ձեզ զի՞նչ է յոյս կոչման նորա» (հմմտ. Եփ Ա:17-18), եւ դարձեալ՝ «Պտուղ Հոգւոյն[2934] այս է՝ սէր, խնդութիւն, խաղաղութիւն[2935], քաղցրութիւն, հաւատք, հեզութիւն, ժուժկալութիւն» (Գղ Ե:22-23): Եւ այսոքիւք[2936] մխիթարէ զմեզ ⸢ի հոգւոց մեղաց եւ[2937] ի տրտմութենէ սատանայական արկածից, որպէս անուանեաց զնա[2938] Քրիստոս՝ Մխիթարիչ. «Մխիթարիչն», ասէ, «Հոգին Սուրբ, ուսւսցէ զձեզ»[2939] (Յհ ԺԴ:26): (462բ):

[2912] մեկնիչ c^{1a} մեկնիչքն c^{2b}
[2913] om V1565
[2914] իմաստացան M2602 M1141
[2915] գիտութեան C
[2916] արուեստից P32
[2917] om V1565
[2918] զԲեսելիէլ $B1^{a}$ P32 զԲեսէլիէլ V255 զԲեսէլինել J480 զԲէսելիէլ V1565 զԲերսելիել J755 զԲերսելիէլ M1141 V396
[2919] Ուրէանց M2602
[2920] հոգովն J755 P32
[2921] գիտութիւն $B1^{a}$ J391 P32
[2922] om B32
[2923] իրի V255
[2924] om $B1^{a}$
[2925] om V396
[2926] om $B1^{a}$ W1049
[2927] տրտմութեանց M1143
[2928] ընտրութեան $C2^{-V1565}$ M1141 P32
[2929] զընդենանալն M1144
[2930] om J480
[2931] tr 480
[2932] բարեացն P32

207. *«Կալայց վասն նորա փառս ի մէջ ժողովրդոց, եւ պատիւ[2940] առաջի[2941] ծերոց»* (Ը:10): Որպէս[2942] որք զաւրացան յիմաստութենէ, փառաւորեցան. Յովսէփ՝ ի[2943] յԵգիպտոս (տե՛ս Ծն ԽԱ:39-45), եւ Դանիէլ՝ ի Բաբելովն[2944]: Քանզի գոլով յանարգութեան, յորժամ ծանեան զնոսա թագաւորքն առ յԱստուծոյ իմաստնացեալս՝[2945] փառաւորեցին, մինչ զի խունկս եւ նուէրս մատուցանէր Դանիէլի Նաբուգոդոնոսոր[2946] (տե՛ս Դն Բ:46), որում վկայէ[2947] թէ առաւել ունէր զՀոգին Աստուծոյ:

208. *«Մանուկ սուր գտայց ի դատաստանի, եւ յաչս հզաւրաց փառաւորեցայց»* (Ը:11): Արդարեւ սուր եւ ⸢երագաղատ եղեւ[2948] յետ առնելոյ[2949] զիմաստութեան[2950] շնորհն[2951], որպէս[2952] յայտնեցաւ իսկ[2953] ի պոռնկացն[2954] դատաստանն[2955] (տե՛ս Գ Թգ Գ:16-28): ⸢Այսպէս եւ Դանիէլ՝ ի[2956] ծերոցն, զորս[2957] եւ հզաւրք⸣[2958], որպէս ասացաք, փառաւորեցին վասն իմաստութեանն[2959] շնորհի (տե՛ս Դն ԺԳ 1-64):

[2933] tr B2
[2934] om P32
[2935] խաղաղութեան C2 $^{-J1761}$
[2936] այսոքիկ B1^{a}
[2937] om J480
[2938] om B1^{a} M1141 V396
[2939] ձեզ B1^{a} C $^{-V1565\ V255}$ M1142
[2940] պատիւս M2602
[2941] առ ի V1627
[2942] om V1627
[2943] om B1 C - $^{V1565\ V396}$ M1143 W1049
[2944] Բաբելոն B1^{a} B3 M2603 M1143 J391 M1141 J480 V1565 Բաբելօն J559 Բաբէլոն M2602 Բաբիլոն J1761 J755 P32 Բաբիլօն V396
[2945] իմաստնացեալ B2 $^{-M1132}$ M1143
[2946] Բարուքոդոնոսոր V1627 Նաբուգոդոնոս P32 Նաբուգորդոնոսոր J1761
[2947] վկայէր M1143
[2948] երագաղատել եւ C2 +ի B2
[2949] այլոյ V1627 առնլոյ B $^{-V1627}$ M1141 J755
[2950] զիմաստութիւն B1^{a}

209. *«Ի լռել[2960] իմում՝ անսայցեն[2961] ինձ, եւ ի բարբառելն[2962] ուշ եղեալ հայեսցին[2963] յիս, եւ ի խաւսելն[2964] իմում առաւել ափիբերան լինիցին»* (Ը:12): Այս է իմաստնոյն ահարկութիւն, զի լռութեամբն պատկառեցուսցէ[2965] զընթերակայսն, եւ բարբառովն[2966] սխրացուցանէ[2967] ի համեղութիւն խաւսիցն. իսկ թէ սաստէ[2968], այնքան[2969] քանակի յանդիմանութիւնն, մինչ զի ափիբերան եղեալ ոչ կարեն պատասխանել: Այսպէս լռութեամբն[2970] զեւթն[2971] աւրն[2972] (463ա) ի վիշտս վիրացն Յոբ[2973] զբարեկամսն երկեցոյց (Յոբ Բ:12-13): Նոյնպէս եւ Քրիստոս՝ զՊիղատոս (տե՛ս Մտ ԻԷ:14), որոյ[2974] եւ վարդապետութիւնն

[2951] շնորհ C $^{-J1761}$ M2603

[2952] +եւ M2602 որ B1^{a}

[2953] om M2602

[2954] պոռնկաց c^{2b}

[2955] դատաստան V396

[2956] om V1565

[2957] զոր c^{2b}

[2958] om J480

[2959] իմաստութեան M1166 P32 V1565 V255

[2960] լռելն C $^{-J755\ V255}$ M2603 M1141 ի լսելն V255

[2961] անսացին J480

[2962] բարբառել BC $^{-J1761}$ M2603 M1143

[2963] հայեսցեն V396

[2964] խաւսել BC $^{-M1166\ V1627\ J480\ P32\ V255}$ M1143

[2965] պատկառեցուցանէ BC M2603 M1143

[2966] բարբառելովն c^{2b} M1143

[2967] սխրացուցանեն AB $^{-M2602}$ C $^{-J480\ J755\ P32}$ սխռեցուցանեն P32 սխրեցուցանէ J480 սխրեցուցանէն J755

[2968] սաստեն AB M2603 M1143 սաստէն C $^{-M1141\ J480\ V255}$

[2969] այն P32

[2970] լռութեամբ B1^{a}

[2971] զէ BC $^{-M1166\ M1232\ J646\ J559}$ M2603 M1143

[2972] աւր P32 օր V396 C1 $^{-P32}$

[2973] Յօբ J559

[2974] որ M2602

քաղցր էր, եւ ի[2975] յանդիմանելն ոչ կարէին տալ պատասխանի եւ ոչ բան մի, ըստ որում ասէ[2976] Աւետարանիչն. «Իսկ Փարիսեցիքն[2977] լուան եթէ[2978] պապանձեցոյց զՍադուկեցիսն» (Մտ ԻԲ:34), քանզի եւ Տէր[2979] մեր ի տնաւրինելն զփրկութիւն[2980] մեր՝ իրաւունս, ի մարմինն իւր զՀոգին ընկալաւ (տե՛ս Ղկ Դ:14), եւ Հոգւոյն զաւրութեամբն ⸢դարձաւ ի նշանս եւ ի վարդապետութիւնս[2981]:

210. *«Կալայց վասն նորա անմահութիւն, եւ յիշատակ յաւիտենական այնոցիկ զորս[2982] յետ իմ թողուցում»*[2983] (Ը:13): Յանմահութիւն վիճակի իմաստունն յուսովն, եւ ոչ թէ զգալի մարմնով, զի ի վերա բերէ զմահն, թէ[2984] յետ մահու յիշատակ թողում առ վերջամնացսն: Այսպէս թողին ⸢մարգարէքն եւ առաքեալքն[2985] զբանսն՝ զոր[2986] Սուրբ Հոգովն[2987] խաւսեցան, յիշատակ յաւիտենից առ նոքաւք լուսաւորեալ վերջինս[2988] մինչեւ ցկատարած յաւիտենիս, իբրու[2989] ասէ Դաւիթ. «Յիշատակ յաւիտենից եղիցի արդարն» (Սղ ՃԺԱ:6):

211. *«Դարմանեցից զժողովուրդս[2990] եւ ազգ[2991] հնազանդ եղիցին ինձ»* (Ը:14): Առանց իմաստութեան ոչ կարացին զժողովուրդս[2992] դաստիարակել[2993], թէեւ[2994] յԱստուծոյ ածան թագաւորք, որպէս Սաւուղ(տե՛ս Ա Թգ ԺԱ:15) եւ այլք: Իսկ սա (463բ) եւ հայրն իւր, որք իմաստնացան, զաւրեցին եւ զոր ունէին զԻսրայէլ՝[2995] դարմանել, եւ զորս[2996] ոչ ունէին՝ գրաւել, որպէս ասէր Դաւիթ. «Ժողովուրդ զորս[2997] ոչ ունէի[2998] ծառայեաց ինձ, եւ ի լուր ականջաց ⸢լուաւ ինձ»[2999] (Սղ ԺԷ:45):

[2975] om V1565

[2976] ասէր M1143 om P32

[2977] Փարիսացիքն M2603

[2978] թէ B3 M2602

[2979] Տէրն B1^{a} W1049

[2980] զփրկութեան M2602 զփրկութիւնն J480

[2981] om J480

[2982] զոր B1^{a} V1565

[2983] թողում C^{-V396} թողուն V396

[2984] եթէ B1^{a}

[2985] tr M2602 C^{-J1761} M2603

[2986] զորս B2 M1143

[2987] Հոգով V1627

[2988] զվերջինս M2602 վերջինսն V1627 V396

[2989] որպէս M2602

[2990] զժողովուրդսն B1^{a}

[2991] ազգք BC$^{-M1166\ V1627\ V1565}$ M2603 M1143

[2992] զժողովուրդսն V1627 զխորհուրդս C^{2b}

[2993] հնազանդել B1^{a}

[2994] եւ J391

212. *«Սարսիցեն*[3000] *յինէն իբրեւ լսիցեն*[3001] *բռունք*[3002] *սոսկալիք»* (Ը:15ա): Քանզի ի[3003] փոքր եւ ի նեղ գաւառն[3004] Պաղեստին թագաւորեալ՝[3005] սա[3006] սարսեցոյց, ըստ պատմութեանն, զհեռաւորս: Յորոյ համբաւն դշխոյն Հարաւոյ[3007] եկն ի ծագաց երկրէ[3008] լսել զիմաստութիւն նորին[3009] (Գ Թգ Ժ:1-10), որպէս հրամայեաց Քրիստոս (տե՛ս Մտ ԺԲ:42):

213. *«Ի*[3010] *մէջ բազմութեան երեւեցայց առատ, եւ ի մէջ պատերազմի՝ առաքինի»* (Ը:15բ): Քանզի ժլատութիւն[3011] եւ վատութիւն անհանճարութեան է պտուղ, որպիսի էր Նաբաղ ի ժլատութիւն[3012] (տե՛ս Ա Թգ ԻԵ:10-11), եւ Սաւուղ՝[3013] յերկիւղ պատերազմին (անդ, ԻԸ:5): Զիս[3014] իմաստութիւն[3015], ասէ, զաւրացոյց զուարթ եւ առատ լինել, եւ առ ախոյեանս՝ պատերազմող[3016] ուժգին եւ համարձակ:

[2995] զԻսրայէղ M1166 om c^{2b}
[2996] զոր c^{2b}
[2997] զոր $B^{-M1144\ M1142}$ J1761 V255
[2998] գիտէի M2602 ունէին c^{1b} $B2^{-J559}$
[2999] om V1565
[3000] սարսեցին B3 c^{2b} M2602 սարսիցեն V1627(^{mg} սարսեհին)
[3001] լսեցին B1 c^{2b}
[3002] om $B1^{a}$ B3 C M2603 M1143
[3003] om c^{1} J755 W1049
[3004] +թգս″ M1141
[3005] թագաւորել M1141
[3006] om $B1^{a}$
[3007] Հարաւու $B1^{a}$ c^{2b} M1141 J755
[3008] երկիր V255
[3009] նորա M2602 սորին $B1^{a}$ C M2603
[3010] pr իսկ C
[3011] ժլատութիւնն $B1^{a}$ V1565 V255 W1049
[3012] ժլատութեան c^{2a} ժլատութիւնն J1761
[3013] Սաւուղի V1627
[3014] զսա M2602
[3015] իմաստութեան $B1^{a}$ W1049 -թիւնն c^{1b} M2603 M1143 M1144 J646
[3016] պատերազմաւղս M2602 պատերազմողս $BC^{-M2602\ J755}$ M2603 M1143

214. *«Մտեալ*[3017] *ի տուն իմ հանգայց*[3018] *նովաւ, զի ոչ ունի դառնութիւն բնակցութիւն*[3019] *նորա, ⌜եւ ոչ ցաւս հաղորդութիւն*[3020] *նորա ⌝*[3021]*, այլ ուրախութիւն եւ խնդութիւն»* (Ը:16)։ Առ արտաքինսն ընձայեաց զինքն իմաստութիւնն պատուական եւ ահարկու[3022]։ Ցուցանէ թէ եւ[3023] ի յարկ իմ որոշեալ եւ առ իս ինքն[3024] եկեալ, հանգչիմ յիմաստասիրութիւնն, զի կալովս[3025] ի նո(464ա)յնն, ոչ կշտամբէ զիս մտացս խիղճն ⌜եւ ոչ լինի ինձ դառնութիւն անպատկառ դատաւորիս յանդիմանութիւն, եւ ոչ ցաւս կրէ մտացս խիղճ[3026], այլ ուրախանայ, զի Տէր խնդութիւնն, որպէս յորդորէ[3027] Պաւղոս. «Ուրախ լերուք ի Տէր յամենայն ժամ» (Փլպ Գ:1), եւ դարձեալ՝ «Ուրախութեամբ գոհանալ[3028] զՀայրէ, որ կոչեաց զմեզ ի մասն վիճակի սրբոցն ի լոյս» (Կղ Ա:12)։

215. *«Զայս խորհեցա յանձին*[3029] *հոգացեալ ի սրտի իմում, եթէ անմահութիւն է ազգականութիւն իմաստութեան* (Ը:17)։ Աստուած որ իմանալի բնութիւն[3030] է, առ որ հպեցուցանէ զմեզ իմաստութիւնն[3031], անմահ է, որ եւ խոստացաւ մեզ զանմահութիւն մարգարէիւքն եւ լուսաւորեցաւ ի Քրիստոս[3032], որ ասաց. «Որ հաւատա յիս, թէպէտ եւ մեռանի՝ կեցցէ, եւ ամենայն որ կենդանի է եւ հաւատայ, մի՛ մեռցի[3033] յաւիտեան» (Յհ ԺԱ:25-26)։ Արդ, յայս յոյսս[3034] հարազատութիւն[3035] իմաստութեանն[3036] ածէ[3037]։

[3017] մտանել C1
[3018] հանգեայց BC$^{-M1166\ V1627\ J755}$ M2603 M1143 հանգեաց B1^{a} J755
[3019] բնակակցութիւն M2602 բնակցութիւնն B1^{a} om M1143
[3020] հաղորդութեան C2^{-J1761}
[3021] om homoeoarc P32 եւ ոչ ... նորա կենաց J480
[3022] արհարկու V1627
[3023] թէ V255
[3024] յինքն J755
[3025] կալով B$^{-M2602\ V1627}$ M2603 M1143 M1141
[3026] om homoeoarc B1^{a} B3 C M2603 M1143
[3027] յորդորէր BC$^{-M1166\ V1627}$ M2603 W1049 յորդորէր Առաքեալն M1143
[3028] գոհանա M2602
[3029] անձին C2
[3030] բնութենէ P32 բնութիւնն B$^{-M1166\ M1142\ V1627}$
[3031] իմաստութիւն B1^{a} B3 զիմաստութիւն P32 զիմաստութիւնն M2603
[3032] Քրիստոսէ V396
[3033] մեռանիցէ c^{2b} մեռանիցի c^{2a} M1141 մեռնիցի J755
[3034] յոյս V396 V1565 J559

216. *«Եւ ի[3038] բարեկամութեան[3039] նորա[3040] վայելչութիւն[3041] բարեաց»* (Ը:18ա): Զի անմահ է[3042] կեանքն որում[3043] ազգակիցս առնէ. ունի պայծառութիւն, ունի եւ վայելչութիւն բարութեան[3044], քանզի որ ի նմա խնդութիւնն հարսանեաց նմանեցաւ, եւ գեղազարդութիւն[3045] ժառանգողացն՝ արեգական: «Արդար(464բ)քն», ասէ, «ծագեն որպէս զարեգակնն»[3046] (Մտ ԺԳ:43):

217. *«Եւ ի վաստակս գործոց[3047] ձեռաց նորա մեծութիւն անպակաս»* (Ը:18բ): Զի տարժանումն[3048] աստ եւ գործք առաքինութեանն[3049] անմահ կենացն յուսով մեծութիւն ժառանգեցուցանէ մեզ, զոր ասաց Քրիստոս. «Հայր, կամիմ զի ուր եսն եմ, եւ սոքա[3050] ընդ իս լինիցին, ⌜զի տեսանիցեն զփառսն իմ»[3051] (Յհ ԺԷ:24), առ որ հայեցեալ Առաքեալ, ասէր. «Գիտել ձեզ[3052] զինչ է մեծութիւն փառաց ժառանգութեան նորա» (Եփ Ա:18):

218. *«Եւ ի կրթութեան[3053] խաւսից նորա՝ հանճար, եւ փառաւորութիւն ի հաղորդութեան բանից նորա»* (Ը:18գ): Քանզի կրթութիւն ընդ հոգեւոր իմացումնն[3054] անախտ վարուք ժողովէ

[3035] հարազատութեան V396
[3036] իմաստութեան J391 իմաստութենէ V396
[3037] ած V396 էած J391 J1761
[3038] om M2602
[3039] բարեկամութեանն C1^{-P32} J755 -թիւն B1^{a}
[3040] om V255
[3041] վաելչութեան B1^{a} -թիւնն J1761 J755 V396
[3042] om BC M2603
[3043] որոց C^{-V255}
[3044] բարութեանս B3 բարերարութեան J1761
[3045] գերազարդութիւն V1627
[3046] զարեգակ V1627 զարեգակն B2^{-J559} C^{-V255} B3 M2603 M1143 M1166 արեգակ J559
[3047] om P32
[3048] տաժանումն M1143 V1565 V255 տարժանում V396
[3049] առաքինութեան M2602 P32 W1049
[3050] նոքա M1144
[3051] om M2602
[3052] om V255
[3053] կրթութիւն B1^{a} W1049
[3054] իմացումն B3 C$^{-M1141\ J755\ P32\ V1565}$ W1049 M1143 W1049 J559

զցնորումն մտաց մեր որ ընդ զգայարանքս, եւ առնէ զմեզ հանճարեղս աստուածային եւ մարդկային իմաստից, եւ ածէ յուսովն յ<ը>նտանութիւն խոստացեալ փառացն[3055], առ որ հայելով առաքեալ, ասէր. «Ոչ գիտեմք[3056] զերեւելիքս,[3057] այլ՝ զաներեւոյթսն, զի երեւելիքս առ ժամանակ մի են, եւ աներեւոյթքն՝ յաւիտենականն»[3058] (Բ Կր Դ:18), եւ՝ «Թէ չարչարանացն կցորդ լինիմք, եւ փառացն հաղորդս[3059] ⌜լինելոց եմք»[3060] (Հռ Ը:17):

219. *«Եւ շրջէի խնդրէի՝ որպէս զի առից զնա առ իս»* (Ը:18դ): Շրջի[3061] ոչ ընդ երեսս երկրի, այլ ընդ շաւիղս սուրբ գրոց, զի նոքա յայս խրատեն զմեզ, որպէս ասէ[3062] Դաւիթ. «Զարթոյ զաչս իմ եւ նայեցայց ի[3063] ⌜սքանչելիս աւրինաց քոց»[3064] (Սղ ՃԺԸ:18). եւ դարձեալ՝ «Զաւրութիւն տա Տէր երկիւղածաց ⌜իւրոց եւ զկտակարանս իւր ուսուցանէ նոցա»[3065] (Սղ ԻԴ:14): Եւ Պաւղոս գրէր առ Տիմաւթէոս[3066]. «Մի՛տ դիր ընթերցուածոց մխիթարութեանն[3067], զայդ եթէ առնես՝ զանձն[3068] ապրեցուցանես» (Ա Տմ Դ:13,16), քանզի կրթութիւն ի մանկութէնէ[3069] ընդ գիրս եւ ի նոսին խոկումն ի[3070] փափաք իմաստութեանն Աստուծոյ[3071] յեղաշրջէ զմիտս աշակերտելոցն. «ի մանկութէնէ», ասէ, «զգիրս սուրբս գիտես, որ[3072] կարողն[3073] են իմաստուն առնել զքեզ» (Բ Տմ Գ:15):

[3055] բարեացն M1144
[3056] գիտեմ P32 _
[3057] զերեւելիսն J1761 զերեւելիսս M2603
[3058] յաւիտենականք C1 M2603
[3059] հաղորդ B1^{a} V1565 V255
[3060] լինիցիմք P32
[3061] շրջէի BC$^{-\text{M1232 J646 J559}}$ M2603
[3062] ասէր B1^{a} C1$^{-\text{V255}}$ M1142
[3063] om V396
[3064] om J480 սք″ M2603
[3065] om C$^{-\text{J480 P32}}$ երկիւղ″ եւ զկտակ″ M2603 երկեղ″ եւ զկտակար″ M1141 իւրոց եւ զկտակ″ J480
[3066] Տիմոթէոս B1^{a} B2$^{-\text{J559}}$ C-$^{\text{J480 J1761 V1565}}$ M2603 M1144 Տիմօ- J559
[3067] մխիթարութեան BC$^{-\text{P32}}$ M2603 M1143
[3068] զանձդ B1^{a} M1143
[3069] մանկութեան V255
[3070] եւ J559
[3071] om C1 սոցա M1144
[3072] որ J480

220. *«Մանուկ էի մտավարժ եւ ոգւոյ*[3074] *բարւոյ դիպեցայ»* (Ը:19): Տե՛ս զասացեալս, զմանկութիւն[3075], ասէ, ո՛չ անբան զբաղանաւք զարգացայ, այլ զմիտս ի ⌜վարժումն գրոց[3076] պահեցի եւ ընդ խրատու իմաստնոց, որովք վարժեալ[3077] դաստիարակեցայ ի գործիական առաքինութիւն[3078] եւ ի բանի տեղեկութիւն: Եւ այս ած[3079], հանդիպեցոյց զիս իմաստութեան սուրբ եւ բարերար Հոգոյն Աստուծոյ, որ ուսուցանէ եւ յիշեցուցանէ զամենայն, ըստ որում ասաց Քրիստոս (տե՛ս Յհ ԺԴ:26): Քանզի ժանկ[3080] ախտիցն թեթեւ է ի մանկանն[3081] միտքն եւ զբաղմունքն եւ հասակն յառաջատութեամբն յեռացումն: Զայս մաքրէ կրթութիւն մտացն, եւ յստակութիւն եռացմ(465բ)անն դառնայ առ Աստուած եւ ընդունի յինքն զնշոյլ[3082] լուսոյ նորա, որպէս յստակ աչքն՝ զարեգակնն[3083]:

221. *«Մանաւանդ զի ազնուագոյն էի*[3084] *եւ եկի ի մարմին անարատ»* (Ը:20): Հոգւոյս, ասէ, բարէտոհմութիւնս ազնիւ է, քանզի հրեշտակաց ազգակից է եւ Աստուծոյ պատկեր: Սա[3085] ինքն շաղաշարեալ[3086] ընդ մարմինս, տկարանայ եւ նսեմանայ ի նոսա, որք[3087] զմարմինն թաւալեցուցանեն յախտս[3088] եւ զաւշոտութեամբ զգայարանացն թանձրանան: Իսկ ես, ᵀասէ[3089], զմարմինս[T3090] առանց ᵀբծոյ[3091] ախտից[T3092] պահեալ, պայծառ

[3073] կարաւղ M2602 կարող C$^{\text{- J1761 P32}}$ M1166
[3074] հոգոյ B1^{a} ոգո M2603 M1144
[3075] զմանկութիւնն B$^{\text{- M2602}}$ C$^{\text{- P32}}$ M2603 M1143
[3076] վարժումն գրոցս M1141 tr B1^{a}
[3077] ի վարժեալք P32 ի վարժել V255 վարժել B1^{a}
[3078] առաքինութիւնն C$^{\text{- P32}}$ M2603 -թեան W1049
[3079] ած″ J559 էած J480 J755
[3080] ժամանակ W1049 ժանդ V1565 ժանտ M1232 ժառանգ V255
[3081] մանկական B2 (-կանն M1232) C1$^{\text{- V255}}$ M1143
[3082] զնշոյլս C2
[3083] զարեգակ V1627 -կն B2$^{\text{- M1232}}$ B3 C$^{\text{- J755}}$ M1143 արեգականն W1049
[3084] էր V396
[3085] այս P32 առ V255
[3086] շաղաշար B1^{a} շաղաղարեալ M1142 J480
[3087] որ P32
[3088] ի յախտս V1565
[3089] om J559
[3090] tr BC$^{\text{- J559}}$ M2603 M1143
[3091] om C2$^{\text{- J391}}$
[3092] tr J391

մնաց[3093] ի սմա հոգւոյն ազնուութիւնն եւ ի բնական իւր բարէտոհմութիւնն եւ յ<ը>նտանութիւնն Աստուծոյ:

222. *«Գիտացի եթէ ոչ այլ ազգ ⸢լինիցիմ ժուժկալ*[3094]*, բայց եթէ Աստուած տայցէ»*[3095] (Ը:21ա): Ժուժկալ՝[3096] ի մարմնոյս հարկաւոր պէտսն, որ ձգէ յախտս աւելորդաւքն: Ի սմանէ ժուժկալեն[3097] երկեղածքն[3098] յԱստուծոյ ըստ ահարկութեան[3099] աւրինացն, որ եկն եմուտ խտրոց,[3100] եւ բաւականացոյց զմարմինս հարկաւորաւքն, եւ խափանեաց յաւելորդացն, ⸢յասելն՝ «Մի՛ շնար» (Ելք Ի:14) հեշտ ցանկութեամբն, այլ[3101] շատացիր[3102] ամուսնութեամբն[3103] (տե՛ս Ա Տիմ Ե:14). «Մի՛ ցանկար ընչից ընկերի քո» (անդ, Ի:17), այլ կաց ի քոյն[3104] միայն: Եւ յայս ժուժալս[3105] տայ Աստուած մեզ զաւրութիւն, որպէս ասէ Առ(466ա)աքեալ. «Աստուած է որ յաջողէ ի ձեզ զկամելն եւ զառնելն եւ[3106] զհաճոյսն իւր» (հմմտ. Փլպ Բ:13):

223. *«Նաեւ այն իսկ ⸢իմաստութիւն է՝*[3107] *ճանաչել թէ*[3108] *յումմէ*[3109] *է*[3110] *շնորհն»* (Ը:21բ): Իսկապէս[3111] կատարելութիւն[3112] ⸢այս է[3113], զի յորժամ իմանա[3114] թէ շնորհ զաւրութեան[3115] ժուժկալութեանն եւ առաքինութեանն յԱստուծոյ է, ո՛չ ի գործելն զնոսին յինքնահաճութիւն ընկղմի, այլ ասէ ընդ[3116] Պաւղոսի. «Առաւել[3117] քան զնոսա ամենեսեան[3118] վաստակեցի եւ ո՛չ եթէ ես՝ այլ շնորհն[3119] Աստուծոյ որ ընդ իս» (Ա Կր ԺԵ:10), եւ[3120] Դաւիթ՝ «Ուսուցանես հեզոց զճանապարհս քո» (Սղ ԻԴ:9):

[3093] մնայ J480 V255 W1049
[3094] tr C (ժուժկալ լինիցի իմ J755)
[3095] տացէ B$^{-\text{M1144 J559}}$ C1$^{-\text{M1141 P32}}$ M1143 տացցէ V1565
[3096] ժուժկալութիւնն W1049
[3097] ժուժկալեալ են V1565
[3098] երկեղածք V1627
[3099] ահարկութիւն B1^{a} հարկաւորութեան C2$^{-\text{J480}}$
[3100] խարոց J755 om V255
[3101] om J480
[3102] բաւականացիր M2602
[3103] ամուսնութեամբ V396 +եւ M2602
[3104] քնոյն V396
[3105] ժուժկալելս V1627
[3106] om B$^{-\text{M1166 M1144 M1142 V1627}}$ M1143 J391(sup lin) W1049
[3107] իմաստութենէ P32 J559 իմաստութեամբ W1049
[3108] եթէ BC$^{-\text{M2602 J391 J1761}}$ M2603 M1143
[3109] յորմէ c^{2b}
[3110] om B1^{a} J480 J646 V396
[3111] արդարեւ M2602 իսկայապէս c^{2b}
[3112] կատարեալ իմաստութիւն M2602
[3113] tr B2 C$^{-\text{J1761}}$
[3114] +նա B2

224. *«Անկայ առաջի Տեառն եւ աղաչեցի զնա յամենայն սրտէ իմմէ»* (Ը:21գ): Յորժամ[3121] ծանեաւ[3122] թէ շնորհք[3123] առաքինութեան[3124] զաւրութեանն[3125] յԱստուծոյ իջանէ, եւ ոչ մեք անձամբ անձին բաւական եմք, դարձայ առ Աստուած աղաւթիւք եւ ի նմանէ խնդրեցի զհայցուածս[3126] իմ: Եւ զայս ոչ բարբառով բերանոյ, այլ[3127] սրտի եւ հոգւոյ հպաւորութեամբ[3128] առ Աստուած, որպէս եւ հայրն իր աղաչէր եւ ասէր. «Բաժին իմ ես դու, Տէր» (Սղ ՃԺԸ:57), եւ՝ «Աղաչեմ[3129] զերեսս քո բոլորով սրտիւ իմով, ողորմեա ինձ ⸢ըստ բանի քում»[3130] (անդ՝ 58): Սակայն պարտ է գիտել եթէ[3131] աղաչանացն ընթացակից[3132] է տոփանքն եւ բաղձանքն հոգւոյ[3133], եւ անձնութիւն հոգեւորացն յանմռունչ[3134] հեծութիւն, որ գրով ոչ քանակի, ըստ որում եւ ոչ (466բ) էութիւն հոգւոյ աչաւք, այլ միայն զմարմին բանիցն ու<ն>ի առաջի տեսութիւն[3135] քննութեանս:

[3115] զաւրութիւն M1166 M1144
[3116] ըստ J1761
[3117] pr այլ M2602
[3118] ամենեսին $B1^{a}$ B3 V255
[3119] շնորհքն B1 C2 M1144
[3120] om P32
[3121] յայնժամ M1142
[3122] ծանեան V1627
[3123] շնորհ M2602 M1143 +առ M1232
[3124] -թեանն B2 $C^{-J480\ P32}$ M2603 M1143 -թիւն P32 -թիւնն B1 M1141 J480
[3125] զաւրութեան B1 C M1142 զաւրութիւն B2 om M1143
[3126] զհայեցուածս M1141 հայցուածս M1143
[3127] եւ A
[3128] հպատակութեամբ $C2^{-V1565}$ M1141 J755 հպարտակութեամբ P32
[3129] աղաչեցի C2
[3130] բանի քում M1143 om $C^{-J391\ V396}$ M2603 M1143
[3131] թէ M2602
[3132] ընթացից M1143
[3133] հոգոյն M1141 J755 P32 հոգւոյն $C^{-M1141\ J755\ V1565\ P32}$ M2603
[3134] անմռունչ V396
[3135] տեսութեան M2603 տեսութեանս J480

225. *«Աստուած հարց*[3136] *եւ Տէր ողորմութեան քո*[3137]*, դու ես որ արարեր զամենայն բանիւ*[3138] *քո*[3139]*, եւ իմաստութեամբ քով կազմեցեր զմարդն»*[3140] (Թ:1-2ա): Հարցն[3141] Աստուած[3142] կոչէ, ըստ որում եւ ինքն յանձն առ ի խաւսելն առ Մովսէս. «Ես եմ Աստուած հարցն ձերոցˋ[3143] Աստուած Աբրահամու[3144], եւ[3145] ⸢Աստուած Սահակա[3146], եւ Աստուած Յակոբայ[3147]» (Ելք Գ:6), որոց եւ սա որդի էր ըստ[3148] ցեղընտիր լինելոյն: Արդ, սա որ Աստուած ըստ արարչութեանն, Տէր կոչի առ[3149] յինքենէ ստեղծուածոյն՝ ըստ նախախնամութեանն, զոր ներգործէ յարարածս ողորմութեամբˋ[3150] ծագելով զարեգակն[3151] ի վերայ չարաց եւ բարեաց (տե՛ս Մտ Ե:45), ⸢սա Ինքն[3152], որպէս պատմէ Մովսէս, բանիւ գոյացոյց զամենայնս, զի «ասաց Աստուածˋ[3153] Եղիցի լոյս» (Ծն 1:3), եւ բուսցին[3154] բոյսք, եւ եղիցին գազանք, եւ գոյացան ընդ[3155] բանին (անդ 11, 24): Իսկ զմարդն իմաստութեամբն[3156] իւրով կապ արար եւ լծակցութիւն՝ իմանալեացն եւ սգալեացս, յարմարելով զթանձր մարմինն եւ զանաւսր հոգին ընդ իրեարս:

[3136] հարցն M2602
[3137] om B2 J480 V255
[3138] +զաւրութեան M1143
[3139] քով M2602
[3140] զիս V255
[3141] հարցս V396
[3142] om C M2603
[3143] մերոց J646
[3144] Աբրաամու M1141
[3145] om B1^{a} c^{2b} V255
[3146] om W1049
[3147] Յակոբա V1565 Յակովբայ J391 J1761
[3148] om M1141
[3149] սայ P32 om M2603
[3150] ներգործութեամբ P32 ողորմութեամբն V255
[3151] զարեգակ V1627 զարեգակն BC^{-V1627} M2603 M1143 W1049
[3152] այսինքն J559
[3153] om C$^{-J480\ J1761}$
[3154] բուսուցին B2^{-M1232} J391
[3155] ըստ J480 V255
[3156] իմաստութեամբ C$^{-J480\ V255}$ M2603

226. *«Զի տիրեսցէ արարածոց*[3157] *ի քէն եղելոց*[3158], *եւ վարեսցէ զաշխարհ սրբութեամբ ⸢եւ արդարութեամբ*[3159], *եւ ուղղութեամբ ոգւոց*[3160] *դատեսցի զդատաստան»*[3161] (Թ:2բ-3): Քանզի եւ յայս ասաց Աստուած զստեղծագործութիւն մարդոյն՝ (467ա) տիրել աշխարհի (տե՛ս Ծն Ա:28), եւ որոց[3162] տիրէր հետեւումն էր, զի վարեսցի ի նա սրբութեամբ եւ արդար իրաւամբք, զի ⸢իշխանին դատողութիւնն[3163] է գործ: Սակայն[T3164] մարդն[3165] յառաջին ստեղծումնն[3166] յայս ոչ ժամանեաց, այլ ստերիւրեալ[3167] զանձին իւրոյ զգուշութիւն ի դատելն՝ գտաւ պատուիրանազանց[3168]: Սակայն Աստուծոյ[3169] ստեղծուածն ի բարին էր, եւ մոլորումնն՝[3170] նորին[3171] անձնիշխանութեանն[3172], եւ ոչ[3173] ⸢կամացն Աստուծոյ[3174]:

227. *«Տուր*[3175] *ինձ զքոյոց աթոռոց դարանակալ*[3176] *զիմաստութիւնն եւ մի խոտան առներ զիս ի քոց*[3177] *ծառայից, զի ես ծառայ քո եմ եւ որդի աղախնոյ քո»* (Թ:4-5ա): Դարանելն ստուգաբանի ⸢առընթեր մերձակա[3178] եղելոյն թաքչել եւ ի բացուստ զնոյնն դիտել[3179]: Արդ, Աստուծոյ Աթոռոյն դարանակալ կոչէ զիմաստութիւնն[3180], զի ⸢նոյն ինքն[3181] ⸢Էութիւնն Աստուծոյ[3182] ի վեր է քան զհասումնն եւ զաւրէնք մեր իմաստութեանն[T3183] ճառագայթիւք ձկտել միայն յԱթոռոյն[3184] ակնարկութիւնն, որպէս ասէր առ Մովսէս. «Զյետոյսն իմ ցուցից քեզ» (հմմտ. Ելք ԼԳ:23): «Եւ ետես», գրեալ է, «Մովսէս զտեղին Աստուծոյ» (անդ, ԻԴ:10): Արդ, ծագեա յիս, ասէ, զնշոյլս ճառագայթից քոց, երագահայեաց լինել[3185] դովաւ եւ դարանել ընդ լուսով Հոգւոյդ, եւ ակնարկել զԱթոռ քո ընդ[3186] Մովսէսի[3187] (467բ), եւ մի՛ խոտեր, ⸢ասէ[3188], զիս՝[T3189] որ «եմ ծառայ քո եւ որդի աղախնոյ քո», ⸢աւրինացն կամ Բերսաբէի. զի զծառայն[3190] հարկ է տեառնն խրատել, որպէս[3191] եւ հայրն իւր ասէր հանգոյն սմին առ Աստուած. «Ծառայ քո եմ[3192], իմաստուն արայ զիս» (Սղ ՃԺԸ:125):

[3157] արարածոցս C2

[3158] եղելոցս V1627

[3159] om J559

[3160] հոգւոց B1^{a} M1141 J480

[3161] զդատաստանն M2602 J755

[3162] որ M2602

[3163] դատողութենէ P32 դատողութիւն V1565 դատախազութիւնն B2$^{\text{- M1232}}$

[3164] om J480

[3165] մարդկան P32

[3166] ստեղծումն B3 C$^{\text{- M1141 J755 P32}}$ M1143

[3167] ստերիւրել C2 V1627 P32

[3168] պատուիրազանց P32 J559

[3169] որպէս V396

[3170] մոլորումն BC$^{\text{- M2602 M1166 V1627 J755}}$ M1143 W1049

[3171] om V255

[3172] անձնիշխան J480 V255 -խանն P32 -նութեան V1565 W1049 -նութենէն J559 +էր M1143

[3173] +ի J480 J646

[3174] կամաց Աստուծոյ C2$^{\text{- V1565}}$ tr B1^{a}

[3175] լուր M1232

[3176] զդարանակալ M2602 M1143

[3177] քոյոց B2 C1 M1143 քոոց C2

[3178] առընթեր մերձ W1049 առընթերձակա J1761 արընթերցակա V1565

228. *«Մարդ տկար եւ սակաւ ժամանակեան, եւ կարաւտ իմաստութեամբ դատաստանի եւ աւրինաց»* (Թ:5բ): Որպէս եւ ցուցանէ Դաւիթ զթիւ ժամանակին յետ ութսուն[3193] ամին յերկարաձգելոցն ցաւք[3194] եւ հեծութիւնք[3195] (տե՛ս Սղ ՁԹ:10), որք եւ կարաւտիմք իմաստնանալ յԱստուծոյ ի գիտութիւն աւրինաց իւրոց եւ ի դատողութիւն ընդրութեան[3196] բարւոյն:

[3179] գիտել J480 V396 J559
[3180] զիմաստութիւն C$^{\text{- J1761 J755}}$ W1049
[3181] նոյնն P32
[3182] tr M2603
[3183] om homoearc J480
[3184] աթոռոյն c$^{\text{2b}}$
[3185] լինիլ P32
[3186] ըստ c$^{\text{2a}}$
[3187] Մովսիսի B1$^{\text{a}}$
[3188] om M1142
[3189] tr M1143
[3190] om J480
[3191] om P32
[3192] +ես J1761
[3193] Ձ B1$^{\text{- M1166}}$ B3 V255
[3194] ցաւօք B1$^{\text{- M1166}}$
[3195] հեծութիւն BC$^{\text{- M1166 V1627 V255}}$ M1143
[3196] ընտրութեամբ c$^{\text{2a}}$ ընտրողութեամբ c$^{\text{2b}}$ P32 -րողութեան W1049

229. *«Զի թէպէտ եւ իցէ ոք կատարեալ*[3197] *յորդիս մարդկան, եւ առ ի քէն իմաստութիւնդ հեռի է*[3198] *ի նմանէ, յոչինչ համարեսցի* (Թ:6)։ Թէ ունի, ասէ, զլրումն հասակի եւ զբնական հանճար, եւ ի քո ծանաւթութէնէդ աւտար է, ⸢սնոտի է ինքն[3199] եւ ⸢կեանքն[3200] իւր⸆[3201], իբրու[3202] ասէր[3203] Անան[3204]. «Մի՛ պարծեսցի հզաւրն ի զաւրութեան, եւ[3205] մեծն ի մեծութեան, այլ յայն պարծեսցի՝ իմանալ եւ ճանաչել զՏէր» (հմմտ. Ա Թգ Բ:10), «⸢Եւ ամենայն[3206] հեթանոսք», ասաց Եսայի[3207], «որք[3208] անծանաւթ[3209] են յաստուծոյ[3210], ոչինչ են եւ յոչինչ համարեսցին» (հմմտ. Ես Խ:17)։

230. *«Դու ընդրեցեր զիս թագաւոր ժողովրդեան քում, եւ դատաւոր՝ ⸢ուստերաց քոց*[3211] *եւ դստերաց»*[3212] (Թ:7)։ Որպէս ասէ գիր[3213], ⸢Դաւիթ զի անարգեաց[3214] մարգարէական շնորհիւն Ադ(468ա)ոնիայ[3215] թագաւորելն, եւ զՍողոմոն[3216] ետ[3217] ի Նաթան մարգարէ եւ յորս ընդ նմա, զոր իջուցեալ[3218] ի Գեհոն[3219] աւծին եւ ածին առ Դաւիթ (տե՛ս Գ Թգ Ա:32-40): Եւ այսպէս նստաւ դատել զԻսրայէլ՝ որ ժողովուրդ էր Աստուծոյ, եւ որդի անդրանիկ կոչեցաւ:

[3197] կատարել M2603
[3198] իցէ J480 V255 om P32
[3199] սնոտիքն M1142
[3200] կեանք B^{-M1232} C$^{-J480\ J559}$ M2603 M1143
[3201] tr J480
[3202] որպէս եւ M2602
[3203] ասէ P32 +եւ B2 C^{-P32} M2603 M1143 M1166 M1144
[3204] Աննայ B2 J391 J755 P32
[3205] +մի″ BC^{-M2602} M2603 M1143
[3206] եւ յամենայն c^{1b} om P32
[3207] Եսաի B1^{a}
[3208] որ BC^{-M2602} M2603 M1143
[3209] ծանօթ c^{2b}
[3210] Աստուծոյ P32 om V255
[3211] om M1143
[3212] ուստերաց եւ դստերաց քոց J480 ուստերաց քո եւ դս- V1627(^{c} sup lin)
[3213] պատմութիւնն M2602
[3214] Դաւիթ/զի անարգեաց]tr M2602 M1166 W1049
[3215] զԱդոնիա BC զԱդոնիայB2^{-J559} M2603 M1142 V255 զԱդոնիեայ J480 զԱդօնեա W1049
[3216] զՈմոնիայ P32 զՍաղովմոն M2603 զՍաղօմոն C2^{-V1565} զՍողոմովն M1232 զՍողոմօն J480 J559 զՍոմոմոնեա M1141
[3217] om P32
[3218] իջուցել M2603

231. *«Ասացեր շինել տաճար ի լերին*[3220] *սրբութեան քո, եւ ի քաղաքի բնակութեան քում սեղանˋ*[3221] *նմանութիւն*[3222] *սրբոյ խորանին, զոր յառաջագոյն պատրաստեցեր ի սկզբանէ»* (Թ:8): Քանզի յորժամ խորհեցաւ ˹Դաւիթ շինել[3223] տուն Աստուծոյ, եկն Նաթան առ նա ˹եւ ասաց[3224] հրամանաւն Աստուծոյ, թէ՝ «ո՛չ դու, այլ որդի քո շինեսցէ տուն ինձ» (հմմտ. Բ Թգ Է:5,13), զոր եւ շինեաց ըստ հրամանին Աստուծոյ սոյն ինքն: Նմանութիւն[3225] ասէ՝ կա՛մ խորանին, զոր Մովսէս յառաջագոյն յանապատն[3226] կանգնեաց հրամանաւն Աստուծոյ, կա՛մ երկնաւոր իմանալի խորանին, որոյ եւ Մովսէսին էր պատկեր, յասելն Աստուծոյ առ նա. «Արասցես զամենայն ըստ աւրինակին՝ որ ցուցաւ քեզ ի լերինն» (հմմտ. Ելք ԻԵ:39):

232. *«Եւ ընդ քեզ իմաստութիւնˋ*[3227] *որ դիտէր զգործս քո*[3228], *եւ մաւտ էր յորժամ առնէիր զաշխարհ, եւ ճանաչէր զինչ*[3229] *հաճոյ իցէ*[3230] *յաչս քո, եւ զինչ ուղղութիւն ի պատուիրանս քո»* (Թ:9): Աստ բացատրէ զանձնաւորութիւն սրբոյ եւ երկրպագելի[3231] միոյ[3232] աստուածութեան Երրորդութեանն[3233], եւ իմաստութիւն[3234] կոչէ զՔրիստոս՝ որ է Աստուծոյ ˹իմաստութիւն եւ զաւրութիւն[3235], ըստ Առաքելոյ (Ա Կր Ա:24): Մաւտ է (468բ) եւ

[3219] Գեհօն J559

[3220] լերինս M2603 V396

[3221] սեղանն c^{2b}

[3222] նմանութեան c^{1a} V396 -թիւն V1565

[3223] tr BC$^{\text{- M2602 J480 P32}}$ M2603 M1143

[3224] om C

[3225] +է C$^{\text{- P32}}$ M2603 M1142

[3226] յանապատին C (անապատին V396)

[3227] իմաստութիւնն C2$^{\text{- V1565}}$

[3228] om V396

[3229] զի M1232

[3230] է M2603

[3231] երկրպագի M2603

[3232] om M1143

[3233] Երրորդութեան B3 C2 P32

[3234] իմաստութեան P32

[3235] tr B3 M2602

դիտէ[3236] զԱստուծոյ գործսն որպէս զյատուկ անձնաւոր, եւ ածէ զմեզ ի ծանաւթութիւն հաճոյիցն Աստուծոյ, ներգործութեամբ Սուրբ Հոգւոյն, որպէս ասէ. «Յիմմէ անտի առնու եւ պատմեսցէ ձեզ» (Յհ ԺԶ:14):

233. *«Առաքեա*[3237] *զնա ի սրբութեանց երկնից եւ յաթոռոյ*[3238] *փառաց քոց*[3239] *արձակեա զնա*[3240]*, զի եկեսցէ դաղարեսցէ ⸢առ իս*[3241]*, եւ գիտացից զինչ*[3242] *հաճոյ իցէ առաջի քո»* (Թ:10): Առաքի եւ[3243] առ մեզ Հոգին[3244] Սուրբ ի յԱստուծոյ, եւ ի նորին Բանէն՝ որ է Աստուած, Հոգի նորին Աստուած: Որպէս ի մտացն եւ ի բանէն որ ի միտսն անձնաւորի՝ խաւսսն[3245], որ արտաքս գայ ի լսողսն[3246], եւ այսպէս Հոգին որ ի Հաւրէ ելանէ (Յհ ԺԵ:26) եւ յՈրդւոյ[3247] առնու, (Յհ ԺԶ:14) իջանէ առ երկնաւորքն[3248] եւ[3249] երկրաւորքս[3250], զոր խնդրէ[3251] իջանել առ ինքն եւ ուսուցանել զհաճոյսն Աստուծոյ: Սա ինքն որ տուաւ նոցին մասնաւորաբար, էջ ի դասս[3252] առաքելոցն առատապէս եւ ուսոյց ⸢եւ յիշեցոյց[3253], զոր ի Քրիստոսէ ոչ հանդարտեցին լսել. «Զի ոչ եթէ յանձնէ», ասաց[3254], «խաւսի[3255], այլ զոր լսէ[3256] խաւսի եւ զգալոցն պատմեսցէ ձեզ[3257]: Նա զիս փառաւորեսցէ, զի յիմմէ անտի առնուցու[3258] եւ պատմեսցէ ձեզ» (Յհ ԺԶ:13-14): Արդ, բնակելովն ուսուցանէ մեզ[3259] զհաճոյն Աստուծոյ «Հոգին իմաստութեան եւ[3260] յայտնութեան» ըստ Պաւղոսի (հմմտ. Եփ Ա:17): (469ա):

[3236] գիտէ C1^{-P32} J559
[3237] առաքեաց J480
[3238] յաթոռոց B1^{-M1166} C
[3239] քո c^{2b} 2603 M1141 J480 om B2
[3240] om C^{-P32}
[3241] om M2603
[3242] om V396
[3243] om M2602
[3244] զՀոգին A V1565
[3245] խաւսն M1143 V1627 P32
[3246] լսողն C^{-J1761}
[3247] Որդւոյ c^{2b}
[3248] երկնաւորս BC (-սն M2602)
[3249] +առ M2602
[3250] երկրաւորս BC M2603 M1143
[3251] +սա M1143
[3252] գտայ P32
[3253] om M1143
[3254] ասէ M1141
[3255] խաւսիցի J1761 խօսեսցի V1565
[3256] +եւ M2602
[3257] om C$^{-J1761\ V1565}$ M2603 M1141

234. *«Քանզի գիտէ նա զամենայն եւ խելամուտ է, եւ[3261] առաջնորդեսցէ ինձ ի գործս իմ զգաստութեամբ, եւ պահեսցէ զիս փառաւք իւրովք, եւ լիցին ընդունելի գործք իմ»* (Թ:11-12ա): Գիտէ զամենայն, որպէս ասէ Պաւղոս՝ «Հոգին զամենայն քննէ եւ զխորս Աստուծոյ» (Ա Կր Բ:10), եւ յայտնի[3262] է, զի առ որս բնակեցաւ ի մարդկանէ, եղեն եւ նոքա գիտողք եղելոյն[3263] եւ հանդերձելոցն: Սա ինքն առաջնորդէ ի զգաստութիւն գործոց առաքինեաց[3264], որպէս ասէ Պաւղոս. «⸢Զայս ամենայն[3265] յաջողէ մի եւ նոյն Հոգի» (անդ, ԺԲ:11): Տե՛ս, թէ որպէս առաջնորդեաց[3266] զգաստանալ Եղիսէի՝ ի ձգելն Եղիայի մաշկեկաւն[3267] զՀոգին ի վերայ նորա (տե՛ս Դ Թգ Բ:9-14), այսպէս եւ Սամուէլի՝[3268] ի մանգութեանն[3269] (տե՛ս Ա Թգ Գ:1-21):

235. *«Եւ դատեցայց[3270] ⸢զժողովուրդ քո[3271] արդարութեամբ, եւ եղէց արժանաւոր[3272] աթոռոյ հաւր իմոյ»* (Թ:12բ): Զայս խնդրեաց ի Գաբաւոն յորժամ զզոհսն[3273] մատոյց (տե՛ս Գ Թգ Գ:3-9), հոգի դատողութեան իմաստի[3274] առնուլ: Իսկ հաւրն աթոռոյ զարժանաւորութիւնն[3275] խնդրէ ոչ լինել փոխան նորա միայն մարմնով, այլեւ շնորհի մարգարէութեանն յաջորդ, որպէս խոստացաւ Դաւթի Աստուած, թէ՝ «Որդիք[3276] քո նստցին ⌜յաւիտեանս յաւիտենից յաթոռ քո»[3277] (Սղ ՃԼԱ:12):

[3258] առնուցու B2 C1
[3259] om V1627
[3260] om M1141
[3261] om J391
[3262] յայտ անտի M2602
[3263] անցելոյն BC M1143 (անցելոցն B1^{a} B3 M2603 M1141 V1565 V255)
[3264] առաքինութեանց V255
[3265] զամենայն C
[3266] առաջնորդ V1627
[3267] զմաշկեկաւն C$^{- J391 J1761 J755}$
[3268] Սամուելի M1166 J480 J646 Սամուէլ V396 M1143
[3269] մանկութենէ BC$^{- J1565}$ W1049
[3270] դատեցից C1$^{- P32}$
[3271] զժողովուրդս c^{2b}
[3272] արժանի M1142(sup lin)
[3273] զոհսն c^{1b} M2603 M1166 V1627 V396 W1049 ըզոհսն M1144
[3274] իմաստից P32

236. *«Զի ո՞վ իցէ մարդ որ գիտասցէ զխորհուրդս Աստուծոյ, կամ (469բ) ո՞վ[3278] ածիցէ զմտաւ, եթէ զի՞նչ կամեսցի Տէր»* (Թ:13): Կամքն Աստուծոյ զանազան շաւղաւք են սփռեալ ի գիրս սուրբս[3279], եւ[3280] մարդն ի վերայ նոցին ընտրող, զի[3281] ահա կամէր[3282] Աստուած պատարագ, բայց զՍաւուղին անարգեաց (տե՛ս Ա Թգ ԺԳ:8-15), կամէր խունգ՝ բայց ընդ Ոզիային[3283] չհաճեցաւ[3284] (տե՛ս Բ Մն ԻԶ:16-20), խորշեցոյց ի սպանութէնէ՝[3285] բայց յԵղիային[3286] մխիթարեցաւ (տե՛ս Գ Թգ ԺԸ:20-40), գարշէր ի պոռնկութէնէ՝ սակայն զՈվսէին[3287] հրամայեաց (տե՛ս Ովս Ա:2), ուսոյց զեղբայրսիրութիւն՝[3288] բայց զեղբայրասպանութիւն[3289] ⌜ցեղին Ղեւեա[3290] ընկալաւ (տե՛ս Ելք ԼԲ:28), խոստեաց[3291] զդաւաճանելն՝[3292] այլ Իսրայէղի[3293] յելսն հրամայեաց (տե՛ս Ելք Գ:7-8): Այսպէս ի նորս՝ որպէս ասաց Քրիստոս. «Որ գայ առ իս, ոչ հանից արտաքս» (Յհ Զ:37), զեկեալն յաշակերտութիւն հալածեաց (տե՛ս Յհ Զ:60-70) եւ զաշակերտն[3294] ի ծնաւղին պատուոյ թաղմամբն խափանեաց (տե՛ս Մտ Ը:21-22): Յաղագս այսր ընդրութեան[3295] բթանա[3296] միտք[3297] մարդկան յիւր շաւիղսն[3298], եւ լքանի ի գիտելոյ զկամսն Աստուծոյ: Վասն որոյ եւ Դաւիթ աղաւթիւք[3299] խնդրէր. «Առաջնորդեա ինձ ի շաւիղս նուրբս պատուիրանաց քոց» (հմմտ. Սղ ՃԺԸ:35): Ուրեմն[3300] առ ի[3301] յԱստուծոյ ⸢պիտոյ է[3302] մեզ ⸢շնորհ խորհել[3303] զարժանն, ⸢որպէս գրէ Առաքեալ. «Մի՛ ինչ առաւել[3304] խորհել[3305] քան զարժանն»[3306] (Հռ ԺԲ:3):

[3275] զարժանաւորութիւն c^{2b} P32

[3276] որդի M2603

[3277] յաւիտեանս յաւիտենից/յաթոռ քո]tr M1142

[3278] om C2^{-V396}

[3279] սուրբ V1627

[3280] om C

[3281] +վերայ P32

[3282] համէր J559

[3283] Ոզայն B1^{a} Ոզիային C2^{-J1761} Ոզիեայն J480

[3284] հաճեցաւ J480

[3285] սպասաւորութենէ J559

[3286] յԵղիեային J480 Եղիային V396 C1^{-J480} ընդ Եղիահն B1^{a}

[3287] զՅովսէին C$^{-V396\ P32}$ զՅովսէփին V396 զՈվսիային B1^{a}

[3288] եղբայրսիրութիւն M2602

[3289] եղբայր սպանութիւն P32 զեղբայր սպաննութիւն J480

[3290] ցեղին Ղեւայ M1142 - Ղեւեայ B2 c^{2a} J755 - Ղեւիեայ J480 ցեղեա M1144

[3291] խոստեալ V396

[3292] զդաւաճանեալն c^{1a} c^{2b}

[3293] Իսրայէլի B2^{-M1232} c^{1a} M2603 M1143 W1049 յԻսրայէլի V255

237. *«Զի խորհուրդք*[3307] *մահկանացուաց*[3308] *զանգիտողք են եւ զաղփաղփունք հնարա(470ա)գիտութիւնք մեր»* (Թ:14): Արդարեւ ճշմարիտ եւ անսուտ հրամանք. եւ զայս վկայութիւն[3309] լուեալ ամենայն տարակուսեալ[3310] ⸢ի զաղփաղփուն[3311] հնարս մխիթարի, քանզի մինն զանգիտելովն յԱստուծոյ[3312] ի քահանայական կոչմանէն հրաժարէ, եւ ոչ կամի զգործելն կամ անուանելն[3313], միւսն՝ ի հաղորդութէնէ[3314] Քրիստոսի արեանն եւ մարմնոյն[3315] զաղփաղփուն խորհրդով խորշի: Աշխարհականն[3316] առաջի առնու հնարս աստուածպաշտութեան աւտար յիւր շաւղացն, եւ կրաւնաւորն՝ արտաքոյ իւր կարգին: Եւ բիւր այսպիսի մոլորմունքս, որով դատին մարդիկ եւ ⸢ի զաղփաղփուն հնարսն՝ ⸂ոմանք յիրեանց⸃[3317] խղճէն ըստգտանին, այլք[3318] յայլ իմաստնոց ի ⊤[3319] զաղփաղփուն[3320] հնարսն յանդիմանին[3321]: ⸢Եւ գտանես[3322] զայսպիսի մոլար[3323] առաքինութիւնս ի գիրս հարցն գրեալ, զորս[3324] կատարեալքն յանդիմանէին ⊤[3325]: Եւ ⸢այսաւր նոյնս[3326] զաշխարհ[3327] ունի, ի[3328] չարչարանս եւ ի տարակոյս[3329], զի որ կանգնի յախտից[3330] յառաքինութեան[3331] շաւիղս, ի[3332] զաղփաղփուն հնարսն այպանի, թէ իմաստուն է՝ ի խղճէ իւրմէ անգոսնի[3333], եւ թէ անհանճար՝ յայլոց լսէ սաստ, թէեւ խստացեալ սիրտն ոչ հաւանի:

[3294] զաշակերտսն P32 W1049 J559

[3295] ընդրոդութեան M1166 ընտրո- M1144 ընտրութեամբ M1143 V396 P32

[3296] ընթանայ V396 թանա P32

[3297] om V1565

[3298] շաւեղն P32

[3299] աղաւթէր P32

[3300] pr ապա M1143

[3301] om M2602

[3302] պիտի M2602

[3303] շնորհել խնդրել P32

[3304] աւելի C2

[3305] խորհեալ V255 om P32

[3306] om M1143

[3307] խորհուրդ A C^{-J1761}

[3308] մահկանացու c^{2a} մահկանացուած J755

[3309] գիտութիւնն W1049 վկայութիւնք P32

[3310] տարակուսեալք c^{1b}

[3311] զաղփաղուն P32 զաղփափունք J559

[3312] Աստուծոյ B3 C M2603

[3313] զուսանելն եւ M1143 +եւ M2602

[3314] հաղորդութեան V255

[3315] մարմնոց P32

[3316] աշխարհական M1141 J1761 P32 V255

238. *«Զի մարմին[3334] եղծանելի ծանրացուցանէ զհոգի[3335], եւ հակէ հո(470բ)ղեղէն յարկս զմիտս[3336] բազմահոգս[3337]* (Թ:15): Զայս[3338] եղծանելի յարկէս եւ Պաւղոս ունի տրտունջ[3339] ի գրելն, «Որ եմք ընդ յարկաւս[3340] այսուիկ, տաղտկամբ ծանրացեալք» (Բ Կր 5:4)): Արդ[3341], ի ծանրութէնէ նորին[3342] տաղտկայր Առաքեալ, որ բառնայ մտացն ⸢զհոքս[3343] կերակրոցն[3344], ⸢զպէտս զգեստուցն[3345], զշինուածս յարկացն, եւ առ[3346] անյագսն[3347] սոյն ի յանչափութիւն վերանայ[3348], յորմէ ծանրանա խոկումն մտացն եւ ոչ կարասցէ[3349] զերծանել, այլ ստորաքարշի ի հողեղէն յարկէս ի զանազան հոգս՝ ի մախանք, ի սրտնութիւն, յատելութիւն, ի ցանկութիւն, ի պատրաստութիւն ընչից, ի հոգս[3350] տկարութեան: Եւ բազում եւ[3351] անթիւ են հոգքն[3352] յորս մարմինն քարշէ զմիտսն պատրաստել[3353] եւ տնաւրինել զնոսին, առ որ հայեցեալ Քրիստոս, ասէր[3354]. «Շատ է աւուրն չար իւր» (Մտ Զ:34), եւ՝ «Հոգք[3355] աշխարհի[3356] հեղձուցանեն զբանն» (Մտ ԺԳ:22):

[3317] ոմանց իւրեանց P32 ոմանք իւրեանց J755
[3318] այլ B2 $^{-J559}$
[3319] om homoearc c^{2b}
[3320] զաղփաղուն M2602
[3321] յանդիմանէին P32
[3322] գանես V396
[3323] +մոլար M2602
[3324] զոր M2602 V1565
[3325] om homoeoarc C1 $^{-P32}$
[3326] այսօր նոյն B2 C այս է որ B3 M1144 V1627
[3327] զաշխարհս M2602
[3328] om c^{1a}
[3329] տարակոյսս C2 $^{-V1565}$
[3330] ի յախտից c^{2b}
[3331] առաքինութեան V1627 V396 առաքինութեանց P32
[3332] եւ J559
[3333] անկան C1 $^{-J480}$ անկանի M1143
[3334] մարմինն J391 J1761 մրմին″ V396
[3335] զհոգին C
[3336] om J559 զմիտ սուրբ V396
[3337] բազմահոգս C2 M1143 M1142 W1049 զբազմահոգս J1761 V396
[3338] յայս J480
[3339] տրտնջուն J1761
[3340] +ընդ V1627 C $^{-J480}$ M1142

239. *«Եւ հազիւ նկատեմք զերկրաւորսս[3357], եւ որ ինչ առ ոտս կայցէ՝ աշխատութեամբ գտանեմք»* (Թ:16ա): Զմեր, ասէ, ⸢հոգքս զերկրաւոր⸣[3358] տնարարութեան[3359], յոր[3360] քարշի միտքն, ⸢հազիւ կարէ նկատել զուղեղն, թէ[3361] այս ⸢է[3362] ժամանակ⸆[3363]

[3341] որդ P32

[3342] նորա M1141 J480 J755 նորայ P32 նր″ c^{2b}

[3343] զհոգքս B2

[3344] հոգս զկերակրոցն M1143

[3345] om c^{2b}

[3346] om J559

[3347] յանագսն M2603

[3348] վերանան C2 J391

[3349] կարէ M2602

[3350] հոգքս M1232

[3351] om V255

[3352] հոգն $B1^{a}$

[3353] պատրաստեալ V1627

[3354] ասէJ559

[3355] հոգ P32 հոգս M2602

[3356] աշխարհիս B1 C2

[3357] զերկրաւորս $BC^{-\text{M1141 J646 J755 P32 V255}}$

[3358] հոգքս զերկրաւպրս c^{1a} զհոգս – C2 զհոգք – M1143 հոգս – $B1^{a}$ V255 զերկրաւոր հոգս M2602

[3359] տնարարութեանն $B^{-\text{M1166 V1627}}$ M1143 տնաւրէնութեանն M1166 M2603 տնաւրինութեան M1142 տնօ-ն V1627 C1 տնօ-նն C2 M1141 M1144

[3360] որ V1565

[3361] om J480

[3362] om $C^{-\text{J480 P32}}$ M2603 M1141 M1142 սերմանելոյ՝ կամ[3364] ոչ, ⸢է այր[3365] ճանապարհի՝ կամ չէ⸣[3366], ի դէպ արարի զմտանելն յար(471ա)քունիս՝ թէ տարադէպ, պատշաճ է խաւսել զայս՝[3367] թէ անպատշաճ: Զայսպիսիս հազիւ նկատեմք մեր տեսութեամբ եւ այլոց խորհրդակցութեամբ, եւ զառ ոտս երկրաւոր աջողութեանս[3368] մտածմունքն աշխատութեամբ ուղղեմք, եւ բազում անգամ յուղղութէնէն վրիպիմք:

240. *«Իսկ որ ինչ յերկինսն[3369] է[3370], ո՞վ քննեսցէ, եւ զխորհուրդս[3371] ո՞վ գիտաց[3372], թէ[3373] ոչ դու[3374] ետուր իմաստութիւն»*[3375] (Թ:16բ-17): Թէեւ ⸢աստուածայինքն են[3376] սաղմոսքն[3377] Դաւթի եւ սքանչելի խաւսակցութիւնք Աստուծոյ, սակայն այլատարազ համեղութիւն սորա սխրացուցանէ զքննող բանս[3378]. թէ մեզ, ասէ, այս՝ զոր աչաւք տեսանեմք եւ ձեռաւք շաւշափեմք, բազում անգամ սղխալ պատահէ[3379] ի տնաւրինելն զերկնայինն, ուր ո՛չ զգալի աչք մեր զաւրեաց հայել[3380], եւ[3381] ո՛չ ձեռք[3382] շաւշափել, եւ[3383] ո՛չ միտք ուսաւ կամ գիտաց (տե՛ս Ա Կր Բ:9): Ո՞վ է[3384] ի մարդկանէ որ կարողն[3385] է քննել, թէ

[3363] ժամանակ է V255
[3364] թէ B1^{a} J480
[3365] որ C2 om M1232
[3366] om P32
[3367] +ինչ M1143
[3368] աջողութեանց J559 աջողութեանցս B2^{-J559} յաջողութեանս J755 P32
[3369] յերկինս C^{-J755} V1627
[3370] om M1143
[3371] զխորհուրդ V255 +քո BC$^{-J755 V1565 V255}$ M2603 M1143
[3372] գիտասցէ P32
[3373] եթէ C$^{-J1761 V1565}$
[3374] om V1565 W1049
[3375] զիմաստութիւն V255 J559 զիմաստութիւնն J480
[3376] աստուածաքննեն P32
[3377] սաղմոսն M2603
[3378] բանիս B2 M1143
[3379] պահէ C$^{-M1141 V1565 P32}$
[3380] հալել V1627
[3381] om BC M2603 M1143
[3382] ձեռօք C2^{-V1565}
[3383] om C
[3384] om C1 V1565
[3385] կարող B1^{a}

յորու՞մ տեղոջ է Աստուած, ո՞րպիսի[3386] ⸢է իր վայելչութիւնն, ո՞րպիսի[3387] առնու զպաշտաւն[3388] սպա<սա>ւորութեան[3389] ի[3390] հրեշտակաց: Եւ զխորհուրդս[3391] քո[3392] ⸢ո՞վ գիտաց ի մարդկանէ[3393], թէ ընդ ո՞ր գործս մեր հաճիս, ընդ ո՞րպիսի հաւատս, վասն է՞ր թողեր զմեզ ի սատանայի[3394] փորձանսն որոգայթել, ընդէ՞ր զքնական յոյզս[3395] եւ խնդիրս[3396] աւրինաւքն մեզ ի մեղս գրեցեր, ընդէ՞ր[3397] մեք ի վաստակ ⸢վասն աւտար մեղաց, եւ հրեշտակք[3398] անվաստակ[3399] ի փառս: Զայս եւ զորս ընդ[3400] սմա[3401] բերին եւ զՔրիստոսի մահուն[3402], երեւմանն խորհուրդ, մարդ յինքենէ ոչ կարաց գիտել, բայց առ յԱստուծոյ իմաստնացեալքն գիտացին, ⸢ըստ որում[3403] գրէ Առաքեալ. «Հազարապետ[3404] եմք խորհրդոցն Աստուծոյ» (հմմտ. Ա Կր Դ:1), եւ «Մեզ յայտնեաց Աստուած[3405] Հոգովն» (անդ, Բ:10): Նաեւ զքանսարկուին որոգայթսն յանդիմանէն[3406], յասելն՝ «Զի մի՛

[3386] որպէս B^{-J559} c^{2a} M1143 P32
[3387] om J480
[3388] զպաշտօնն J391 V1565 պաշտաւն M1166 պաշտօն V1627
[3389] զսպասաւորութիւն B1^{a}
[3390] om c^{1a} M1232
[3391] զխորհուրդ M2602
[3392] om V396 V255
[3393] ի մարդկանէ ո՞վ կարաց գիտել C M2603 ո՞վ կարաց ի մարդկանէ գիտել B M1143
[3394] սատանի M2603
[3395] յոյզ B1^{a} B3 C M2603
[3396] խնդիր c^{2b} M1166
[3397] +եմք M1143
[3398] հրեշտակ V396 P32
[3399] om W1049 անվաստակք M2603 J1761
[3400] ըստ B2
[3401] նմայ P32
[3402] մարմնով M1166 +եւ M2602
[3403] որպէս M2602
[3404] հազարապետք V1627 C$^{-J391\ J480\ J1761}$ M1142 W1049
[3405] om M2602
[3406] <յանդիմանէն>] -նեն MSS

զրկիցիմք[3407] ի սատանայէ, քանզի չեմք[3408] ինչ[3409] անտեղեակ խորհրդոցն[3410] նորա» (Բ Կր Բ:11):

241. *«Եւ առաքեցեր զՍուրբ Հոգի քո ի բարձանց, եւ ապա ուղղեցան շաւիղք երկրաւորաց՝ եւ զհաճոյս քո ուսան մարդիկ, եւ իմաստութեամբ քո*[3411] *փրկեցան»* (Թ:17բ-18): Յայտնի է[3412] ասացեալս ի[3413] սուրբ գիրս, զի Սուրբ Հոգին կառավարեաց զաստուածահաճոյ արսն[3414]: Բայց դու տե՛ս, զի զոր մինչեւ ցայժմ յիմաստութեան[3415] անունն[3416] բարգաւաճեալ[3417] գովեաց, այժմ մերկ անուամբ Սուրբ Հոգի կոչէ[3418], զի նոյն ինքն է[3419] որ իմաստութիւն է[3420] եւ լոյս՝ Սուրբ Հոգին, որ առաքեցաւ առ արդարսն: Զի Սամուէլ հոգիընկալ եղեւ ՚ի մանկութենէ, որ մինչդեռ ի տհաս հասակն էր խաւսեցաւ ընդ նմա եւ եղեւ[3421] աստուածահաճոյ (Ա Թգ Գ:1-21), նոյնպէս եւ՝ Դաւիթ (անդ, ԺԶ:11-13) (472ա), այսպէս[3422] եւ՝ սա[3423] (Գ Թգ Գ:4-11): Յովաննէս[3424] Սուրբ Հոգւովն լցաւ յորովայնէ մաւրն (տե՛ս Ղկ Ա:15,41) եւ ուղղեաց զքանչելի վարսն (տե՛ս Մր Ա:4-8): Իսկ առաքեալքն[3425] առանց այսր շնորհի ցրուեցան ի վարդապետէն եւ նախագլուխն ուրացող գտաւ (տե՛ս Յհ ԺԸ: 25-27), բայց Հոգւովն զաւրացեալք՝ դրանց դժոխոց յաղթեցին (հմմտ. Մտ

[3407] զրկիցեմք J755
[3408] ոչ եմք J391
[3409] om M1143
[3410] խորհրդոց BC$^{-\text{M2602 J1761 V1565}}$ M1232
[3411] քով C2 P32
[3412] om M2602 M1143
[3413] om P32
[3414] արանսն W1049 արս C1 M2602
[3415] իմաստութեան C2$^{-\text{V1565}}$ P32
[3416] անուն J1761 P32
[3417] բարգաւաճել J391 V255
[3418] կոչի V396
[3419] om B2
[3420] om B2 B3 C$^{-\text{J391}}$ M2603 M1143 M1166
[3421] om V1627
[3422] այս P32
[3423] om C1$^{-\text{P32}}$
[3424] Յովհաննէս B2-$^{\text{J559}}$ M2602 Յովանէս c^{2a} Յօհաննէս J559 Յհննս″ V255 Յովէս″ B3
[3425] առաքեալն M1166 +որ M1143

ԺԶ:18) եւ զտիեզերս աշակերտեցին, քանզի ուսան զհանճոյսն[3426] Աստուծոյ, եւ ի նոյն[3427] իմաստնացեալք փրկեցան, որպէս և թուէ ըստ կարգի:

242. *«⸢Նա զնախաստեղծ*⸣[3428] *հայրն աշխարհի զմիայն*[3429] *հաստատեալ պահեաց եւ փրկեաց զնա ի*[3430] *յանցանաց իւրոց, եւ ետ նմա զաւրութիւն ունելոյ զամենայն»* (Ժ:1-2): Յայտ է, թէ՝ Սուրբ Հոգին, որ է լոյս մտաց, որպէս արեգակնն⸣[3431] մարմնոց, եւ փչեցաւ[3432] ի նախահայրն ի սկզբանն (տե՛ս ԾՆ Բ:7), եւ նորոգեցաւ յառաքեալսն Քրիստոսի[3433] (տե՛ս Յհ Ի:22, Գրծ Բ:4): Սակայն էր[3434] եւ առ նախն<ե>աւքն, եւ ուսանիմք զայս յԱստուծոյ՝[3435] ասելոյն. «Մի՛ մնասցէ[3436] հոգի իմ ի մարդիկդ[3437] յայդոսիկ[3438], վասն լինելոյ դոցա մարմին» (ԾՆ Զ:3): Արդ, յայտ[3439] է, թէ՝ միայն յայնցանէ համբարձաւ որ ջրովն հեղեղեցան, իսկ այլքն կառավարեցան նովաւ[3440], եւ նոյն ինքն նախաստեղծն՝ որ հայր էր մարդկանս[3441] ցեղի եւ միայն հաստատեցաւ յԱստուծոյ, ցուցանէ սա թէ յետ պատուիրանազանցութեանն պահեաց[3442] ստրջանք եւ (472բ) ապաշխարութիւն, որով եւ փրկեցաւ ի յանցանաց[3443] իւրոց: Եւ թէ Մովսէս զայս ոչ գրեաց, սակայն ի դէպ է[3444] կարծել այնմ որ յայս տարժանումնս[3445] մատնեցաւ[3446] յայն վայելչութենէն ունել սուգ եւ տրտմութիւն, առ որ եւ Աստուծոյ գթութիւնն ներող է եւ ողորմած, ետ նմա յետ ապաշխարութեանն զաւրութիւն առնել[3447] զամենայն հաճոյս կամացն Աստուծոյ, ըստ որում ասէ. «Ետ նմա[3448] զաւրութիւն ունելոյ[3449] զամենայն» (Իմաստ Ժ:2):

[3426] զհանճոյն J391
[3427] նոյնն V396
[3428] նախաստեղծ V255
[3429] միայն B1^{a} C2
[3430] om C2 M1144 W1049
[3431] արեգակ V1627 C2 $^{-J391}$ արեգակն M2603 M1143 J391 M1144 V255 արեգական W1049 արեգականն c^{1a}
[3432] փչեաց M1143
[3433] Քրիստոսի C1 $^{-P32}$ c^{2b} M1143 M1141
[3434] om B1^{a} C M2603 M1142
[3435] Աստուծոյ c^{1a}
[3436] մնասէ M2603
[3437] մարդիկ J755 P32
[3438] յայդոքիկ C2 $^{-V1565}$
[3439] այդ P32
[3440] նոքաւք AB (նոքօք M1166) M2603
[3441] մարդկան C
[3442] պատահեաց M1143
[3443] յանցաւորաց V1565
[3444] om P32

243. *«Մերժեցաւ ի նմանէ անիրաւն իւրով[3450] բարկութեամբ, ընդ եղբայրասպան սրտմտութիւնս կորեաւ»* (Ժ:3): Անիրաւ կոչէ զԿայէն[3451], որ անիրաւ գտաւ[3452] յոչ բաժանելն[3453] ուղղութեամբ զուղեղ մատուցեալ պատարագն: Սա ինքն մերժեցաւ յիմաստութենէ Սուրբ Հոգւոյն, որ ասաց[3454] առ նա բարկութեամբ՝ «Մեղա՛ր» (տե՛ս Ծն Դ:7): Եւ գտեալ[3455] յետ այնր եղբայրն՝ Հաբէլի[3456], սպանող, սրտմտութեամբ[3457] եւ մախանաւք կորեաւ ինքն անձիւք, դատապարտեալ յերր[3458] եւ ի տատանումն (անդ, Դ:8-14):

244. *«Վասն որոյ հեղեղեալ[3459] երկիր[3460] միւսանգամ փրկեաց իմաստութիւն չնչին փայտիւ արդարոյն նաւապետեալ»* «Ժ:4): Յայտ է, թէ վասն Կայէնի[3461] յանցանացն եւ նորին զաւակացն չարեաց, յորոց[3462] ⸀⸂հեղեղն⸃[3463] հրամանաւն⸆[3464] Աստուծոյ[3465] լուաց զերկիր: Եւ Սուրբ Հոգին որպէս զԱդամ պահեաց ստրջանա(473ա)ւքն հիմն աշխարհի, այսպէս միւսանգամ զարդարն Նոյ[3466] իւրով[3467] արդարութեամբն[3468] փրկեաց տապանաւն, որոյ նաւապետեալ ի վերա խոր կոհակացն[3469] շրջեցոյց[3470] զնա՝ իւրովք[3471] ընդ ինքն, ի վերայ ջրոցն զամ մի ողջոյն (տե՛ս ԾՆ Է:11-24):

[3445] տարժանմումն c^{2a} -ժանմունս B1^{a} B2 M1144 -ժանմունսն C1 $^{-V255}$ M2603 M1141 -ժանումս M2602 տաժանմունս M1143 M1142 V255 տաժանումն c^{2b}

[3446] +ի M2602

[3447] ունել BC$^{-J755\ V255}$ ունելոյ c^{1b}

[3448] նոցա P32 V255

[3449] ունել J480 V255

[3450] որով V1565

[3451] զԿաին B1^{a} M2603 զԿային M1143

[3452] om M1143

[3453] բաժելն J1761

[3454] ասացաւ C1 V255

[3455] գիտել P32

[3456] Հաբելի M2602 M1143 J391 M1142 J646 V1565 P32

[3457] տրտմութեամբ V396

[3458] յերեր C1 $^{-P32}$ V1627

[3459] հեղեալ J391 հեղհեղեալ W1049

[3460] յերկիր c^{2b}

[3461] Կաենի M2603 V1627 Կայենի B2 c^{1b} M1144 Կայենիւ V396 Կայինի M1143

[3462] +ամբարշտութեան աղաղակն հասեալ յերկինս եւ J480 V255 (Ելք Գ:9)

[3463] հեղեղեն c^{2b}

[3464] tr J480

245. *«Նոյն*[3472] *եւ ի*[3473] *միաբանութիւն*[3474] *չարութեան*[3475] *ազգացն շփոթելոց*[3476] *ծանեաւ զարդարն եւ պահեաց զնա անարատ Աստուծոյ»* (Ժ:5ա): Միաբանեցան յետ ջրհեղեղին մարդիկ շփոթ խորհրդով յաշտարակաշինութիւն[3477] (տե՛ս ԾՆ ԺԱ:4), ընդդէմ Աստուծոյ ախոյեան յարուցեալք: Ի սոցանէ աւտարացաւ[3478] Եբեր՝ ⸢Նախահաւն[3479] Եբրայեցւոց[3480] (անդ, 16), եւ խնամաւք⊤[3481] Սուրբ Հոգւոյն պահեցաւ Աստուծոյ[3482] հաւատացեալ, թէ ամենազաւր է, ⸢եւ ⸌մարդկան ընդդիմամարտութիւն⸍[3483] ⸌առ նա տկար⸍[3484]⊤[3485]:

246. *«Եւ ի վերայ որդւոյն գթութեամբ*[3486] *պահեաց զհզաւրն»* (Ժ:5բ): ԶԱբրահամ[3487] յիշէ, որ զաւրաւոր էր[3488] հաւատովքն,

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[3465] om J480

[3466] զՆոյ V1627 Նո V396 Նոյիւ P32 Նոյն J559

[3467] որով P32

[3468] արդարութեամբ M2602 W1049

[3469] կոհականացն C2 M2603 V1627

[3470] շիջոյց P32

[3471] որովք ABC^{-J480} M2603 M1143

[3472] սոյն M1143

[3473] om C2^{-J391}

[3474] նմանութիւնն W1049

[3475] չարեաց c^{2b}

[3476] շփոթելոցն C2^{-V1565} շփոյթելոց P32

[3477] յանարատ շինութիւնն V396

[3478] աւտարացեալ P32

[3479] Նախահայրն C^{-J480} M2603 M1143 J559 Նախահօրն V1627 W1049

[3480] Եբրայեցոյց P32 Եբրաեցոց M2603 V1627

[3481] om J480

[3482] յԱստուծոյ V255

[3483] մարդիկն ընդդէմամարտութեան V255 մարդիկն – J480

[3484] առն արար J559

[3485] om M1143

[3486] գթութեամբք BC$^{-V1627 V255}$ M2603 M1143 որով[3489] ծանեաւ զԱստուած, եւ «համարեցաւ նմա յարդարութիւն»[3490] (Ծն ԺԵ:6): Սա յԱստուծոյ իմաստութէնէն ⌜պահպանեցաւ ի գթութէնէն[3491] առ որդին, եւ ի պահանջելն զնա Աստուծոյ պատարագ, ոչ նախամեծար արար զգութ զաւակին, այլ[3492] առ զանխլաբար եւ հեռացաւ էած ի[3493] զենումն (անդ ԺԹ:1-14):

247. *«Նա զարդարն ի կորստական ամբարշտաց փախուցեալ՝ փրկեաց յիջանել[3494] հրոյն զհինգ[3495] քաղաքաւն»* (Ժ:6): Վասն Ղաւտայ[3496] ասէ, որ ի[3497] Սոդոմայեցւոցն[3498] միջոյ (476բ) զերծաւ կամաւքն Աստուծոյ եւ ձեռնտուութեամբ հրեշտակացն, որոց ամբարշտութեանն[3499] աղաղակն հասեալ ի[3500] յերկինս՝ շարժեաց զԱստուած[3501] նոցին ի պատուհաս (տե՛ս Ծն ԺԹ:13), առ ի թեթեւանալ հանդերձեալ պատուհասին:

248. *«Որք ի վկայութիւն[3502] չարութեանն[3503] ծխեալ[3504] կան խոպանացեալք[3505] եւ անկատար ժամանակաւք տունկք մրգաբերք»* (Ժ:7ա): Եւ յայնմ[3506] ժամանակի եւ տակաւին եւս այժմ է շուրջ զմեռեալ ծովովն[3507] սահմանքն Սոդոմայեցւոց[3508], զի

[3487] զԱբրաամ c^{1b} M1143 J391 M1144
[3488] om V1565
[3489] որ V396
[3490] արդարութիւն c^{2b}
[3491] գթութեանն c^{2b} om M1141 J480
[3492] om C $^{-J391\ V396}$
[3493] om V1627
[3494] յիջանելն c^{1b} V396
[3495] զԵ B3 C2 $^{-V1565}$ M2603 M1141 զԷ C1 V1565
[3496] Ղովտա B3 C1 M2603 J646 Ղովտայ C1 $^{-J755}$ M1143 Ղօտայ V1627
[3497] om C1
[3498] Սոդոմաեցոցն M1166 +ի V396 M1142
[3499] ամբարշտութեան B1^{a} C2 P32 -թեանց J480
[3500] om BC M2603 M1143
[3501] +ի 1627 Աստուած V255
[3502] վկայութեան M1142 վկաութեան B1^{a}
[3503] չարացն J559
[3504] ծխեալք M1141
[3505] խոպանացեալ V396
[3506] այնմ P32 յայն M2602
[3507] ծովուն M2602 ծովովն J391

քարն հուր ոչ արծարծէ, ջուր[3509] Մեռեալ Ծովուն կենդանիս ոչ սնուցանէ եւ ոչ յուզի ալեաւք, ծառք[3510] բողբոջեն[3511] եւ պտուղքն[3512] լի է փոշով[3513] եւ ոչ ունի կատարումն, այլ որ ի կեղեւն[3514] պտուղ երեւի, ի ներքս փոշի է եւ մղեղ:

249. *«Անհաւատի ոգւոյն յիշատակ հաստատեալ զարձանն աղի»* (Ժ:7բ): Յայտ է, թէ կնոջն Ղաւտայ[3515] որ անհաւատ եղեւ առ հրամանն[3516] հրեշտակացն[3517] եւ յետս դարձաւ, մնաց մարմինն յիշատակ անհաւատութեանն արձան աղի՝ (տե՛ս Ծն ԺԹ:26) առ յետինսն խրատ. որպէս Սոդոմ չարագործացն յիշատակ երկիրի, նոյնպէս նա՝ անհաւատիցն:

250. *«Զի որոց զիմաստութեամբն[3518] զանց արարեալ, ոչ միայն վնասեցան առ ի ճանաչելոյ[3519] զբարիս, այլեւ զանմտութեան[3520] թողին յիշատակ[3521] յերկրի, զի որովք յանցեանն, մի՛ կարասցեն[3522] ծածկել»* (Ժ:8):(474ա) Զանց զիմաստութեամբ[3523] արարին Սոդովմայեցիքն[3524], որք ի մարմին[3525] միտեցան[3526], եւ նորին հեշտախտութեանն[3527] ստրկացան եւ զհոգւոյ հայեցողու-

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[3508] Սոդոմաեցոց B1^{a} M2603 Սոդոմայեցոյց P32 Սոդոմայեցոց J755 J480 Սոդոմացւոց C2^{-V396} Սոդոմացւոցն V396 Սոդովմացւոց B2-^{J559}

[3509] ջուրն C1 V1565 եւ ջուրն C2^{-V1565}

[3510] ծառքն BC^{-V396} M2603 M1143

[3511] բողբոջին V396

[3512] պտուղն B3

[3513] փոշով J755 P32 փոշովք M2602(1st ո sup lin) փշով c^{1a} M1143

[3514] կեղեւս J391

[3515] Ղովտա C2 M2602 M2603 M1144 Ղովտայ J480 Ղօտա V1627 J646 - Ղօտայ J559

[3516] հրամանս M2602

[3517] հրեշտակաց BC^{-M2602} M1143 հրշտակաց M2603

[3518] զիմաստութեամբ C1 M2602 իմաստութեամբն M1143

[3519] չճանաչելոյ BC^{-M2602} M2603 M1143

[3520] զանմտութին c^{1b}

[3521] +ի BC^{-V255} M2603

[3522] կարծեսցեն c^{2b}

[3523] զիմաստութեամբն V1627 J559 իմաս-մբ M1143 P32 ի-եանն W1049

[3524] Սոդոմաեցիք M1141 -մաեցիքն B1^{a} M2603 J391 M1142 -մայեցիք C1 -մայեցիքն M2602 M1143 M1144 J1761 V396 J559 -մացիքն V1565

[3525] մարմինն J755 P32 V396 միտեցին J1761

[3526] om V255

[3527] հեշտախաւսութեան J1761 հեշտութեանն M1143 թիւնն նսեմացուցին: Սոքա ոչ ⌜թէ միայն[3528] պատուհասեցան, ասէ, եւ հնութեամբ ժամանակի մոռացեալ եղեն առ վերջինս[3529], որպէս Կայէնի[3530] գործն կամ այլոց, այլեւ յիշատակ մնաց Սոդոմայ[3531] երկիրն, որ տակաւին եւս ապականեալ կայ[3532] եւ մեռեալ: Իսկ կնոջն Ղաւտայ[3533] մարմինն արձանացեալ, յոր հայեցողքն քստմնեալ զարհուրին եւ երկնչին ի յանցանաց որ յայնպիսի պատուհաս ձգէ:

251. *«Իմաստութիւն զողոքիչս իւր փրկեաց ի ցաւոց»* (Ժ:9): Ողոքանս կոչէ զաղաչանսն ⌜եւ զմաղթանսն[3534], որով աղերսեմք զերեսս Աստուծոյ, եւ ի ձեռն[3535] նորա ազնականութեանն փրկիմք ի հոգւոյ եւ ի մարմնոյ ցաւոց, որպէս մաղթէր Դաւիթ. «Աղաչեմ զերեսս քո, ողորմեա ինձ, Տէր, զի հիւանդ եմ, բժշկեա ⌜զանձն իմ[3536]» (հմմտ. Սղ ԾԺԸ:58, Զ:3):

252. *«Նա փախուցելոյ ի բարկութենէ եղբաւրն՝ առաջնորդեաց արդարոյն ի շաւիղս ուղեղս»* (Ժ:10ա): ԶՅակովբ[3537] յիշէ, որ յետ սեփականելոյ յԵսաւայ[3538] ոսփնաթանովն զանդրանկութիւնն (տե՛ս Ծն ԻԵ:34), ըստ[3539] խրատու մաւրն իւրեանց՝ Ռեբեկայ, փախեաւ ի Խառան (անդ, ԻԷ:43), եւ ուղղեցաւ[3540] ընթացքն իւր խնամովքն Աստուծոյ (474բ) ի տունն[3541] Ղաբանու[3542], ուստի դարձաւ փարթամացեալ (անդ, ԼԱ 17-18):

[3528] tr M2603 M1142

[3529] վերջինսն J1761 V396 V255

[3530] Կաենի M2603 M1142 V1627 Կաէնի M1166 Կայենի BC$^{-\text{M1166 V1627 J1761 V1565 M1142}}$ Կայինի M1143

[3531] Սոդոմա B1^{a} B3 C2$^{-\text{V396}}$ M2603 M1166 M1141 J646 W1049

[3532] կա M1144 om B1^{a}

[3533] Ղաւտա B1^{a} Ղովտա B3 C2 Ղովտայ M1141

[3534] om B2$^{-\text{M1232}}$

[3535] ձեռին V396

[3536] զ″ M1141 om C1$^{-\text{M1141 J480}}$ M2603 J1761 V1565

[3537] զՅակոբ BC$^{-\text{J391 M1232 J646 J559}}$ M2603 M1143 -կօբ J559 զԱկոբ J391

[3538] Եսաւա C$^{-\text{J480 V396 V255}}$ M2603 Եսաւա V255 Եսաւեա J480 Եսուայ V396 յԵսաւա M1144 ի յԵսաւայ M1143

[3539] +իւր V396

[3540] ուղղեցան M1142

[3541] տուն B1^{a} B3 C$^{-\text{J391}}$ M2603 տուան J480

[3542] Լաբանու BC$^{-\text{M2602 J391 M1141 M1232}}$ M1143

253. *«Եցոյց նմա զարքայութիւն[3543] Աստուծոյ եւ ետ[3544] զգիտութիւն սրբոց»* (Ժ:10բ): Ցոյցք արքայութեան զսքանչելին[3545] կոչէ տեսիլ, որ ի Բեթէլ[3546] երեւեցաւ նմա ի գնալն (տե՛ս Ծն ԻԸ:12-15): Սանդուղքն՝[3547] յոր Տէր հաստատեալ էր[3548], եւ հրեշտակքն[3549] ելանէին եւ իջանէին այն[3550] է, գիտութիւն սրբոց՝[3551] հրեշտակացն տեսութիւն (տե՛ս Ծն ԻԸ:12):

254. *«Յաջողեաց նմա շահս ի վաստակոց իւրոց եւ բազմացոյց զպտուղ նորա»* (Ժ:10գ): Ի տանն Լաբանու[3552] յաջողեցաւ վաստակն Յակոբայ եւ աճեաց հաւտն, զոր ի նորա անուն[3553] ետ Լաբան[3554] եւ բազմացաւ պտուղ զաւակացն եւ ոչխարացն (տե՛ս Ծն Լ:43):

255. *«Յագահութեան[3555] բռնաւորաց նորա պաշտպանեաց[3556] նմա[3557], եւ մեծացոյց զնա, եւ պահեաց զնա ի թշնամեաց»* (Ժ:11-12ա): Ագահեաց յինչսն Յակոբայ[3558], ասէ պատմութիւն, Լաբան[3559], եւ ի փախչելն Յակովբայ[3560] պահեցաւ[3561] յԱստուծոյ յայնցանէ՝ որոց զհետ մտին, եւ զերծաւ խաղաղութեամբ (տե՛ս Ծն ԼԱ 1, 17, 24, 54-55):

[3543] զարքայութիւնն B1 C2 M1142

[3544] om M1143

[3545] զսքանչելին V255 սքանչելին V1565 W1049

[3546] Բեթել M1166 M1142 Բէդէլ M1232 Բթել V255

[3547] սանդուխտքն c^{1b}

[3548] կայր M1143

[3549] հրեշտակն M1232 հրեշտակք C2 W1049 հրեշտաքն J480

[3550] այս C1^{-P32}

[3551] սրբոցն M2602 V255

[3552] Ղաբանու M2602 M1166 M1141 M1144 M1232

[3553] անուանն V396 անունն B1^{a} C2^{-V396} M1143 om V255

[3554] Լաբանու M1143 Ղաբան M2602

[3555] յագահութիւն c^{1b} M1144

[3556] պաշտօնեաց P32

[3557] om C

[3558] Յակոբա B3 M2602 M2603 M1166 J391 W1049 Յակովբայ M1143 J1761 Յակօբայ J559

[3559] Ղաբան B2^{-J559} M2602

[3560] Յակոբա B3 M2602 J391 Յակոբայ B1^{a} B2 M1143 M1141 J480 J755 V396 W1049

[3561] պատահեցաւ B2^{-M1232} W1049

256. *«Եւ ի դարանակալաց նորա զգուշացաւ, եւ ի զաւրաւոր պատերազմի արար զնա յաղթող»* (Ժ:12բ): Դարանակալ եղեւ ⌜նմա Լաբան[3562], զորոյ[3563] ոչ տեսանէր զերեսն[3564] Յակոբ[3565] որպէս յերեկն եւ⌝[3566] յեռանդն: Զգուշացոյց զնա Աստուած ի փախչելն, եւ[3567] հետամուտ եղելոցն երեւեցաւ եւ զարհուրեցոյց, եւ յաղթող (475ա) մնաց աւգնականութեամբն[3568] Աստուծոյ ի վերայ նոցա, յորմէ ոչինչ կարացին առնուլ, նաեւ՝[3569] ոչ զկուռսն, զոր գողացաւ[3570] Հռաքել[3571] (տե՛ս ԾՆ ԼԱ:1-3, 19, 24, 34-35):

257. *«Զի գիտասցէ, թէ քան զամենայն ինչ զաւրաւոր է աստուածպաշտութիւն»* (Ժ:12գ): Գիտացին ճշմարտութեամբ[3572] յորժամ Աստուած երկեցոյց զԼաբան[3573] եւ զորս ընդ իւր՝ երազովն, եւ գնաց ⌜աստուածապաշտն Յակոբ[3574] ի նոցանէ խաղաղութեամբ եւ առանց տուժի (տե՛ս ԾՆ ԼԱ:24,54-55):

258. *«Նա զարդարն վաճառեալ ոչ եթող[3575] ի ձեռանէ, այլ ի մեղաց փրկեաց զնա»* (Ժ:13ա): Յովսէփ՝[3576] որդին Յակոբա[3577], արդարն, որ վաճառեցաւ յեղբարցն (տե՛ս ԾՆ ԼԷ:26-28), ոչ թողաւ ի խնամոցն Աստուծոյ, այլ ի մեղաց կնոջ տեառն իւրոյ փրկեցաւ՝ արդարութեամբ[3578] ընդդէմ կացեալ (անդ, ԼԹ:11-12):

[3562] Ղաբան M2602 M2603 J646
[3563] զոր P32
[3564] զերեսսն M2602
[3565] Յակովբ B2^{-J559} M2603 Յակօբ J559 V396
[3566] om V1627 J559
[3567] +ի A J559
[3568] աւգնութեամբն M2602 M2603 M1232 օգնութեամն B3 M1166 օգնութեամբ c^{1b} W1049
[3569] եւ V1565
[3570] +եւ c^{2b}
[3571] Հռաքէլ B2 M1143 M1141 V396 om P32
[3572] ճշմարիտ V1627
[3573] զՂաբան M2602 M2603 M1232 Լաբան P32
[3574] tr J480 - Յակովբ B2^{-J559} - Յակօբ J559
[3575] թողու V255
[3576] Յուսէփ M1166
[3577] Յակոբայ C1 V396 Յակովբայ B2^{-J559} Յակօբայ J559
[3578] արիութեամբ M2602 արութեամբ BC$^{-M2602\ J755\ V396\ V1565}$ M2603 M1143

259. *«Ընդ նմա էջ ի գուբ, եւ ի կապանս ոչ եթող զնա ի ձեռանէ, մինչեւ եբեր նմա գաւազան թագաւորութեան, եւ իշխանութիւն*[3579] *ի վերայ բռնաւորաց նորա: Սուտ եցոյց զբամբասողս*[3580] *նորա, եւ ետ նմա զփառս*[3581] *յաւիտենականս»*[3582] (Ժ:13բ-14): Ի գուբ էարկ զնա ներքինին[3583] (տե՛ս ԾՆ ԼԹ:19-20), հաւատացեալ զրպարտութեան[3584] կնոջն, եւ խնամք Սուրբ Հոգւոյն պահէր զնա[3585], որոյ շնորհիւն ելոյծ զտեսիլ տակառապետին (անդ, Խ:12-13): Եւ ի դէպ ժամու ածաւ մեկնիչ տեսլեանն փարաւոնի, զոր ի լուծանելն ի սով եւ ի լիութիւն, ետ նմա փարաւոն թագ եւ գաւազան[3586], եւ կացոյց զնա ի վերայ (475բ) աշխարհին Եգիպտոսի, եւ էառ[3587] ընդ ձեռամբ իւր[3588] զբռնադատող ներքինին եւ զկին[3589] նորին անզգամ, որք սուտ երեւեցան ի բամբասելն, եւ Յովսէփ[3590] ընդ զգալի փառացն ժառանգէ եւ զյաւիտենականն[3591] փառսն առ Աստուած վասն պարկեշտութեան իւրոյ (անդ, ԽԱ:25-45):

260. *«Նա զժողովուրդն*[3592] *սուրբ եւ զզաւակն անարատ փրկեաց յազգէ նեղչաց»* (Ժ:15): ⸢Որդիքն Իսրայէլի[3593], որք[3594] յետ իջանելոյն առ Յովսէփ վասն կերակրոյ[3595] (տե՛ս ԾՆ ԽԷ:1) բազմացան (տե՛ս Ելք Ա:1-7, ԺԳ:37), փրկեցան աւգնականութեամբն[3596] Աստուծոյ յԵգիպտացւոցն[3597], որք սպանանէին զզաւակս նոցա եւ նեղէին զնոսա ի գործ աղիւսոյն (անդ, Ա:9-16):

[3579] իշխանութեան B2 B3
[3580] զբամբասողն P32 -սն W1049 M1143 զբանբասողս M1166 M1141
[3581] փառս C1^{-P32} փառք P32
[3582] յաւիտեանս P32 յաւիտենական c^{1b}
[3583] ներքին V1627
[3584] զրպարտութիւն V396
[3585] om C
[3586] եւ իշխանութիւն V255
[3587] էառ P32
[3588] իւրով B3 M1141
[3589] զկինն V396
[3590] Յուսէփ B1^{ass}
[3591] ի յաւիտենական P32
[3592] զազգն J391 զժողովուրդս c^{1b}
[3593] որդիքն Իսրայէղի C^{-V396} M1166 M1144 M1232 om V1627
[3594] որ A M1142
[3595] կերակրելոյ BC$^{-J480\ J1761}$ M2603 M1143
[3596] օգնութեամբն B(աւգնութեամբն M2602 M1232)
[3597] յեգիպտացոյցն P32 -ցոցն M1166 M1141 M1144 -ցուցն J480

261. *«Եմուտ յոգի ծառայի Տեառն եւ ընդդէմ դարձաւ թագաւորաց ահաւորաց՝ ⸢նշանիւք եւ արուեստիւք»*[3598] (Ժ:16): Մովսէս՝[3599] ծառայն Տեառն որ յԱստուծոյ, որ երեւեցաւ նմա ի մորենւոջն (տե՛ս Ելք Գ:1-6), էառ շնորհ[3600] սքանչելագործութեան, որով եւ[3601] ընդդէմ դարձաւ փարաւոնի[3602] տասնաթիւ[3603] նշանացն արուեստիւք՝ արեամբն[3604], կարկտովն[3605], խաւարաւն ⸢եւ շանաճանճովն, որպէս ասէ պատմութիւնն[3606] (անդ, Է:20, Թ:23, Ժ:22, Ը:24):

262. *«Հատոյց սրբոցն վարձս վաստակոց նոցա*[3607], *առաջնորդեաց նոցա ընդ ճանապարհ*[3608] *սքանչելի»* (Ժ:17ա): Վարձ կոչէ զզարդարանսն[3609], որով դաւաճանեցին զԵգիպտացիսն եւ առին զայն փոխարէն (տե՛ս Ելք ԺԲ:35-36), զոր[3610] արդար իրաւունքն դարձոյց նոցա ձրի աշխատութեանն[3611] (476ա), եւ էած զնոսա[3612] սքանչելի ճանապարհաւ ընդ ծովն կարմիր եւ ընդ անապատն (հմմտ. Ելք ԺԳ:21):

263. *«Եւ*[3613] *եղեւ նոցա հովանի ի տուէ եւ ի բոց աստեղաց ի գիշերի»* (Ժ:17բ): Ըստ որում ասէ պատմութիւնն, թէ՝ «Ամպն հովանի լինէր նոցա ի տուէ, եւ սիւն լուսոյ՝ ի գիշերի առաջնորդ» եւ այս եկաց ի ⸢մէջ[3614] նոցա և Եգիպտացւոցն անջրպետ՝ նախքան զանցանելն[3615] ընդ ծովն (տե՛ս Ելք ԺԳ,ԺԴ:19-20):

[3598] tr BC (- - նշանաւք M1143 M1232 - - նշանօք B1^{a} B3 C^{-P32} J559) M2603
[3599] Մուսէս M1166
[3600] շնորհս C2 P32
[3601] om P32
[3602] +ի B1^{a}
[3603] Ժաթիւ B3 C^{-J480} M2602
[3604] +եւ B$^{-V1627\ J559}$ C$^{-J480\ V255}$ M2603 M1143
[3605] գորտովն B2 կարկտիւ M2602 կոտորելովն J480
[3606] om J480
[3607] +եւ M2602
[3608] ճանապարհս C2 M1142
[3609] զարդարսն C1 W1049 զարդսն B1^{a} զզարդարսն J1761 զզարդսն B3 C2^{-J1761} M2602 M1143 M1141 M1144(զզարդարսն, 2nd ար ras)
[3610] om BC^{-V396} M2603 M1143
[3611] աշխատութեան P32 աշխատութեանց B1^{a}
[3612] զնա B1^{a} c^{1a} J391 M1141
[3613] om BC$^{-M2602\ J755\ V396}$ M2603 M1143
[3614] …§271 <նոցին> սքանչելեաւք missing M1141
[3615] զանցեալն W1049 զյանցանելն C$^{-V396\ J755\ V255}$

264. *«Անցոյց զնոսա ընդ ծով*[3616] *կարմիր եւ տարաւ զնոսա ընդ ջուրս բազումս*[3617]*: Զթշնամիս նոցա ընկղմեաց եւ*[3618] *ի խորոց*[3619] *անդնդոց ած զնոսա ի վեր»* (Ժ:18-19): ⸢Զի ծովն ցամաքեցաւ առաջի նոցա ի հարկանելն Մովսէսի[3620] գաւազանաւն, եւ ի մէջ կարկառեալ ալեացն եղեւ ճանապարհ⸣[3621], իսկ զհետամուտ թշնամիսն ընկլուզեալ[3622] ընկղմեաց (տե՛ս Ելք ԺԴ:21-29):

265. *«Վասն այնորիկ արդարք կողոպտեցին զամբարիշտս եւ աւրհնեցին Տէր*⸌[3623] *զանուն քո սուրբ»* (Ժ:20ա): Ամպարիշտ[3624] Եգիպտացիքն կողոպտեցան[3625] ի զարդուց ոսկոյ եւ[3626] արծաթոյ յիսրայէլացւոցն[3627] (տե՛ս Ելք ԺԲ:35-36), որք ի սեփականելն ⸢զնոյնն, յետ անցանելոյն[3628] ընդ ծովն, գոհացան զտուողէն Աստուծոյ (անդ, ԺԵ:1-18):

266. *«Եւ զձեռն քո, որ մարտնչէր ի վերայ նոցա*[3629]*, աւրհնեցին միանգամայն»*[3630] (Ժ:20բ): Յետ անցանելոյ ի նաւահանգիստ[3631] անապատին եւ անհոգ լինելոյ յերկիւղէ Եգիպտացւոցն, (476բ) որք ընկղմեցան, ապա լցեալ զբերանս[3632], աւրհնէին զԱստուած եւ ասէին. «Աւրհնեսցուք զՏէր, զի փառաւք ⸢փառաւորեալ է»[3633] (Ելք ԺԵ:1):

[3616] ծովն V1627 C$^{-J1761\ P32}$M1143
[3617] om V255
[3618] om C
[3619] խորս C
[3620] Մովսէսցի P32 Մովսիսի B1^{a} V396
[3621] om W1049
[3622] ընկուզեալ P32
[3623] զՏէր B3 M2603 V1627 om M1166 P32 V396
[3624] ամբարիշտք B2 C2^{-J1761} ամբարիշտքն V255
[3625] կողոպտեցին V255
[3626] om A J559
[3627] յիսրայէլացոյցն P32 -ցոցն B3 M1166 J480 J755 յիսրայէղացւոցն M1232 իսրաելացոցն V1627
[3628] om J559
[3629] նոցին V396
[3630] միւսանգամ V396
[3631] նաւահանգիստն C2
[3632] +իւրեանց B1 (^{mg}M1166) C$^{-J1761\ J755}$ M2603 W1049
[3633] tr C^{-V396} M2603

267. *«⸢Ձի իմաստութիւն*[3634] *երաց զբերանս համերց*[3635] *եւ զլեզուս տղայոց եղ*[3636] *պարզախաւսս»*[3637] (Ժ:21): Համերս եւ տղայս կոչէ[3638] զԻսրայէլ վասն ամեհութեանն[3639], որով խոտորեալ[3640] էին ի գործակցութիւն Եգիպտացւոցն եւ կային անթլփատս (տե՛ս Ելք 4:25): Սոքա յանցանելն ընդ ծովն՝ զգաստացան[3641] յարհնութիւն[3642] Աստուծոյ եւ լուսաւորեցան:

268. *«Յաջողեաց զգործս նոցա ի ձեռն մարգարէին սրբոյ, շրջեցան ընդ անապատ անշէն եւ յանկոխս*[3643] *հարին զխորանս»* (ԺԱ:1-2): Մովսէսի առաջնորդութեամբն[3644] յաջողեցան եւ շուրջ եկին ⸢ընդ անապատն[3645] զքառասուն[3646] ամս[3647] (տե՛ս Թիւք ԼԲ:13, Բ Օր ԻԹ:5):

269. *«Ընդդէմ դարձան պատերազմողաց*[3648] *եւ վանեցին*[3649] *զթշնամիս»* (ԺԱ:3): Որպէս զԱմաղեկ[3650] (տե՛ս Ելք ԺԷ:8-13) եւ զՄադիամ (տե՛ս Թիւք ԼԱ:1-12) եւ զայլս բազումս, զորս[3651] վանեալ[3652] սատակեցին:

270. *«Ծարաւեցան եւ կարդացին առ քեզ, եւ տուաւ նոցա ջուր յապառաժ վիմէ, ⸢եւ փափաք ծարաւոյ ի խիստ վիմէ»*[3653] (ԺԱ:4): Քանզի զվէմն էհար Մովսէս գաւազանաւն եւ անտի եւ վտակք (տե՛ս Ելք ԺԷ:5-6), եւ «Շրջէր վէմն զհետ նոցա», որպէս ասէ Առաքեալ, «եւ տայր նոցին զարբումն ջրոյ»[3654] (հմմտ. Ա Կր Ժ:4) (477ա):

[3634] զի իմաստութիւնն M1143 զիմաստութիւն V396 W1049
[3635] համերս J391
[3636] ետ W1049 էր V255
[3637] պարզախաւս P32 պարանոնս J391
[3638] +եւ P32
[3639] ամեհութեան C W1049
[3640] ի ստորեալ J391
[3641] զգեցան c^{2b}
[3642] յաւրէնութիւնս M1142 աւրհնութիւն J1761
[3643] անկոխս B1^{a} C2
[3644] առաջնորդութեան P32
[3645] ընդ անապատս M1143 յանապատն M2602
[3646] զԽ BC$^{-\text{M1166 M1232 J646}}$ M2603 W1049
[3647] ամ V1565 J559
[3648] պատերազմաց M1143
[3649] վարեցին V1627
[3650] զԱմաղէկ BC$^{-\text{M1166 J391 V1627 J480 J559}}$ M2603 M1143
[3651] զոր C$^{-\text{J480}}$
[3652] վանել M2603 M1166 վարել V1627
[3653] եւ - - - - վիմի V396 om homoeotel P32 M1143 P32 J559

271. *«Զի որովք տանջեցան[3655] թշնամիք նոցա, նոքիմբք[3656] սոքա[3657] կարաւտեալք գտին բարերարութիւն»* (ԺԱ:5-6): Տանջեցան թշնամիքն, զի ջուրն[3658] նոցին յարիւն[3659] դարձաւ եւ մնացին ի մէջ ջրոցն ծարաւով տանջեալք, իսկ սոքա կարաւտեալք յանապատն՝ վէմն աղբիւրացաւ նոցին սքանչելեաւք:

272. *«Որոյ[3660] փոխանակ մշտնջենաւոր[3661] գետոյն[3662] արեամբ կարմրացելով խռովելոյ[3663] ի կշտամբութիւն[3664] տղայակոտոր[3665] հրամանին»* (ԺԱ:7-8ա): ԶՆիղոս[3666], ասէ, որ մշտնջենաւոր ի սկզբանէ արարածոց ջուր վճիտ բղխէր, իսկ ⸢Աստուծոյ հրամանաւն[3667] դարձաւ նոցա փոխանակ այնր⸣[3668] յարիւն (տե՛ս Ելք Է:20), ի վրէժխնդրութիւն տղայոցն արեանցն, զորս ի գետն հեղձուցանէին (անդ, Ա:22):

273. *«Ետուր[3669] ջուր առատութեան յանյոյս⸣[3670] ցուցեալ վասն յայնժամ[3671] ծարաւոյ[3672]»* (ԺԱ:8բ-9ա): Անյոյս էին յանապատն ջրոյ եւ ետ նոցա ի վիմէն, ուստի ⸢ոչ ակն[3673] ունէին

[3654] նոցին P32
[3655] տանջեցին P32
[3656] նոքիմբք B1^{-V1627} B2 M4211 M2603 M1143
[3657] նոցա M2603 սոցայ P32 om J391
[3658] ջուր B1^{a} V396 W1049
[3659] արիւն c^{2b} M2603
[3660] որ M2602 որո M1166 որոց J480 V396
[3661] մշտնջաւոր V1565
[3662] գէտոյն P32 գոյն C1^{-P32}
[3663] pr ի M1141
[3664] կշտամբութեան J391
[3665] տղակոտոր V1627 J755 J559
[3666] զՆեղոս B1^{a} M1143 V1565
[3667] tr M1141
[3668] այր C2
[3669] ետ C2
[3670] անյոյս V255 յանյոյս M1142 յայն յոյս P32
[3671] յայնժամու B1^{-M1166}
[3672] om V1627
[3673] tr W1049

(տե՛ս Ելք ԺԷ:1-6), փոխանակ ծարաւոյ[3674] Եգիպտացւոցն[3675] ի մէջ ջրոցն, որ[3676] յարիւն փոխեցաւ:

274. «*Որպէս*[3677] *տանջեցեր զհակառակորդսն յորժամ ⸢զչափ առին*[3678], *թէպէտեւ ողորմութեամբ խրատեցան՝ ծանեան թէ զիարդ բարկութեամբ դատեալ*[3679] *ամբարիշտք տանջիցին»*[3680] (ԺԱ:9բ-10): Իսրայէլ[3681] ⸢յանապատն յորժամ[3682] ի[3683] ծարաւոյ նեղեցաւ[3684], ասէ, ծանեաւ զԵգի(477բ)պտացւոցն տանջանք ծարաւոյն: Սոքա ողորմութեամբ խրատեցան, զի ոչ յերկարեաց ծարաւն, եւ գիտացին, զի ամբարիշտ[3685] Եգիպտացիքն[3686] բարկութեամբն Աստուծոյ տանջեցան ծարաւով:

275. «*Զսոսա՝ իբրեւ*[3687] *հայր*[3688] *խրատեալ*[3689] *փորձեցեր, եւ զնոսա՝ իբրեւ զսաստիկ թագաւոր*[3690] *դատապարտեալ կշտամբեցեր»* (ԺԱ:11): Զիսրայէլ միայն փորձեցեր[3691] ծարաւովն եւ տանջանաւք անապատին[3692], որպէս եւ[3693] Դաւիթ ասէ. «Նա ինքն Բարձրեալն[3694] գթած էր, քաւէր զմեղս նոցա եւ ոչ ապականէր» (Սղ ՀԷ:38): Իսկ զԵգիպտոս զանազան հարուածովքն, որպէս թագաւոր արդարութեամբ աններելի կշտամբեալ, չարչարեաց:

[3674] ծարաւու M2602
[3675] Եգիպտացոցն M1166 M1141 Եգիպտացուցն W1049 յԵգիպտացւոցն B2
[3676] om c^{2b}
[3677] որ P32
[3678] om P32
[3679] դատել $B1^{a}$ W1049
[3680] տանջեցան V255 տանջեսցին M1166 J391 V1627 տանջեցին M2602 V396 V1565 c^{1a} W1049 M1143
[3681] Իսրայէղ M1232 V396
[3682] tr BC M2603 M1143
[3683] om $C2^{-J391}$
[3684] նեղացաւ $C2^{-J1761}$ M1141
[3685] ամբարիշտք P32
[3686] Եգիպտացի J480
[3687] իբր V1627
[3688] զհայր J559 հօր V396
[3689] խրատել M2603 M1166
[3690] +պարտեալ V255
[3691] փրկեցեր W1049
[3692] յանապատին M1141 V255
[3693] om $C^{-J391\ V396}$ M1142
[3694] բարձրեալ էր P32

276. *«Հեռացեալք եւ մատեալք*\[3695] *զնոյն աւրինակ վտանգէին, զի կրկին կալաւ զնոսա տրտմութիւն*[3696] *եւ հեծութիւն*[3697] *անցելոց յիշատակաց»*[3698] (ԺԱ:12-13): Յեգիպտոս, ասէ, որ հեռի էին ի Մովսէսի[3699] բարբառոյն, որ զպատուհասն ածէր[3700], եւ որք մերձաւորք, նոյն աւրինակաւ մատնէին ընդ[3701] տանջանաւք հարուածոցն՝ եթէ գորտն, եթէ խաւարն, եթէ մուն[3702] (տե՛ս Ելք Ը:5-6, Ժ:22, Ը:16), զամենեսեան չարչարէր: Եւ կրկին էր տրտմութիւնն՝ յանցելոյ[3703] ⸢պատուհասին յիշատակէն[3704] եւ յառաջիկային[3705] երկիւղէն:

277. *«Զի յորժամ լսէին իւրեանց*[3706] *տանջանաւքն*[3707] *երախտաւորեալք, առ(478ա)նուին ⸢զչափ քո*\[3708] *Տէր»* (ԺԱ:14): Տանջանաւք Եգիպտացոցն, ասէ, երախտաւոր լինէին[3709] առ Իսրայէլացիսն, □զի[3710] նոցա գետն՝ արիւն[3711], եւ սոցայ նոյնն՝ ջուր. նոցա աւդն՝ խաւար, եւ սոցա՝ լոյս. նոքա ի մնոյն[3712] կեղեալք, եւ սոքա\[3713] անհոգք[3714]. նոցա անդրանիկքն[3715] սատակեալք, եւ սոցայն⌝[3716] կենդանիք: Յայսմանէ ⌜Եգիպտոս առնոյր[3717] զչափ ⌜քո սիրոյդ⌝[3718] եւ խնամոցդ առ Իսրայէլ[3719] թէ առատ է[3720]:

[3695] մօտացեալք P32
[3696] սրտմտութիւն V1627 V1565 տրտմութեանն W1049
[3697] հեծութթեանն W1049
[3698] յիշատակ V1627 յիշատակեաց C2 $^{-\mathrm{J1761\ J755}}$ M1141 ժամանակաց M1143
[3699] Մովսեսի J480 Մովսիսի M2603 V1627 Մօսէսի M1166
[3700] ածեն V1627 ածեր J755
[3701] նոյն J480 V255
[3702] մուկն V255
[3703] յանցանելոյ M1143
[3704] պատուհասին յիշատակին B2 $^{-\mathrm{M1232}}$ յիշատակի պատուհասէն M1142
[3705] առաջիկային P32 առաջակային M2602 առաջիկայէն V255 +ընդ V396
[3706] զիւրեանց V255
[3707] տանջանքն c^{1b}
[3708] զքո չափ BC $^{-\mathrm{V255}}$ M2603 M1143
[3709] լինէին J559 լինէր c^{2a}
[3710] om homoeoarc զի…§278 Իսրայէլացիքն J480
[3711] յարիւն B1^{a}
[3712] մարմնոյն C1 $^{-\mathrm{J480}}$ W1049 մնեյն V396 մնոցն M2602
[3713] սոցա c^{1b} սոցայ P32
[3714] անհոգ B2- $^{\mathrm{J559}}$C (անհոք V396) M2602 M2603 M1143
[3715] անդրանիկն M1141 M1142

278. *«Զի զոր երէկ[3721] եւ ի[3722] վաղուց հետէ ընկեցեալ ուրացան եւ ծաղր առնէին, ⌜ի վախճանի[3723] նոցին ելիցն[3724] զարմանային»* (ԺԱ:15ա): Քանզի զարշ էին Իսրայէլացիքն⊤[3725] յաչս Եգիպտացւոցն, որպէս ասէ Մովսէս[3726], եւ այպանելի՝ վասն խաշնադարմանութեանն (տե՛ս ԾՆ ԽԶ:34), եւ ընկեցիկ էին յաչս նոցա: Իսկ յորժամ հանել սկսաւ զնոսա Աստուած[3727] այնպիսի պատուով եւ սքանչելի նշանաւք, զարմանք կալաւ զարհամարհողսն նոցա՝ զԵգիպտացիսն:

279. *«Զի ոչ նման արդարոցն ծարաւեալք»* (ԺԱ:15բ): Չեղեւ, ասէ, ծարաւն Եգիպտոսի նման Իսրայէլացւոցն[3728], զի սոքա ի վերայ գետոյն էին ծարաւեալք որ յարիւն դարձաւ (տե՛ս Ելք Է:21), եւ նոքա՝ ⌜յանջուր անապատն[3729]: Եւ Իսրայէլ[3730] զովացաւ (անդ, ԺԷ:1-6), եւ զնոսա[3731] յաջորդեաց ի ծարաւոյն եւս[3732] ծանրագոյն պատուհասք[3733]:

280. *«Փոխանակ անմիտ խորհրդոց[3734] անիրաւութեան* (478բ) *իւրեանց, որովք մոլորեալ[3735] պաշտէին զանմռունչ սողունս եւ*

[3716] նոցա այն M1142 սոցա այն J391 սոցայ P32 սոցան V255 սոքայն B2
[3717] tr M1141
[3718] քո սիրոյ C2 $^{-\text{V396}}$ սիրոյ քո V396
[3719] Իսրայէղ M1232 J1761
[3720] ես C2
[3721] երեկ P32 երեկն J391
[3722] om V396
[3723] զվախճանի W1049
[3724] ելոցն P32 V255
[3725] om homoeoarc J480 (see n. 3710)
[3726] Մօսէս B1^{a}
[3727] om c^{2b}
[3728] Իսրայէլացոցն M1141 M1144 V1565 -ցոյցն J755 -ղացոցն V1627 -ղացւոցն M1232 -ղիացոց M1166
[3729] անջուր - c^{2b} անջուր յանապատն V255 յանջուր յանապատն M1166
[3730] Իսրայէղ V396
[3731] զնոցա J480 զնոքա M2602
[3732] om C2
[3733] պատուհաս J480
[3734] խորհրդոցն B1^{a} M1141

զճճիս վատթարս, արձակեցեր ի վերայ նոցա բազմութիւն անխաւսուն[3736] *անասնոց ի վրէժխնդրութիւն, զի գիտասցեն թէ որովք*[3737] *մեղանչէ ոք, նոքիմբ*[3738] *տանջի»* (ԺԱ:16-17): Զի՞նչ այլ[3739] անմիտ[3740] քան զԵգիպտացիքն[3741], որ զճանճ եւ զմժիխ եւ զկոկորդիլոս[3742] պաշտէին: Արդ, նոքա, որոց սոքա պաշտելիք թուեցան, արձակեցան ի վերայ նոցա[3743] այս վատթար զեռնոցս[3744] հարուածք՝ շանաճանճ, եւ գորտ, եւ մժեխ, զի նոքին յորս մեղան պատուելով, լիցին իւրեանց չարչարիչք:

281. *«Զի ոչ չքաւորէր ամենազաւր ձեռն քո, որ հաստատեաց զաշխարհ*[3745] *յանկերպարան նիւթոյ, արձակել*[3746] *ի վերայ նոցա բազմութիւն արջոց*[3747] *կամ առիւծս*[3748] *սաստիկս, կամ նորագործս*[3749] *լի բարկութեամբ գազանս*[3750] *անծանաւթս»* (ԺԱ:18-19ա): Յայսմ ոչ էր, ասէ, քեզ անկարութիւն ուժգին գազանաւք[3751] ածել նոցա[3752] հարուածս, եւ վասն այնր ածէր զտկար գորտսն եւ զմժիխսն, այլ ունէր ա՛յլ սքանչելի խորհուրդ[3753] կամք Տեառն՝ առ ի ցուցանել, թէ որք զանձինս ուժգինս կարծեն, քո տկար զաւրացն ախոյեան ոչ կարեն յառնել:

282. *«Կամ հրաշունչս փարատողս գոութեան*[3754] *(479ա), կամ զհոսիչս ծխոյն շարաւոյ*[3755]*, կամ որ սաստիկ կայծակունս յաչաց*

[3735] մոլորեալն M2602 մոլորեալք B3 c^{1a} c^{2b} M1141

[3736] անխօս M1142 խօսուն V396

[3737] որով C2

[3738] նովիմ V1565 նովիմբ J559 C2 նովիմբք c^{1a} նոքիմբք M2602

[3739] +ոք J559

[3740] անմիտք M1143 M1232 J646

[3741] զԵգիպտացիսն M1143 V255

[3742] զկոկորդեղոսս M2602 զկոկորդիլոսս M2603 զկրոկոդիլոյս J755 զկրոկոդիլոս B1^{a} J391 M1141 M1144 J755 զկրոկոդիլոսս M1142

[3743] նոցին M2602

[3744] զեռնոցայ P32

[3745] զաշխարհս P32 V255

[3746] արձակեալ M1141 W1049 արձակիլ V396

[3747] թռչնոց W1049

[3748] առեւծս M2602 M1143 առիւծ B2^{-J559} C2

[3749] ներգործս c^{2b}

[3750] գազանացս B2^{-M1232}

[3751] գազանք V396 գաւազանօք V1627

[3752] նոցին M2602

[3753] խորհուրդ M2602] om rel

[3754] գոոզութեան B2^{-J559} M1143 V255 *փայլատակեցուցանիցեն»*[3756] (ԺԱ:19բ): Այս գազանք են որ[3757] զբնական[3758] բնութիւնսն ունին այսպէս, զի մինս[3759] հանապազ հուր շնչէ, որոյ եւ Աստուած բնութիւն միշտ ⸢ընդ երկիր շնչալ[3760], եւ անդ նհանջի[3761] չարութիւն ծխոյն. եւ մինն հուր[3762] կերակրի ի ⸢յԵտնայ՝ ի կղզին[3763] Սիկիլիայ[3764] եւ ոչ ծախի, որոյ անուն[3765] է Սալամանդրաս[3766]. ⸢իսկ զոր յաչացն փայլատակունս[3767] ոստէ[3768], Յոբ[3769] յիշէ վասն վիշապին, թէ՝ «աչք նորա նման արուսեկի[3770] փայլատակունս արձակէ» (հմմտ. Յոբ ԽԱ:9):

283. *«Որոց ոչ միայն վնասն կարող էր խորտակել զնոսա, այլեւ տեսիլն ահիւ սատակել»* (ԺԱ:20): Որպէս մժեխն եւ շանաճանճն, ասէ, եւ սոքա սպասաւորք[3771] են քո հրամանիդ[3772], որոց ոչ թէ ճիրանքն կամ սաստկութիւն բերանոցն, այլ տեսիլ հրաշնչութեանն[3773] բաւական էր տալ սատակումն Եգիպտացւոցն:

284. *«Եւ առանց այսոցիկ, միով հողմով կարէր*[3774] *կործանել՝ հալածեալք եւ հասեալք ի դատաստանաց ոգւոյ*[3775] *զաւրու-*

[3755] շառաւոց W1049 արաւոյ M2603 P32 հարաւոյ B1^{a} M1144 J480 V255
[3756] փայլատակեցուցանեն B2 M1143 J480 -ցուցանիցի J391
[3757] որք M2602 M1143
[3758] զբնակարան c^{2b}
[3759] մինն C (մին V396) M2603 W1049
[3760] ընդ երկիր շնչել J480 V255 ընդ երկիր ալ M2603 երկիր շնջեալ P32
[3761] նահանջի B1^{a} B3 C^{-J480}
[3762] հարիւր V396
[3763] յետնայի ի կղզին M1143 V1565 յետնակղզին V1627 V396 յետն″ ի կղզինն է J755 յետն″ ի կղզին է V255
[3764] Սիկիա M2603 Սիկիլեայ J480 Սիկիլա M2602 W1049 Սիկիլիա B1^{a} C2^{-V396} M1144 V255 Սւկիլիա V396
[3765] անուան J480 անունն B1^{a} V255
[3766] Սալամանդրա c^{2a} -մանդր J480 V255 -մդըր J755 Սլամանդրաս c^{2b}
[3767] իսկ զոր յաչացն փայլատակ M2603 - - - փայլատակմունս J1761 զոր յաչացն - M1141 փյլտունս″ J755 իսկ որ աչացն - V255 om V396
[3768] յոստէ J1761 ուտէ V255
[3769] Յօբ J559
[3770] արուսեկին B1^{a} C$^{-J391\ J755}$ արաւսեկի M2602 արաւսեկին J391 J755
[3771] սպասաւոր B2 M1143 W1049
[3772] հրամանացդ M1142
[3773] հրաշնչութեան BC^{-J755} (-նս M1166$^{sup\ lin}$ V1627) M2603 M1143 W1049
[3774] <կասրէր> Zohrap mss aliq] կարէիր MSS

թեան քո» (ԺԱ:21ա): Առանց գազանաց[3776] մի[3777] հողմ յանկարկել[3778] քո կործանէր զյարկսն ի վերայ նոցա[3780] եւ զքաղաքսն, եւ հոգի հողմոյ ⸢սրտմտութեան քո ընկղմէր[3781] զնոսա[3782] ի ցամաքն որպէս ի ծովն (479բ):

285. *«Այլ զամենայն չափով եւ թուով եւ կշռով կարգեցեր, զի մեծապէս[3783] կարող լինել յամենայն ժամ առ քեզ է, եւ զաւրութեան բազկի քո ո՞վ է որ ընդդէմ[3784] դառնայցէ»* (ԺԱ:21բ-22): Չափ եւ կշիռ կամաց[3785] ⸢տեսչութեանն Աստուծոյ[3786] մեզ անհասանելի է, սակայն յարդար կամաց նորա ամենեւին բարէկարգ ուղղի, եւ մեծ է կարողութիւն նորա[3787], որպէս երգէ[3788] Դաւիթ. «Մեծ է Տէր մեր եւ մեծ է զաւրութիւն նորա» (Սղ ՃԽԶ:5), եւ ոչ ոք կարող է[3789] ընդդէմ դառնալ Ամենակալին[3790] յայսցանէ, զորս մահկանացութեան[3791] վիճակեաց եւ ⸢ոչ յանմահիցն[3792]:

286. *«Զի իբրեւ զմէտ մի ի[3793] նժարից ⸢կշռոց է[3794] ⸢ամենայն[3795] աշխարհս առաջի քո[3796], եւ իբրեւ զկաթ մի առաւաւտին ցաւղոյ՝ որ իջանէ յերկիր»* (ԺԱ:23): Այս չնչին պատկերացս

[3775] ոգո M1144 ոգոյM1166 V255 ոգոց V396 V1565 ոգւոց J391 J1761 P32
[3776] +ասէ B2
[3777] միսն V1565
[3778] անկարկել c^{2b} V255 յանկարկեալ A V1627 c^{1a}
[3779] յարկսն c^{2b}
[3780] om V1627
[3781] ընկղմեցեր C1
[3782] զնա P32
[3783] մեծամեծ այսպէս B2 մեծամեծապէս M1144
[3784] ընդդիմ J391
[3785] ամաց C1^{-J480} կամացն M2602
[3786] tr B2
[3787] +եւ C$^{-M1141\ J1761}$ M1143 J646
[3788] +եւ M2602 M1141 M1144 M1232 J1761 V396 P32 գրէ եւ J391
[3789] om M1143
[3790] ամենազօրին BC(-զաւրին M2602 M2603 M1143 M1166 M1141 M1232)
[3791] մահկանացու բնութեան M2602 մահու B2
[3792] յոչ անմահիցն V396 ոչ անմահիցն B2
[3793] om V396
[3794] կշռեսցէ J480 V255 W1049
[3795] եւ V396
[3796] ամենայն աշխարհս/առաջի քո]tr M2603

հաւասարէ զերկիր եւ զորս[3797] ի սմա՝ առ Աստուծոյ[3798] անբաւ եւ ընդարձակ կարութիւնն[3799], որոյ[3800] համաձայնի եւ Եսայի[3801]. «Ամենայն հեթանոսք իբրեւ զկաթիլ մի ի դուլէ են առ այն, որ չափեաց զերկինս թզաւ եւ զերկիր ամենայն քլաւ»[3802] (հմմտ. Ես Խ:15,12): Եւ այսու կամի ցուցանել, թէ մարդկան տկարութիւն յաղթահարած է առ Քեզ:

287. *«Այլ ողորմիս ամենեցուն, զի յամենայնի կարող ես, եւ անտես առնես զմեղս մարդկան յապաշխարութեան»* (ԺԱ:24): Ամենազաւր կարութիւնդ[3803], ասէ[3804], զքեզ ընդարձակ եւ ազատ առնէ[3805] ⌜յողորմելն ամենեցուն[3806], որով եւ առ մարդիկ[3807] հեղու շնորհ[3808] քո: (480ա) Եւ մեղքն՝ որով ընդդէմ դառնամք աւրինաց քոց, ըստ ⌜մոլար[3809] կամացս եւ տկար բնութեանս, յորժամ զկամքս ի խստութէնէն[3810] ստրջացուցանեմք յաշխարանս[3811] եւ ի զղջումն, անտես լինի ի քէն եւ ներես ընդդիմամարտացս[3812] աւրինաց քոց, որք[3813] գայթակղիմք[3814] ի նոյնն ի դաւաճանութէնէ չարին, որպէս Դաւիթ[3815] ներեցեր[3816] (տե՛ս Բ Թգ ԺԲ:13) եւ Ենոքա[3817], եւ[3818] Նինուէացւոցն (տե՛ս Յվն Գ:10):

[3797] զոր M1144
[3798] յԱստուծոյ V255
[3799] կարգութիւնն J480 կարութիւն P32
[3800] որոց c^{2a} W1049
[3801] Իսայի
[3802] լքաւ P32
[3803] կարողութեանդ $B1^{a}$ կարողութիւն P32 կարողութիւնդ M1142
[3804] դատէ P32
[3805] առատէ V255
[3806] ողորմելն յամենեցուն V396
[3807] մարդիկք C2^{-V396}
[3808] շնորհք BC$^{-M2602\ V1627\ P32}$ M2603
[3809] մոլոր J646 մոլար...§295 արտաքս ձգեցան om J391
[3810] խստութեանն V1565 խստութենէ V1627
[3811] յապաշխարանս B1^{-M1166} B2-^{M1232}
[3812] ըստ դիմամարտացս J1761
[3813] որ C2^{-J391} W1049
[3814] գայթակղին c^{1a}
[3815] om M1143 J480
[3816] ներեացեր A J559
[3817] Ենոքայ $B1^{a}$ M2603 M1232 Ենովքա C2^{-J391} B3 M1141 Ենովքայ J480 Էնոքա V255

288. *«Զի սիրես զամենայն ինչ որ է, եւ ոչ գարշիս յումեքէ յորոց*[3819] *արարեր»* (ԺԱ:25ա): Ընձիցէ բանքս[3820] եւ անձկութեան[3821] հոգեւորացն, որոյ արտասուքն է պտուղ եւ ի Տէր խնդութիւնն եւ[3822] վերին ակնարկութիւնն: Թէեւ բնութիւն մեր, ասէ[3823], վատթար է, բայց ստեղծուած է քո, վասն[3824] որոյ եւ արարչիդ սիրելի:

289. *«Զի ոչ եթէ առ ատել*[3825] *հաստատեցեր ինչ: Քանզի զիա՞րդ կայր ինչ՝ եթէ դու ոչ կամէիր, եւ կամ որ ի քէն ոչ էր կոչեալ՝*[3826] *զիա՞րդ պահէր»*[3827] (ԺԱ:25բ-26): Քանզի սպառնան մեզ աւրէնքն պատուհասակոծ լինել յանցաւորացն ի հուր եւ ի տանջանս, որով զանգիտեալ մարդիկ դիւրագայթ բնութեամբ ի սխալանս յուսահատին, եւ տանջանացն երկեղիւ սարսեալք սարտուցեալք[3828] ոչ կամէին եւ[3829] զստեղծանելն[3830] իւրեանց, որովհետեւ ի տանջանս վիճակին որ յաւիտեան է, ըստ արհաւրաց աւրինացն: Սա զփոքրահոգութիւն[3831] նոցա[3832] սփոփէ առ Աստուած համարձակ (480բ) խաւսակցութեամբս, թէ՝ դու վասն ի կորուստ աճելոյ չստեղծեր զմարդիկ իբրեւ զատեցող եւ զմախացող[3833], զի եւ կեալս նոցա քո խնամովք[3834] է, եւ «որ ի քէն ոչ պահպանի, ոչ մնայ» (հմմտ. Սղ ՃԻԶ:1): Արդ, պնդել[3835] ⸢մարդկան պարտ է[3836] ի յոյս[3837], եւ այժմու խնա-

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[3818] որ V255
[3819] որոց V1565
[3820] բանս c^{1a}
[3821] անձկութեանց B1^{a} -թենէ V396 -թիւնն W1049
[3822] +ի B$^{-\text{M1166 V1627}}$
[3823] om V1627 C$^{-\text{J391 P32}}$ M2603
[3824] վայս J755
[3825] առաւել V255 յատել B1^{a}
[3826] կոչեցեալ M1143
[3827] պահէիր J1761
[3828] om c^{2b}
[3829] om M2602 J480
[3830] զստեղծանիլն c^{2b} M1141 P32
[3831] զփոքահոգութիւն J755
[3832] նոցին J1761
[3833] մախացաւղ M2602 զմահացաւղ M1143
[3834] խնամաւք M1143 P32 խնամօք M1141 M1142
[3835] պնդեալ J480 V255 պնտեալ P32
[3836] մարդկան/պարտ է]tr M2602
[3837] յոյսս V396

մոցս[3838] պատկերաւն՝ հանդերձեալ գթութեանն հաւատալ յամենազօր կամացն Աստուծոյ, եւ ոչ ի սպառնալեաց[3839] աւրինաց[3840] աւելի զանգիտելովն սարտնուլ յԱստուծոյ եւ յուսահատել:

290. *«Խնայեա յամենեսեան, զի քո են, Տէր՝ ոգէսէր, զի անեղծ հոգիդ քո է յամենեսեան»*[3841] (ԺԱ:27-ԺԲ:1ա): Որք ի քէն, ասէ, զստեղծումն[3842] ունիմք, խնայել աղաչեմք ի մեր յանցաւոր եւ գայթագղեալ[3843] անձինս[3844], եւ ոչ ըստ սպառնալեաց աւրինացն դատել: Եւ ոչ յիսրայէլ միայն խնայել մաղթէ[3845], այլ[3846] յամենայն ազգ մարդկան: Ոգէսէր ասէ զԱստուած, զի այսու ստեղծաք պատկեր նմին՝ եւ անեղծ եւ անմահ եմք ⸢յեղծանելի մարմինս[3847] նովաւ, զորս բնակեալս ի տունս կաւեղէնս[3848] կոչէ Յոբ[3849] (հմմտ. Յոբ Դ:19): Արդ, սիրէ Աստուած ⸢զանեղծ բնութիւնս[3850], որով իւր գաղափար եմք ըստ խոհականութեան[3851] եւ անձնիշխանութեամբ[3852]:

291. *«Վասն որոյ զյանցաւորս*[3853] *⸢առ սակաւ*[3854] *սակաւ յանդիմանես, եւ որովք մեղանչեն*[3855] *յուշ արարեալ խրատես, զի զերծեալքն*[3856] *ի չարեաց հաւատասցեն ի քեզ, Տէր»* (ԺԲ:2) (481ա): Սպառնալիք, ասէ, աւրինացն եւ պատուհաս՝[3857]

[3838] խնամոց V1565 խնամոցն V396
[3839] սպառնալեացն V396
[3840] օրինացն BC^{-J391}(աւ- M2602 M1166 M1144 M1232 P32/M2603 M1143)
[3841] յամենեսեանն V396 յամենիսեանն M1166
[3842] ստեղծումն M2603 M1141 M1142 J755
[3843] ի գայթագղեալ J480 ի գայթակղել M1166 V255
[3844] մարմինս B1^{a} յանձինս C$^{-J391\ M1141}$
[3845] մաղթել V1565 յաղթել W1049
[3846] այլեւ B3
[3847] յեղծանել մարմին c^{2b}
[3848] կաւեղէն M2602 C2^{-J391}
[3849] Յովբ B2 Յօբ V255
[3850] զանեղծութիւն M1143
[3851] խոհականութեանն C2^{-J391}
[3852] անձնիշխանութեան P32
[3853] զանցաւորս M1143 M1166 զանցօրս M1141
[3854] առակաւ P32
[3855] մեղանչեն c^{2b}
[3856] զերծեալք C$^{-J391\ J480}$ M2603
[3857] պատուհասք B1^{a} C1^{-J480} M2603 V396 պատուասք J480

ոչ թէ առ[3858] <յ>ատելոյն[3859] զմարդիկ ի գթութէնէ քո յառաջ գա, այլ զի յանդիմանութեամբն եւ երկեղիւն զերծցին ի ստորաքարշիչ հեշտութեան չարեացն, եւ առ քեզ բարձրացեալ ի պտղաբերեալ[3860] հաւատոցն՝ ի մաքուր մտացն հպեսցին[3861], եւ ի մերձաւորութիւն քո կացցեն[3862]: Զի ախտիցն մոլորումն[3863] թանձրացուցանէ զմիտսն եւ ատար առնէ յԱստուծոյ եւ բանաւոր առաքինութիւնն անաւսրացուցեալ[3864] հպեցուցանէ: Վասն այնր[3865] ախտաւորացն սպառնայ աւրէնքն, եւ զառաքինիսն[3866] յարգէ, զի ի ⸢նմանէ զերծեալք սովաւ, ըստ[3867] հաւատոցն յԱստուած հպեսցուք: Զի ըստ այսմ[3868] եւ վկայեալ յաւրինացն[3869] մեղքն՝ հանոյ գտաւ Աստուծոյ[3870] եւ[3871] առանց այսր առաքինութիւնն՝ խոտան[3872]: Եղիայ[3873] եւ Փենէես[3874] ըստ Աստուծոյ սպանին, եւ գովեցան եւ հանոյք գտան Աստուծոյ[3875] (տե՛ս Գ Թգ ԺԸ:20-40, Թիւք ԻԵ:7-13): Սաւուղ առանց Աստուծոյ ապրեցոյց[3876] եւ դատապարտեցաւ (տե՛ս Ա Թգ ԺԵ:7-23): Եղիայ[3877] մախացաւ[3878] ընդ մարդիկ վասն Աստուծոյ եւ զերկինս փակեաց, յորոյ ահարկութէնէն[3879] Աստուծոյ գթած կամքն խափանեցաւ ի տալոյ զանձրեւ (տե՛ս Գ Թգ ԺԷ:1): Հեղի՝ առ որդիսն ներողութեամբն[3880], պատժեցաւ նոքաւք եւ տապանակաւն (տե՛ս Ա Թգ Բ:27-34,Դ:11): Եւ[3881] այսպէս գտանես զվկայեալ[3882] յաւրինացն[3883] չարիս ի կատարելն ըստ[3884] Աստուծոյ՝[3885] բարիս, եւ զվկայեալ[3886] բարիսն ի կատարելն[3887] եւ ոչ (481բ) ըստ Աստուծոյ՝ չար: Որով գիտել պարտ է թէ ոչ մեղքն[3888], այլ կամք[3889] գործողին գայ ի քննութիւն պատժոց եւ պսակաց[3890]: Եւ յայս հայելով սա, մխիթարէ Աստուծոյ գթութեամբն յահարկութէնէ աւրինացն[3891] զզանգիտեալ[3892] տղայաբարոյ[3893] մարդիկ, իբր[3894] ի խորս իմաստութեանն Աստուծոյ հարազատապէս[3895] մխեալ[3896]:

[3858] om B2

[3859] <յ>ատելոյն] ատելոյն MSS

[3860] պտղաբերել B1 C$^{\text{- J391 V255}}$

[3861] հայեսցին P32 հպեսցիս W1049

[3862] կայցէն M1232

[3863] մոլորումնն M2602 M2603 M1232 J646 J755 P32

[3864] անօսրացուցանեալ M1142

[3865] այնորիկ M1143

[3866] զառաքիսն V1565

[3867] om c^{2b}

[3868] այս A J391 յայսմ P32

[3869] օրինացն V1565

[3870] յԱստուծոյ V396

[3871] om M1142

[3872] om c^{2b}

[3873] Եղիա M2603 M1143 M1166 M1144 M1232 J1761 J755

[3874] Փենեէս J646 -նէհեզ M2603 - նեհես M2602 M1141 J559 -նեհէզ J480 V1565 -նեհէս J755 -նէէս M1232 -նէհեզ B1^{a} W1049 -նէհէս B3 -ննեհէզ V396 Փէնէէզ M1143 Փէնէհեզ J1761 P32 Փէնէհէս V255

[3875] յԱստուծոյ V396

[3876] +զԱգագ M2602

[3877] Եղիա B3 M2603 M1143 M1166 V396 V1565 V255 Եղա J755

[3878] մխացաւ V255

[3879] յահարկութենէն M1143 V1627 ահարկութեանն V1565 V255

292. *«Նաեւ զհին բնակիչս սրբոյ երկրին քո ատեցեր, վասն զզարշելի գործսն գործելոյ՝ զկախարդութեան եւ զանսուրբ նուիրացն»*[3897] (ԺԲ:3-4): ԶՔանանացւոց[3898] ազգէն ասէ, զորս հալածական ⌈արար[3899] Իսրայէլ[3900] ի Պաղեստինէ եւ ժառանգեաց զերկիրն: Զի ատելիք եղեն Աստուծոյ[3901] ոչ վայրապար, այլ վասն գարշ գործոց[3902], որք[3903] կախարդութեամբ դիւթէին եւ առ դեւս ձգէին պիղծ նուիրաւքն[3904] որ յանուն նոցին ((տե՛ս Ղւ Ի:6, Դ Թգ ԺԷ:16-17)):

[3880] ներողութեամբ C^{2b}
[3881] +այլ V255
[3882] զվկայեալսն P32
[3883] որինացն V1565
[3884] om M2602
[3885] +ի M2602
[3886] զվկայել M1166 վկայեալ M2602
[3887] կատարել V1627 կատարեալն M1166
[3888] մեղք V1627
[3889] կամքն $C1^{-P32}$
[3890] պսակացն V1627
[3891] om homoeotel V1627
[3892] զանգիտել $B1^{a}$ զզանգիտել C^{-J391} զզանազան գիտեալ M1143
[3893] -բարու M2602 -բարոյ B2 M1166 M1141 J480 J755 տղաբարոյ V396
[3894] +եւ V1627 J480 J1761 V396
[3895] հազարապետ P32 W1049
[3896] մխել V255
[3897] նուիրանացն J1761 V396
[3898] -ցոյց P32 -ցոց B3 M2603 J755 -ցոցն B1
[3899] արար…§305 «զօր]ութեան ասէ» om V1565
[3900] Իսրայէղ M1232 V396
[3901] յԱստուծոյ $B1^{a}$
[3902] գործոցն V1627

293. *«Զորդէկոտորս*[3905] *զանողորմս եւ զաղէկերս*[3906] *մարդկեղէն*[3907] *մարմնոցն զորս*[3908] *սնուցանէին»* (ԺԲ:5ա): Զի ուսան ի դիւացն անուն եւ զորդիսն[3909] անողորմ զենուլ եւ զաղիս իւրեանց՝ զսնուցեալ[3910] զաւակսն ոչ խնայէին[3911], զոր ուսաւ եւ[3912] Իսրայէլ[3913] ի մեղանչելն, որպէս ասէ Դաւիթ. «Զոհեցին զուստերս եւ զդստերս[3914] դիւաց, եւ հեղին արիւն ամբիծ» (Սղ ՃԵ:37), եւ Երէմիայ[3915] ասէ ի դիմաց Աստուծոյ, թէ՝ «Արարեր[3916] կռոցն զոհս ʻզորդիս քո`[3917], զոր ես ի քէն ոչ պահանջեցի եւ ոչ անկաւ ի սիրտ իմ» (հմմտ. Եր ԺԹ:5, ԼԲ:35):

294. *«Եւ արեան ի միջոյ խորհրդականաց*[3918] *քոց*[3919] *աստուածեղինաց»* (ԺԲ:5բ): (482ա) Արեան ճապախումն արարին, ասէ, ընդ հեթանոսս. եւ[3920] Իսրայէլ՝[3921] որք աստուածեղէն խորհրդոց քոց տեղեակ[3922] էին, պղծեցան ի Բեղբեքովր,[3923] ի հեթանոսական սովորութիւնն (տե՛ս Թւ ԻԵ:3-5, Ովս Թ:10):

[3903] որ C1 M2603

[3904] նուիրանօք B1^{a} V396 նուիրանօքն J1761 նիրանաւքն M2603

[3905] զորդեկոտորսն M2602 V255

[3906] զաղեկերս M1143 զաղեկէր V255 զաշէկերս V396 զաղէկէրես J755

[3907] մարդկեղէնս V396

[3908] զոր M1143 M1232 J646

[3909] զորդիս M2602

[3910] զսնուցեալսն P32

[3911] խնայեցին M1232 J559 om J646

[3912] om M1143 V396

[3913] Իսրայէղ M1232 J1761 V396

[3914] +իւրեանց M1143 J1761 V396

[3915] Երեմիա M2602 M1143 M1144 J1761 V396 W1049 Երեմիայ B2$^{-\mathrm{M1232}}$ C1$^{-\mathrm{V255}}$ M1142 Երեմիաս M2603 յԵրեմիայ B1^{a}

[3916] արար V396

[3917] զորդիս J1761 om V396

[3918] խորհրդական B2

[3919] քոց B1^{a} M2603 M1142 J1761 P32 քոյոց B2 J480

[3920] om M2602

[3921] Իսրայէղ M1144 M1232 J1761 V396

[3922] տեղեակք C^{1b}

295. *«Եւ զնոխս եւ զծնաւղս անձանց անաւգնականաց*[3924] *կամեցար*[3925] *կորուսանել ի ձեռն հարցն մերոց, զի արժանի*[3926] *գերութիւն ընկալցին ծառայից*[3927] *Աստուծոյ՝ որ առ ի քէն՝*[3928] *քան զամենայն առաւել*[3929] *պատուական էր*[3930] *երկիրն»* (ԺԲ 6-7)։ Որք ճոխութեամբ անկարաւտ[3931] էին՝ ծնաւղք մանգանցն, զորդիսն[3932] ողորմելի մահուամբ դիւացն զենուին, եւ ոչ ոք էր որ աւգնէր տարապարտ սպանեալ մանգանցն։ Յարուցեր, ասէ, ի վերայ նոցա[3933] զհարսն մեր եւ խնդրեցեր զվրէժ արեան զաւակաց իւրեանց, զորս[3934] անմեղս զենուին, եւ արժանապէս[3935] մատնեցան նոքայ[3936] ի գերութիւն՝ արինահեղքն, եւ յերկրէն որ առ քեզ պատուական էր քան զամենայն աշխարհ, արտաքս ձգեցան⊤[3937]։

296. *«Այլեւ ի նոսա իբրեւ ի մարդիկ խնայեցեր, արձակեցեր կարապետ զաւրու քո զպիծակն, զի զնոսա առ սակաւ սակաւ սատակեսցեն»*[3938] (ԺԲ:8)։ Քանզի այսպէս ասաց Աստուած յանապատն. «Ահաւասիկ ես առաքեմ առաջի քո զպիծակն» (Ելք ԻԳ:28)։ Ցուցանէ թէ ըստ անխա<յ>ող կամացն Աստուծոյ[3939] եղեւ այս, զի ի սակաւու[3940] պատուհասէն երկուցեալք զղջացին, (482բ) եւ յառաջակա պատերազմէն փրկեցին։

[3923] Բեղբեգովր B3 Բեղբեքոր M2603 Բելբեգովր M1143 Բելբեքովր J646 Բելբեքոր M1141 J1761 Բելբէք որք V396 Բելփէքոր J755 P32 Բելփէքովր J480 Փելիպեգովր W1049

[3924] անաւգնականից B1^{a}

[3925] կամեցաւ V255

[3926] զարժանի V396

[3927] ծառահցս M1141 ծառայիցս J755 P32

[3928] om M1143

[3929] om B1^{a} C$^{-J391\ V1565}$ M2603 M1144

[3930] om M2602

[3931] անկարոտք V255

[3932] զորդիս 2602

[3933] մեր W1049 նոցին M2602

[3934] զոր M2602 W1049

[3935] արժանաւորապէս J480

[3936] om c^{1a}

[3937] om J391(see n. 3809)

[3938] սատակեսցին V396

[3939] այլ J480

[3940] սակաւ B$^{-M2602\ J646\ J559}$ C^{-V1565} (սակօ M1141) M2603

297. *«Ոչ տկարացեալ*[3941] *ի պատերազմի՝ տալ զամբարիշտսն*[3942] *ընդ ձեռամբ արդարոցն, կամ անհնարին զազանաւք*[3943] *կամ բանիւ*[3944] *միանգամայն համառաւտս խորտակել*[3945]*, այլ առ սակաւ սակաւ դատելովն՝ տայիր տեղի ապաշխարութեան»*[3946] (ԺԲ:9-10)։ Սքանչելի գթութեանն Աստուծոյ լինի ⸢հրատարակիչ բանս[3947], զի քեզ կարող էր, ասէ, զՔանանացւոց ազգսն[3948] տալ ընդ ոտիւք Եբրայեցւոցն[3949] ի վայրկենի, կամ զազանաց սպասաւորութեամբ, կամ բանիւ սատակել[3950], որպէս զԱսորիսն առ Եզեկիայիւ[3951] (Դ Թգ ԺԹ:35)։ Բայց այն զոր ասացեր, թէ՝ «ոչ բառնամ միանգամայն զնոսա» (Դտ Բ:3), վասն ⸢խնայելոյ էր[3952] ի նոսա, զի զղջասցին եւ ⸢ժառանգ ստասցեն[3953] զերկիր[3954] ։

298. *«Ոչ անգիտացեալ թէ չար է արար*[3955] *նոցա եւ ընդաբոյս չարութիւն*[3956] *նոցին եւ ոչ փոխին խորհուրդք նոցա յաւիտեան, զի զաւակ անիծեալ էր ի սկզբանէ»*[3957] (ԺԲ:10բ-11ա)։ Չար՝ ոչ եթէ[3958] զբնութեանն[3959] արարուածն[3960] կոչէ, այ ⸢զի յ<ը>նդայբոյս[3961] մանկութեանն սիրեցին զչարանալն եւ անկայացեալ[3962] ի նոսին[3963] հնութեամբն ⸢եւ սովորութեամբն[3964] չարութիւնն ոչ փոփոխեցաւ[3965] պատուհասիւն Աստուծոյ: Իսկ զաւակ անիծեալս[3966] կոչէ, զի ⸢Քանանու որդիք[3967] էին, զոր[3968] անէծ Նոյ ի սկիզբն կրկին ⸢աշխարհիս աճմանն[3969], եւ ասաց. «Ան(483ա)իծեալ[T3970] Քանան մանուկ եւ եղիցի ծառայ եղբարց իւրոց» (Ծն Թ:25): Այս անիծիցս ներքոյ անկան[3971] հայրենի պատժովք:

[3941] տկարացեալք M1141 ահացուցեալ J391

[3942] զամբարիշտն V255 զամբարիշտս M2602

[3943] զազանք V396

[3944] բանի J1761 բանիւբւք P32

[3945] խորատել P32 խորտակեալ V1627 W1049

[3946] ապաշխարութիւն B1^{a}

[3947] tr J480 հրապարակիչ բանս c^{1b}

[3948] ազգն B1^{a} M1143 P32

[3949] Եբրաեցոցն M1166 M1141 Եբրայեցոյց P32 Եբրայեցոցն B3

[3950] սատակեալ V255 W1049 սպասել P32

[3951] Եզեկաիւ M1142 Եզեկայիւ M1144 Եզեկիաիւ J755

[3952] խնայելոյ J559 խնայեցեր P32

[3953] ժառանգեսցեն զերկիր W1049 <ժառանգ ստասցեն>] ժառանգս մնասցեն rel

[3954] երկրին rel

[3955] արարեալ B3 C$^{-\text{V1565}}$ M2603

[3956] չարութեան B1^{a} չարութիւնն M2602 J1761 W1049

[3957] մարդկանէ V255

[3958] թէ M2602 V255

[3959] զբնութեան BC$^{-\text{M2602 J1565 J559}}$

[3960] արարածն c^{2a} V255 W1049 om J1761

[3961] զի ընդ բոյս M2602 զի յընդաբոյս B$^{-\text{M2602}}$ (յնդաբոյս M1166) C2$^{-\text{V1565}}$ զի յընտաբոյս M1141 J755 P32 զընդաբոյս J480 զյընդաբոյս V255

299. *«Ոչ թէ[3972] երկուցեալ ինչ յումեքէ՝ յորոց[3973] վերայ մեղանչէին, շնորհէիր[3974] զներելն: Քանզի[3975] ո՞վ ասիցէ ցքեզ եթէ[3976] զի՞նչ գործեցեր, եւ կամ ո՞վ է որ ընդդէմ դառնայցէ դատաստանի քում, եւ ո՞վ կշտամբեսցէ զքեզ ⸢յազգացն կորուսելոց, զոր դու արարեր»[3977]* (ԺԲ:11բ-12ա): Չունէիր, ասէ, դու ինչ Աստուած ահարկութիւն ի վերայ քո վասն խնայելոյ ի Քանանացիսն, յասելն՝ «Չեւ է լցեալ չափ մեղաց[3978] նոցա», (հմմտ. Ծն ԺԵ:16) եւ ներեցեր նոցա յԱբրահամէ[3979] մինչեւ յելսն[3980] յԵգիպտոսէ՝[3981] ⸢զչորեք հարիւր[3982] ամսն[3983]: Զի ո՞վ է քո պատասխանատու կամ դատաստանի քո ընդրողն[3984], կամ այն՝ որ ընդդէմ կայ եւ[3985] անիրաւ զքեզ ասէ (տե՛ս Յոբ ԼԴ:18) որպէս ասաց Աստուած ի ձեռն Եսայեա[3986]. «Ո՞վ է իմ ոսոխն, յառաջ կայցէ[3987], ձայն տացէ, պատմեսցէ եւ ասասցէ» (հմմտ. Ես Ծ:8, Յոբ ԺԳ:19): Յոբ՝[3988] որ յայս խոկացաւ, յորժամ լուաւ զԱստուծոյ[3989] անճառ խորոցն հրաւունսն, առ ինքն ասացեալ՝ «Միթէ[3990] զդատաստան ⸢ոք[3991] բաւականին⸣[3992] թիւրեսցէ՞» (Յոբ ԼԹ:32), պատասխանեաց՝ «Մի անգամ խաւսեցայ եւ յերկրորդումն ոչ յաւելից» (նոյն անդ, 35):

[3962] այկայացեալ V255 առ կացեալ P32
[3963] նոցին J480
[3964] om B2
[3965] փոխեցաւ J1761
[3966] անիծեալ C1$^{\text{- M1141 V255}}$
[3967] որդիքն B1^{a}
[3968] զի V255
[3969] tr M1143
[3970] om homoeoarc J480
[3971] ակամն M2603 արկան M2602
[3972] եթէ M1142 J755 P32 J559 om V396
[3973] յորո B1^{a} B3 յորոյ M2603 M1141 J480 J1761 J755 V396
[3974] շնորհէին J480
[3975] քան J646
[3976] թէ B3 M2603 om V1627
[3977] om J480
[3978] մեղացն V1627
[3979] յԱբրաամէ B3 C1$^{\text{- V1565}}$ M2603 V1627 P32
[3980] յելն M1232 J646 ցելն J559 ցելսն V396 յասելն J480
[3981] Եգիպտոսէ B1^{a} V396
[3982] զչորեք Ճ B1 c^{2a} M2603 M1141 P32 զՆ B3 V255
[3983] ամն V1627
[3984] ընդունողն V396

300. *«Կամ ո՞վ գայցէ[3993] ընդ քեզ ի հակառակութիւն, ի վրէժխնդրութիւն մարդոց անաւրինաց»* (ԺԲ:12բ): Զի թէ Յոբ արդարն (483բ) ոչ ⸢յայս զաւրեաց[3994], անիրաւն ե՞րբ կարէ զվրէժխնդրութիւն պատուհասի քո այպանել:

301. *«Քանզի եւ ոչ ⸢աստուած այլ[3995] գոյ բաց ի քէն, որում փոյթ իցէ վասն ամենեցուն»* (ԺԲ:13): Աստուած եւ ստեղծող Դու՛ միայն ես, եւ ստեղծողիդ միայն է փոյթ զստեղծուածքս[3996] խնամել եւ պահպանել:

302. *«Զի յայտ[3997] արասցես թէ ոչ տարապարտուց դատեցար[3998], եւ ոչ թագաւոր կամ բռնաւոր բառնալ զակն ի վեր[3999] կարիցէ ⸢ըն<դ>դէմ քո[4000], վասն որոց[4001] տանջեցեր[4002],*

[3985] om J559

[3986] Եսաա J755 Եսաեա V1627 Եսաեայ J391 Եսայայ M1143 M1232 W1049 Եսայեայ J559 1761 V396 P32 M1142 Եսյ″ V255

[3987] կացցէ B3 C^{-V1565} M602 M1143 M1232

[3988] Յօբ J559

[3989] զայս P32

[3990] մի J646

[3991] քո J755

[3992] tr M2602

[3993] կայցցէ M1166 կացցէ B3 V1627 P32 W1049

[3994] tr J480 զօրեաց V255

[3995] tr B1

[3996] զստեղծուածս քո M1142

[3997] +է J480

[3998] դատեցեր J480 V255

[3999] վերայ c^{2a} W1049 J559

[4000] om M1143

[4001] որոյ C2^{-V1565} V1627 V255

[4002] տրտնջեցերն V255

քանզի արդար ես եւ արդարութեամբ վարես զամենայն» (ԺԲ:13բ-15ա): Արարչական բնութիւնդ, ասէ, յայտնէ՝[4003] թէ չգաս[4004] ի դատելն տարապարտ, այլ երկրորդ կամաւք շարժիս. որ[4005] առաջնովն սիրես զստեղծուածսն[4006], յարդարութէնէ[4007] կշտամբես[4008], եւ զաւրութեան քո ընդդէմ ոչ[4009] կարող են կալ[4010] թագաւորական ուժգնութիւն կամ բռնաւորաց սաստկութիւն, որք առ մարդիկ կարեն[4011] եւ առ քեզ տկարացեալ նհանջին՝ ե՛ւ ի զաւրութէնէդ ե՛ւ յարդարութէնէդ: Միոյդ առաջի նկուն դառնան եւ[4012] առ միւսդ անպատասխանիս մնան:

303. *«Զայն որ պարտն իցէ տանջելոյ, տանջեցեր՝ աւտար[4013] համարեալ ի քումմէ զաւրութէնէ, զի քո զաւրութիւնդ իշխան է արդարութեան»* (ԺԲ:15բ-16ա): Զհեթանոսքն, ասէ, զՔանանացիսն ըստ պարտուց մեղացն տանջեցեր, (484ա) որք աւտար համարէին զանձինս[4014] ի քո զաւրութէնէդ եւ ի կուսն մոլորութեամբ դաշնաւորէին. զոր տեսեալ քո ըստ արդարութեանդ, իշխանական սաստիւ չարչարեցեր՝[4015] անխայելով[4016] զոգիս նոցին մարմնոցն պատուհասիւն:

304. *«Եւ[4017] տիրելդ քո ամենեցուն խնայել[4018] տայ քեզ յամենայն»*[4019] (ԺԲ:16բ): Զի տիրողին հարկաւոր է, որոց իշխէ[4020], խնամարկել նոցա[4021]: Արդ, քո տիրելդ, ասէ, խնայել[4022] տայ քեզ ոչ միայն յԵբրայեցիսն, այլ ի բավանդակ ազգ մարդկան որոց իշխես: Եւ վասն անխայելոյ[4023] յարուցեր ի վերայ նոցա զԵբրայեցիսն, որք[4024] կարճեցին զիշխանութիւն նոցին եւ սահմանակցութեամբն եղեն նոցա[4025] բարի ապացոյցք:

[4003] յայտ է V1627
[4004] ոչ գաս c^{1b} չգա V396
[4005] առ J480
[4006] զստեղծուածն M1166 M1144 J559 -ծուածն M2603 M1142 V1627
[4007] արդարութեամբ W1049
[4008] կշտամբիս V255
[4009] om P32
[4010] կամ M1232
[4011] om $B1^{a}$ B3 $C^{-\text{J1565}}$ M2603
[4012] om J1761
[4013] pr եւ M1143
[4014] զինքեանս $BC^{-\text{V1565}}$ M2603
[4015] om V1627
[4016] անխնայելով V396 P32
[4017] +ի J559
[4018] խնամել C1
[4019] յամենեսեան $C^{-\text{M1141 V396 V1565}}$ M1166 -նեցուն V396 զամենայն M1141
[4020] իշխան J480 իշխան է P32
[4021] նոցին $BC^{-\text{V1565}}$ M2603 M1143

305. *«Ցուցանես զաւրութիւն ի վերա թերահաւատին կատարեալ զաւրութեամբ»* (ԺԲ:17ա): Կատարեալ[4026] զաւրութիւն[4027], ասէ, զոչ[4028] անխայելովն[4029] տանջել[4030] զնոսա իբր զորդիս, այլ սաստկութեամբ որպէս[4031] զծառայս, զի խստութիւն[4032] բարոյիցն կակղացի ի պատուհասէն, եւ տանջանքն հանդերձեալ[4033] թեթեւացի որպէս Սոդովմացւոցն[4034]:

306. *«Եւ զայնոսիկ որ ճանաչեն զզաւրութիւն քո*[4035], *յանդիմանես»*[4036] (ԺԲ:17բ): Ճանաչէին[4037] զզաւրութիւնն Աստուծոյ Եբրայեցիքն: Զնոսա ի սխալանսն որպէս զորդիս յանդիմանէր մասնաւոր մարդկան պատուհասիւ, (484բ) զի այլքն ստրջասցին, ըստ ասացելոյն՝[4038] «Յորժամ սպանանէր զնոսա՝ խնդրէին զնա»[4039] (Սղ ՀԷ:34):

307. *«Դու որ տիրես*[4040] *զաւրութեան*[4041], *հեզութեամբ դատիս եւ բազում խնայութեամբ դարմանես զմեզ»* (ԺԲ:18ա):

[4022] խնամել C1
[4023] անխաւսելոյ P32
[4024] որ V255
[4025] նոցին M2602
[4026] կատարել B3 M4211 M1166 V1565
[4027] զօրութեան C$^{\text{- P32 V1565}}$ զօր]ութեան om V1565 (see n. 3899)
[4028] յոչ J559
[4029] հաելովն M1142
[4030] տանջելն M2602 C$^{\text{- V396}}$ M1166
[4031] իբրեւ C$^{\text{- J391 M1141 J480 P32}}$
[4032] խստութեամբ C1 V396 J559
[4033] հանդերձեալք P32
[4034] Սոդոմաեցոցն M1166 M1141 M1144 -դոմաեցւոցն M2603-դոմայեցոյցն P32 -դոմայեցոցն M1142 J755 -դոմայեցւոցն B2 C$^{\text{- J755 P32 J559}}$ M2603 M1143
[4035] om C2 M2603 M1141 V1627 P32
[4036] յանդիմանէր J755
[4037] ճանաչեն V1565
[4038] ասելոյն B$^{\text{- M2602 J646 J559}}$ C$^{\text{- J480 V255}}$ M2603
[4039] om c^{2a}
[4040] տիրեսդ BC (դ ^{c}sup lin M1166) M2603 M1143

Այսինքն, զմեզ՝ զԵբրայեցիսս[4042] հեզութեամբ, ասէ[4043], դատիս, ըստ որում ի Դաւիթ ձգեաց զպատուհասին ընդրողութիւն՝[4044] յերից[4045] ի մին ասէր[4046] հեզութեամբ հաւանել[4047]: Եւ յորժամ[4048] յանձն էառ զմարդամահն, եւ զայն անխայելովն[4049] կարճեաց (տե՛ս Բ Թգ ԻԴ:10-16):

308. *«Քանզի մատ է առ քեզ՝ յորժամ կամիս[4050] կարող լինել»* (ԺԲ:18բ): Մարդկան ոչ է[4051] մատ ի կամելն կարել, զի որ կամի շինել՝ հարկ է նախ[4052] քարինս[4053], փայտ[4054] պատրաստել եւ ապա կարէ. իսկ Աստուած յորժամ կամի՝ եւ զգործն[4055] կամքն գլխաւորէ, ըստ որում ասաց. «Եղիցին լուսաւորք ի հաստատութեան[4056] երկնից, եւ եղեւ այնպէս» (հմմտ. Ծն Ա:14-15):

309. *«Ուսուցեր զժողովուրդն այսպիսի գործովք, թէ պարտ է արդարոյն[4057] լինել մարդասէր»* (ԺԲ:19ա): Զոր առ Նոսին խնամաւք պատուհասին[4058] եւ ⸢զոր առ[4059] Քանանացւոց ազգսն[4060] եցոյց երկայնմտութիւն[4061], զի ասէր[4062]. «Չեւ է լցեալ չափ մեղաց նոցա» (հմմտ. Ծն ԺԵ:16), եւ յարտաքս

[4041] զաւրութեամբ M1166 զօրութեամբ V1627 զօրութեանդ V396

[4042] զԵբրայեցիսն c^{1b} զԵբրաեցիսս M1166 M1141 զԵբրաեցիքս M1142

[4043] om M1142

[4044] ընտրութիւն V1627 P32 ընտրութիւնն C$^{-P32\ V1565}$

[4045] յարիցն P32

[4046] ասէ M2603

[4047] հասանել V255 հաւանեալ B3 C2 M2603

[4048] +ի C2^{-V1565} J755

[4049] անխնաելովն M1141

[4050] կամի V1627 կամիցիս M2602

[4051] +ի M2602

[4052] om BC^{-J1761} M2603 M1143

[4053] +եւ B2 M2602

[4054] փայտս M1141 J480

[4055] զգործսն M1141 զգործքն P32

[4056] հաստատութիւն C^{-M1141} V1627

[4057] արդարոյ V396 արդարոցն P32

[4058] պատուհասին C2 M1141 -սիւ V255

[4059] զորս M1142

[4060] ազգն B3 M2602 V255 ազգքն M1141

[4061] երկայնմտութեան V255 երկայնամտ W1049

[4062] ասաց M1166

ձգել յերկրէն ոչ վաղվաղակի, այլ ներողութեամբ: Այսու ուսոյց, թէ՝ եւ դուք ⸢առ միմեանս ի յանցանելն լերուք[4063] ներողք եւ մարդասէրք: (485ա):

310. *«Եւ բարէյոյսս*[4064] *արարեր զորդիս քո, զի տաս ի վերայ մեղաց ապաշխարութիւն»*[4065] (ԺԲ:19բ): Այնու[4066], զի զՔանանացիսն ոչ արտաքս ձգեաց ⸢վաղվաղակի յերկրէն[4067], այլ պատճառեաց, թէ՝ զի մի՛ գազանքն բազմասցին (տե՛ս Ղւ ԻԶ:6), տայր նոցա յիրերաց պատուհասէ զղջանալ եւ տեղի ապաշխարութեան[4068] խնդրել: Սակայն յայս միայն զաւրեաց Ռախաբ պոռնիկն (տե՛ս Յես Բ:2-21, Զ:22-25) եւ բնակիչքն Գաբաւոնի[4069], որք պատրեցին զՅեսու[4070], թէ ի հեռաւոր ⸢աշխարհէ են՝[4071] եկուցեալք ի նոցանէ, որով եւ փրկեցան[4072] ⸢ի նոցանէ[4073], փայտակիրք[4074] մնացեալք նոցա (անդ, Թ:3-27):

311. *«Զի եթէ զթշնամիս ծառայից քոց եւ զմահապարտս այնչափ ներելով պատժեցեր եւ փրկեցեր՝ տուեալ ժամանակս եւ տեղիս որով զերծանիցեն*[4076] *ի չարեաց, ամենայն ճշմարտիւ դատեցար*[4077] *զորդիս քո, որոց ընդ հարսն երդմունս եւ դաշինս արարեր*[4078] *բարեացն աւետեաց»*[4079] (ԺԲ:20-21): Թշնամիք էին եւթն[4080] ազգն[4081] Քանանացւոց[4082]. Ներելով պատժեցան[4083], զի առ հասարակ ոչ էբարձ զնոսա, այլ զորս տայր ի ձեռս, առնէր այլոցն[4084] խրատ, զի դարձցին յաստուածպաշտութիւն նոցին որք յաղթահարէին զնոսա, թէեւ ոչ դարձան: Եւ եղեւ Ռախաբն[4085] եւ Գաբաւոնացիքն յանդիմանիչք այլոցն անդարձ կամացն, զի դառնալովն, որպէս[4086] զնոսա էին փրկեալք[4087]: (485բ) Իսկ զորդիս քո, ասէ, ճշմարտութեամբ եւ խնամաւք դատեցար[4088] հարցն դաշնաւորութեամբ, ⌈զի եւ[4089] յուրանալն նոցա զքեզ, եւ որթուն երկրպագել[4090], յետ սքանչելի փրկութեանն, անտես արարեր զմեղսն աղաւթիւքն Մովսէսի, եւ ոչ ջնջեցեր զնոսին (տե՛ս Ելք ԼԲ:1-14): Եւ այս եղեւ նոցա[4091] վասն զառ հարսն[4092] աւետիսն ճշմարտելո, եւ ոչ[4093] թէ ըստ իրեանց[4094] արժանեաց. քանզի նոցա խոստացաւ՝ «Զաւակի քում տաց զերկիրս զայս ժառանգել» (հմմտ. Ծն ԺԷ:7-8):

[4063] om P32

[4064] բարէյոյս M1143 բարէյոյս B1^{a} C2

[4065] ապաշխարութեան J755 P32

[4066] առնու P32

[4067] յերկրէն առժամայն BC M2603 M1141

[4068] +ի V1627

[4069] Գաբաւոն V1627 Գաբօնի M1141

[4070] զԵսու C2 M1142 զՅէսու V255

[4071] աշխարհէն M1143 աշխարհ էին V255

[4072] փրկեացն J1761

[4073] ի մահուանէ M2602 Է C2$^{-\text{V396}}$ om V396

[4074] փայտակիրս V1627

[4075] մնացեալ B1 B2 C M2603 M1143

[4076] զերծանիցին BC M2603 M1143

[4077] դատեցեր C$^{-\text{M1141 J391 P32 V396}}$

[4078] արի էր V255

[4079] ուխտեաց V255

[4080] եւ P32 Է B3 C$^{-\text{P32}}$ M2603

[4081] ազգքն M2602 c^{1b} c^{2b} M1141

[4082] Քանանացոյց P32 -նացոց M1141 -նացոցն M1166

312. *«Արդ, զմեզ խրատեալ՝ զթշնամիսն բիւրապատիկ տանջես»* (ԺԲ:22ա): Մեր պատուհասն, ասէ, թէ՛ յանապատն, թէ՛ առ դատաւորաւքն, թէ՛ առ Դաւթիւ խրատէ ի պէտս ուղղութեան, որպէս գրէ եւ[4095] Պաւղոս՝ «Թէ առանց խրատու էիք, ապա խորթք[4096] էիք եւ ոչ որդիք» (հմմտ. Եբր ԺԲ:8). իսկ թշնամեացն[4097] տանջանք է[4098] բիւր[4099], այսինքն ե՛ւ[4100] աստ, ե՛ւ անդ անվախճան, ⌈ըստ որում[4101] ասէ[4102] մեծն[4103] Պաւ-

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[4083] պատժեցերն c^{2b}

[4084] զայլոց V1627

[4085] Ռախաբ BC M2603 M1143

[4086] իբրեւ M2602

[4087] փրկեալ B2^{-M1232} C M1143 -կել B^{-J646} J559

[4088] դատեցեր J480

[4089] tr B3 C M2603 V1627

[4090] երկրրպագեալ M1143 երկիրպագանել J480

[4091] նոցին BC^{-J646} M2603 M1143

[4092] զառ հարսն M2602] զհարցն rel

[4093] om V1627

[4094] իրաց V255 իւրոց W1049

[4095] om V396 J559

[4096] խորթ B3 C2^{-V1565} M2603 V1627

[4097] թշնամեաց V396 W1049

[4098] om V396

[4099] բիւրք V396 բեւր M1143

[4100] om M2602

[4101] որպէս M2602

[4102] գրէ M2602

դոս[4104]. «Եթէ[4105] դատիմք՝ ի Տեառնէ խրատիմք, զի մի՛ ընդ աշխարհիս[4106] դատապարտեսցուք»[4107] (Ա Կր ԺԱ:32), զորս ըստ[4108] նենգութեանն[4109] տարագիր առնէ ի հանդերձեալ կենացն, ըստ Դաւթի (հմմտ. Սղ ՀԲ:18):

313. *«Զի զքո[4110] բարերարութեանդ[4111] զչափ առեալ հոգասցուք եւ դատեալ[4112] ակն կալցուք հանդերձեալ ողորմութեան»*[4113] (ԺԲ:22բ): Քանզի ի հեղգութէնէ յարուցանես զմեզ պատուհասիւն, զի զարթուցեալ տեսցուք զշնորհս գթութեան քո, որպէս ասէ առաքեալ՝[4114] «Նեղու(486ա)թիւնք զհամբերութիւն գործեն, համբերութիւն՝ զհանդէս, հանդէս՝ զյոյս, յոյս[4115] ոչ երբեք ամաչեցուցանէ» (Հռ Ե:3-5), եւ դատեալ՝[4116] ակն կալցուք ողորմութեան, ըստ ասելոյն, «Թէ[4117] չարչարանացն կցորդ[4118] լինիմք, եւ փառացն հաղորդս լինելոց եմք» (Հռ Ը:17):

314. *«Ուստի եւ զայնոսիկ որ յանմտութեան[4119] կեանս կային տարապարտուց՝ իւրեանց գարշութեամբքն[4120] տանջեցեր»* (ԺԲ:23): Արդարեւ, տարապարտ անմտացան[4121] հեթանոսք ի դիւաց պաշտաւն եւ ի կռոց[4122] երկրպագութիւն, քանզի ոչինչ

[4103] om M2602

[4104] առաքեալ M2602

[4105] om M2602

[4106] աշխարհի B3 C^{-V396} M2603 M1166

[4107] դատապարտիցիմք M2603 դատապարտիցուք V255

[4108] ընդ $B1^{a}$

[4109] նենգութեան M1232 J646 P32

[4110] քո c^{2b}

[4111] զբարերարութեանդ B1 J646 W1049 զբարերարութիւնդ c^{2a}

[4112] դատեալք M2602 դատել J1761 V396

[4113] ողորմութեանն c^{1b} M1141 J1761

[4114] առաքեալն c^{1b}

[4115] յոյսն V1627

[4116] դատել C2 M1166

[4117] om $B1^{a}$

[4118] հաղորդս M2602

[4119] յանմահութեան V255

[4120] գարշութեամբ V1565 W1049 գարշութեամբքն $B1^{a}$ B3 $C^{-V396\ V1565}$ M2603 J559 զգարշութեամբքն V396

[4121] անմտացն J480

[4122] կռոցն $C^{-P32\ V1565}$

շնորհ[4123] գտին[4124] ի նոցանէ որոց զերկրպագութեանն[4125] փոխարէնս հատուցին[4126], այլ տարապարտ էր նոցա պաշտաւնն եւ ընդ վայր: Վասն այնր եւ ի նոյն գարշ կեանսն[4127] տանջեցան, որպէս[4128] Սոդոմայեցիքն[4129] եւ բնակիչքն Քանանացւոց աշխարհին[4130] եւթն[4131] ազգքն[4132]:

315. *«Քանզի եւ մոլորութեան ճանապարհաւք երկայնագոյնս մոլորեցան»* (ԺԲ:24ա): Ոչ ⸢ասէ՝ էին[4133] ի մոլորութիւն գործոց, զոր հաւատն[4134] եւ աւրինադրութեանն[4135] ⸢խրատն եւ երկիղն[4136] այսաւր[4137] կամ վաղիւն կարճէ, այլ մոլորեցան ի հաւատս բանականաւն[4138] անզգամեալք, եւ <հ>աւատացին թէ սոքայ են արարիչք մեր եւ երախտագործք: Ե՛ւ բանն, ե՛ւ իմաստն խոտորեալ[4139] յայս հաւանութիւնս, չէր[4140] ոք որ կարճէր, այլ երկայն ժամանակաւ մնացին ի մոլորումնն[4141]: Եւ Դանիէլ լեառն ⸢մեծ[4142] (486բ) ետես, զոր էհար վէմն առանց ձեռին[T4143] (տե՛ս Դն Բ:34), այսինքն՝ Տէր մեր Յիսուս Քրիստոս, զի ⸢նա ի[4144] լրումն ժամանակաց կարճեաց զկռապաշտութեանն[4145] երկայնաձգութիւնն[4146]:

[4123] շնորհք J755
[4124] գային C $^{-\text{V1565}}$
[4125] զերկրպագութեան M1142 J480 P32 -թիւն V396 -թիւնն V1627
[4126] մատուցին W1049
[4127] կեանս V1627 V255
[4128] om C
[4129] Սոդոմաեցիքն M1166 M1141 Սօդոմայեցիքն J559
[4130] աշխարհի C M2603
[4131] եօթն J480 է BC $^{-\text{M1166 J480 J646 J559}}$ M2603
[4132] ազգն M1166
[4133] ասէին B1 C M4211 M1143
[4134] հաւատան V1627 W1049
[4135] օրինադրութիւնն M1144
[4136] խրատն/և երկիւղն]tr M1143
[4137] +եւ P32
[4138] բանականաւն C1 $^{-\text{V255}}$ W1049
[4139] խոտորեալք P32
[4140] չէ B3 C M2603 V1627
[4141] մոլորումն BC $^{-\text{M2602 M1232 J755 P32}}$ M1143 W1049
[4142] մի J391
[4143] om J480
[4144] tr W1049 om V1565
[4145] զկռապաշտութեան P32 զկռապաշտութիւն V1627

316. *«Աստուածս համարեալ՝ զորս եւ յանասուն*[4147] *թշնամեացն անարգ էին, զաւրէն*[4148] *տղայոց*[4149] *անմտաց*[4150] *խաբեալք»* (ԺԲ:24): Այս էր մոլորումն[4151] երկայն, զի աստուածք պաշտեցին զպատկերս նոցին՝ զորոց զկենդանին նախատիպ[4152] անասունսն առ[4153] անարգս եւ գարշս[4154] ունէին: Զի Եգիպտացիքն զԿոկորդելոս[4155] եւ զկուզ եւ զմուկն[4156] պաշտեցին, զորոց նախատիպ կենդանիսն որսային ի կորուստ, իբրեւ զթշնամիս մարդկան եւ զգարշս[4157]: Եւ յայս գտան քան զտհաս տղայս անհանճարք՝ նախատպին[4158] անարգողք եւ պատկերին պաշտողք:

317. *«Վասն այսորիկ*[4159] *իբրեւ անխաւսուն մանկանց՝ դատաստան ընդ խաղ արձակեցեր»* (ԺԲ:25): Որպէս Եգիպտացւոցն հարուածքն. զի ոչ էր վիշտ որ սպանանէր[4160] զնոսա, եւ ոչ հարուած[4161] որ չարչարէր ազդոյ, այլ գորտք[4162] գարշելիք միայն եւ ջուր արիւն ի նոյն գարշութիւնն[4163], մուն[4164] մորմոքիչ եւ շանաճանճ եւ մժեխ, որ արդարեւ խաղ է իբրեւ[4165] մանկանց տղայոց, եւ ոչ բարկութեան[4166] հարուած,[4167] որպէս

[4146] երկայնութեան P32 երկայնութիւնն J755
[4147] անասուն J755 անասունս V255
[4148] զօրէնս V396
[4149] տղայոցն C
[4150] անմտացն C2 J480
[4151] մոլորումնն M2602 M1232 J559 մոլումն P32
[4152] զնախապիտ P32
[4153] om B1 $^{-\text{M1166}}$ C M2603
[4154] գարշսս M1166 M1141 զգարշսս J755 P32
[4155] զկոկորդիլոս M2603 M1143 –դիլոսս J1761 V1565 –դիլոց J480 զկոկոդիլոս V1627 V255 զկրոկոդելոս M1144 զկրոկոդիլոս c^{2a} M1166 J755 P32
[4156] զմունկն B1^{a}
[4157] զգարշսս B1 B3 C2
[4158] նախատիպ B2 նախատիպն C1 $^{-\text{V255}}$ զնախատիպն C2 M1141
[4159] այնորիկ B1 B3 C $^{-\text{P32 V255}}$ M1143 այնոցիկ P32
[4160] սպանէր V396 սպաննէր J755
[4161] հարուածք C2 $^{-\text{V1565}}$ W1049
[4162] գորտ c^{2b} M2603
[4163] գարշութեանն B1^{a} գարշութիւն P32
[4164] մանուկ V1627
[4165] իբր B2 M1143 om V396
[4166] բնութեան J559
[4167] հարուածք c^{2b} M2602 M1141 W1049

Սոդոմայեցւոցն[4168] (տե՛ս Ծն ԺԹ:24-25) կամ ջրհեղեղն՝ առ Նոյիւ (անդ, Է:21-23):

318. *«⸢Եւ զի նոքա խաղով սաստիցն*[4169] *ոչ խրատեցան, զարժանաւոր (487ա) Աստուծոյ դատաստանն*[4170] *կրեսցեն»*[4171] (ԺԲ:26) Յորժամ[4172] ոչ ⸢այս ընդ[4173] խաղ զարշութեան հարուածովքս[4174] զղջացան, եղեւ նոցին անդրանկացն[4175] սատակումն (տե՛ս Ելք ԺԲ:29), եւ ի ծովն կառաւք եւ երիվարաւք ընկղմեցան (անդ, ԺԴ:27-28): Դարձեալ, հեթանոսք՝ որք յայսպիսի[4176] ներողութեամբ[4177] պատուհասիցս[4178] ոչ խրատին, գայ ի վերա նոցա հանդերձեալ գեհենին[4179] տանջանք[4180], ըստ արժանի իրեւանց⸣[4181]:

319. *«Զի որովք հնքեանք ի չարչարելն զայրանային, նոքիմբք*[4182] *զորս աստուածսն համարէին տանջեսցին»* (ԺԲ:27ա): Նոքիմք[4183], ասէ[4184], զորս աստուածս համարէին՝ ⸢ի տանջելն[4185] նոքաւք[4186] զայրանային: Այսինքն, զի աստուած համարեցան Եգիպտացիքն զջուրն Նիղոսի[4187], զճանճ եւ զմժիխ, Աստուած ետ զջուրն՝ որ ⸢աստուած էր[4188] նոցա[4189], արիւն[4190]. եւ զճանճն եւ զմժիխն[4191] մերձեցոյց առ[4192] նոսա[4193] որպէս զաստուածս, իսկ նոքա[4194] խեթկեալ ի թունից աստուածոց իւրեանց, եւ ի չարչարելն[4195] զայրանային եւ վշտանային:

[4168] Սո- J559 Սոդոմաեցոցն M1166 M1141 Սոդոմայեցոցն M1144 J755

[4169] սաստիւն B1^{a}

[4170] դատաստան M2602 J559

[4171] կրեսցին V396

[4172] յայնժամ C1^{-J480}

[4173] tr M1143

[4174] հարուածովք J391

[4175] անդրանկանցն c^{2b}

[4176] այսպիսի C2^{-J391} P32 W1049

[4177] մոլութեամբ M1166^{c}

[4178] պատուհասիցն V396

[4179] գեհենոյն M1166 գենին J391

[4180] տանջանքն B1 B3 C^{-J480} M2603

[4181] §318 om J480

[4182] նոքիմք B$^{-M2602\ J646\ M1232}$ C M2603 M1143

[4183] նոքիմբք B2^{-J559} M2602 M1166

[4184] om M2603 V396

[4185] տանջել B1^{a}

[4186] om V255

[4187] pr +ի M1141 Նեղոսի BC$^{-M1144\ M1142\ M1232\ J1761\ J755\ P32}$ M1143 W1049

[4188] ածէր V255(without abbreviation mark)

320. *«Տեսեալ զայն, որ[4196] յառաջն ուրանային, ծանեան զի Աստուած ճշմարիտ է»* (ԺԲ:27բ): Ու՞ր ծանեան[4197]. յայտ է, թէ ի յածելն զհարուածսն ի վերայ իւրեանց, խոստովանեցան[4198] Եգիպտացիքն, թէ «մատն ⌜Աստուծոյ է»[4199] (տե՛ս Ելք Ը:19), եւ տկարացան դիւթքն հաւասարել Մովսէսի[4200] սքանչելեացն, որով եւ յայտնեցաւ նոցին Աստուծոյն[4201] ճշմարտութիւնն, զոր յառաջն[4202] ուրացեալ Եգիպտացւոցն[4203] ոչ համաձայնէին խոստովանութեան Եբրայեցոցն[4204] (487բ):

321. *«Վասն որոյ եւ[4205] նշանակ դատապարտութեանն[4206] եկն ի վերայ նոցա»* (ԺԲ:27գ): Ծանեան զԱստուծոյ ճշմարտութիւնն[4207] եւ ոչ հաւատացին Եգիպտացիքն, քանզի ասէին, թէ «⌜Մատն Աստուծոյ է»[4208] ⌜նշան քո[4209] Մովսէս[4210] (տե՛ս Ելք

[4189] նոցին M2602
[4190] արիւնն V1627
[4191] զմժիխ V1627 J1761 om W1049
[4192] ի C M2603
[4193] նոցա V1565
[4194] նոցա c^{1a} M1143
[4195] չարչարել M2602
[4196] զոր V1627
[4197] +զի W1049 տեսին BC M2603 M1143
[4198] խոստովեցան V1565
[4199] tr V1565
[4200] Մովսեսի M2602 M1141
[4201] Աստուծոյ BC^{-J559} M2603 M1143 M1166 M1141 M1144
[4202] առաջ P32 յառաջ B1^{a}
[4203] Եգիպտացիքն BC M2603 M1143
[4204] Եբրայեցուցն W1049 Իսրայէլացոյցն P32 Ի-ցոցն M1166 M1141 M1144 J755 Ի-ցւոցն BC$^{-V396\ J755\ P32}$ M2603 M1143 M1142 Ի-ղացւոցն V396 M1232
[4205] om M1141
[4206] դատապարտութեան M1144 V1627 P32
[4207] ճշմարտութեան W1049 ճշմարտութեանն V396 ճշմարտութիւն P32
[4208] մատն է Աստուծոյ M1141
[4209] նշանքս BC$^{-V1565\ J559}$ M2603 M1143
[4210] Մովսեսի M2602 M1141 P32 Մովսէսի BC$^{-M2602\ M1141\ V1627\ P32\ V255}$ M2603 Մվսսի" V255

Ը:19): Իսկ զի[4211] վկայեցին եւ տկարացան հաւատալ[4212], դատապարտեցան[4213] անդրանկացն սատակմամբ[4214] (անդ, ԺԲ:29) եւ ի ծովն ընկղմամբ[4215] (անդ, ԺԴ:27-28):

322. *«Զի ընդունայն էին ամենայն մարդիկ բնութեամբ, յորս էր*[4216] *աստուած անգիտութիւն»*[4217] (ԺԳ:1ա): Մարդիկ, ասէ, յորս[4218] Աստուած անգիտելի էր, ընդունայն էր բնութիւն նոցա, այսինքն սնոտի եւ ոչինչ[4219]. ըստ Եսայեա՝[4220] «Ամենայն[4221] հեթանոսք ոչինչ են եւ յոչինչ[4222] համարեցան նմա» (Ես Խ:17): Զի մարդն[4223] մտաւոր եւ բանական վասն զԱստուած իմանալոյ ստեղծաւ, որ իմանալի բնութիւն է: Յորժամ յայսմանէ վրիպի, ունայն է բնութիւն նորա. զի երբ գործին առ գործն վասն որոյ արարաւ ոչ լինի պիտանի[4224], ունայն է նորին[4225] առնելն:

323. *«Եւ յերեւելի բարութեանցն*[4226] *ոչ կարացին գիտել զայն՝ որ էրն, եւ ոչ ի գործս հայեցեալ ծանեան զճարտարապետն»* (ԺԳ:1բ): Այսմ[4227] հանգոյն ասէ եւ Պաւղոս. «Աներեւոյթք նորա արարածովքս[4228] իմացեալ տեսանին»[4229] (Հռ Ա:20), զի գիտութեանն Աստուծոյ հանճարեղ հայեցողի[4230] ⸢վարժապետ են[4231] երեւելիքս՝ արեգականն[4232] որպէս[4233] երասանակաւ[4234] սպասաւորելն[4235] աշխարհի, աւդոց կարգաւոր փոփոխմունքն[4236], աստեղաց (488ա) շարժմունքն[4237], անասուն կենդանեաց առ մարդն[4238] հնազանդութիւն, եւ պէս պէս նախախնամութիւնքն ի[4239] պտուղս[4240], ի հերձս վիմաց ընդ որ[4241] գնան ջուրք, որովք[4242] ճանաչին[4243] թէ ստեղծագործող[4244] գոյ նոցա, որոյ[4245] էութիւնն է միշտ, եւ կա յաւիտեան: Սակայն նոքա որք զսոսա քննեցին՝ Հելլենացիքն[4246], յարարչին գիտութիւն[4247] ոչ սորաւք ձգեցան[4248] եւ ոչ զճարտարապետին վայելչութիւնն[4249] ի գործոցս[4250] պայծառութէնէ բաղդատեցին[4251] յարեգականն[4252] նշողից[4253], ի սաղարթացն[4254] բողբոջից, ի ծաղկացն երանգոց, յոսկոյ անապականութէնէ[4255], ի քարանց ճաճանչատեսակութէնէ[4256], որոց տոփանաւք վարակեալ[4257] մարդիկ, կարէին ճանապարհ առնել առ[4258] արարչին[4259] գեղոյ ցանկութիւն, եւ ի նորին պակուցմանէն ի[4260] ստորեւ թողուլ զուրուականքս[4261]:

[4211] om J559

[4212] հաւատով B1^{a} B3

[4213] դատապարտեացն J559

[4214] սատակմամբն V396

[4215] ընկղմամբն V396

[4216] om V1565

[4217] յանգիտութիւն M1143

[4218] յորոց M2602 յորս M1144

[4219] զինչ J391

[4220] Եսաեայ B1^{a} M1141 J755 P32 Եսայայ M1143 M1232 Եսայեայ B2^{-J559} M1142 J1761 J480 V255 om W1049

[4221] որպէս P32

[4222] ոչինչ c^{2b}

[4223] մարդկան P32

[4224] պիպանի J391

[4225] om նորին V255

[4226] բնութեանցն P32

[4227] յայսմ J480

[4228] արարածովս P32

[4229] տեսանէին B2^{-M1232}

[4230] հայեցօղի J559 հայցեցողի P32

[4231] վարժապետեն M1166 M1144 V255 -ժապետէն B2 C2 M2603 M1141 J755 -ժապետն M4211 J480 -ժապետքն W1049 վարդապետեն M2602

[4232] արեգակն M2603

[4233] om J559

[4234] երեսանակաւ V1565

[4235] սպասաւորեալն V1627

[4236] փոփոխմունք B2 C$^{-J391\ V255}$ փոփոխումն W1049

[4237] շարժմունսն J391

[4238] մարդկան P32

[4239] եւ J391

[4240] պողոս P32

[4241] որս BC M2603 M1143

[4242] որով J755

[4243] ճանաչեն V396

[4244] ստեղծագործողք c^{2b}

[4245] որոց V396

[4246] Հելենացիքն P32

[4247] գիտութիւնն V1627 W1049

[4248] ձգտեցան M2602 M1143 M1141 J755 P32 ձկտ- BC$^{-M2602\ M1141\ J755\ P32}$

[4249] վայելչութիւն M2602 P32 W1049 J559

[4250] գործոց P32

[4251] բաղդատեցան W1049

[4252] յարեգակ J391 յարեգական J1761 V396 V255 W1049

[4253] նշուլից M1144 նշոյլից C2^{-J391} նշոյղից J391 նշուլից M2602 M1143 նշուղից B2^{-J559}

[4254] սաղարթիցն B3 C M2603 V1627 վարթիցն M1166

[4255] յանապականութենէ V396 յապականութենէ P32 W1049

[4256] ճաճանչատեուէ″ V255 ճաճանչատեսութէ″ W1049

324. *«Այլ կա՛մ զհուր, կա՛մ զհողմ, կա՛մ զաւդ երագ*[4262], *կա՛մ զաստեղաց շրջանս*[4263], *կա՛մ զջրոյ բռնութիւնս, կա՛մ զլուսաւորս երկնաւորս՝ զարբանեակս աշխարհի, աստուածս համարեցան»* (ԺԳ:2): Զհուր առին ի պաշտաւն Պարսիկք, զաստեղս՝ Հելլենացիք[4264], զջուր՝ Եգիպտացիք, զլուսաւորս՝[4265] Քաղդէացիք, որք[4266] արբանեակք եւ սպասաւորք կարգեցան պիտոյից մարդկան եւ այլ կենդանեաց: (488բ):

325. *«Որոց եթէ ընդ գեղն*[4267] *զուարճացեալ*[4268] *զնոսա աստուածս կարծիցեն*[4269], *գիտասցեն թէ ո՞րչափ եւս նոցա տէրն առաւել*[4270] *լաւ է, զի որ գեղեցկութեան արարչապետն է, նա հաստատեաց զնոսա»* (ԺԳ:3): Ճշմարիտ ազդակար եւ հաւանական հանճարոյ ճանապարհ բանն[4271] առաջի[4272] լսողացն: Ո՛ մարդ, ասէ, գեղեցիկ եւ քաղցր է արեգակն[4273], ⌜պայծառ են[4274] աստեղքն, ցանկալի է ձեւ[4275] մարդկան[4276] եւ պատկեր, տոփելի է ոսկի եւ քարինք: Համեմատեա՛[4277], արա՛

[4257] վարանկեալ P32 վարկանել M1166
[4258] om M2603
[4259] արարիչն V396
[4260] om M2602
[4261] զուրուականսն W1049
[4262] երակ M2603 կամ զարեգակ C2 կամ զարեգակն C1 om M1141
[4263] շրջանակս J559
[4264] Հելենացիք P32 Հելլացիք 1565
[4265] զլուսաւորքս C$^{-\text{J480 V396 V255}}$
[4266] որ P32
[4267] գեղն B3 M1166 J646 V1565 գիղ W1049 եղն c^{2a}
[4268] զուարճացեալք BC$^{-\text{M2602 V255}}$ M2603 M1143
[4269] կարծեցին V1627 V396 W1049 om c^{2b} V255
[4270] +եւս B1^{a}
[4271] բանս M2602 C1
[4272] +հաւատով BC$^{-\text{M1166 J1761 J755}}$ M1143 +հաւատովս M1166 M2603
[4273] արեգականն P32 V255 W1049
[4274] պայծառութեանն W1049 պայծառութիւն V255
[4275] գեղ B3
[4276] մարդոյն C1
[4277] համեմատա J646

հայելի, զի թէ սոցայ[4278] գեղն[4279] ⌜զքեզ պակշեցուցանէ[4280] ի պշնուլ[4281], արարիչն սոցա քանի՞ եւս գերազանց պահեաց զիւր գեղոյն շքեղազարդութիւն[4283] յարարածոցս[4284]: Զի ⌜Նա է[4285] գեղոյ⌝[4286] սոցա[4287] արարչապետ եւ ստեղծող. ⌜Նա բողբոջեցուցանէ զծաղիկս, որոց երանգոցն ոչ հաւասարեաց Սողովմոնի[4288] փառացն ծիրանին⌝[4289] (տե՛ս Մտ Զ:28-29). Նա շքեղազարդէ զքարինս, վայելչացուցանէ զպատկերս մարդկան: Արդ, արա՛[4290] սոքաւք[4291] առ[4292] աներեւոյթ նորին գեղեցկութիւնն[4293] ճանապարհ: Առ այս հայեցեալ Պաւղոս, ասէր. «Այժմ տեսանեմք իբրեւ ընդ հայելի աւրինակաւ» (Ա Կր ԺԳ:12):

326. *«Ապա թէ ընդ[4294] զաւրութիւնս եւ ընդ ազդեցութիւնս զարմանայցեն, իմասցին ի նոցանէն՝ ո՞րչափ եւս[4295] ⌜որ կազմեաց[4296] զնոսա առաւել⌝[4297] զաւրաւոր է»* (ԺԳ:4): (489ա) Զաւրութիւն եւ ազդեցութիւն ունի արեգակն[4298] ընդ գեղոյն, թէեւ[4299] աստեղացդ պարտ է[4300] ասել: Զաւրաւոր է եւ[4301] հուր կիզանողութեամբն, եւ ջուր՝ առոգելովն[4302] եւ սնուցանելովն. իսկ ազդող են բոյսք եւ բողբոջք եւ արմատք, ⸢զորս առնուն ի[4303] բժշկութիւն: Արդ, ի սոցա բաղդատելոյն, ասէ, հայեաց յարարչին զաւրութիւնն, «Որ կրէ զամենայն[4304] բանիւ զաւրութեան իւրոյ», ըստ առաքելոյ (Եբր Ա:3), «Որ հայի յերկիր եւ տայ դողալ սմա, մերձի[4305] ի լերինս եւ ծխին»[4306], ըստ Դաւթի[4307] (Սղ ՃԳ:32), որոյ ազդումն կամացն զմեռեալս յարուցանէ[4308], զհիւանդս բժշկէ[4309], զդեւս հալածէ, զսակաւիկ[4310] ինչ[4311] ի պէտս խնդրողացն բազմացուցանէ[4312]:

[4278] նոցա M2603

[4279] գեղքն C

[4280] զքեզ պակշոտեցուցանէ C2 M1141 J480 պակշոտեցուցանէ զքեզ M2602

[4281] պշնուլն M2602 M2603 M1143

[4282] գերազոյն V1627

[4283] շքեղազարդութիւնն M2602

[4284] յարարածս V1565

[4285] նախ V255

[4286] om C^{1a}

[4287] նորա V255

[4288] զՍաղովմոնի P32 Սաղամոնի J391 Սաղոմոնի M1141 Սաղովմոնի J755 Սաղօմոնի J1761 Սողոմոնի B1 B3 M2603 M1143 V396 V1565 V255 Սողոմովնի B2^{-J559} Սողոմօնի J559

[4289] om homoearc J480

[4290] արար B2 C1^{-J755} M1142 սորա V396

[4291] նոքաւք J755

[4292] om C2 W1049

[4293] գեղեցկութեանն V1627 C^{-M1141} գեղեցկութիւն P32

[4294] om c^{1a}

[4295] +առաւել V1627 C$^{-J755\ V1565}$

[4296] կազմեացն BC$^{-J755\ V1565\ P32\ V255}$ M1143

[4297] որ կազմեաց զնոսա/առաւել]tr M2603 J480 J755 V1565

[4298] արեգակ V396 արեգականն W1049 արեգակն B3 M1143 M1166 M1141 J480 V255

[4299] թէ M2602

327. *«Զի ի մեծութենէ եւ ի գեղեցկութենէ արարածոցն ըստ նմին համեմատութեան եւ արարչագործն նոցա[4313] երեւի»* (ԺԳ:5): Մեծ է եւ ընդարձակ երկին, լայն եւ անեզր է ծով, սփիռ[4314] է երկիր, գեղեցիկ է արեգակն[4315], ցանկալի է մարդ, սիրահարուստ է տեսակ մարդոյ եւ ձգող, քաղցր է բան նորին եւ պակշոտեցուցանող: Վայելուչ է ոսկի եւ քարինք եւ[4316] խնդամտող: Տե՛ս ի սոսա[4317] զարարիչն, համեմատեա՛[4318] զանեղն ընդ եղականքս, զարարողն՝ ընդ արարեալս[4319], զկառավարողն՝[4320] ընդ բերեալքս[4321], զաղբեւրն իմաստութեան՝ ընդ բա-

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[4300] +եւ P32

[4301] om V1627

[4302] առոգանելովն J480 առոգեանելովն V1565 ոռոգելովն B3 V255

[4303] զոր առնու V1565

[4304] զամենայն B3 M1141 զամենայնսն c^{1b} om J480

[4305] մերձ $BC^{-M1166\ M1144\ M1142\ M1232\ V255}$ M2603

[4306] ծխեսցին $B1^{a}$ B3 C M2603 W1049

[4307] Դաւթա $B1^{a}$ c^{2b} M2603 M1144 P32 Դաւթայ $C1^{-P32}$ J391 M1142 Դաւթոյ V396

[4308] +եւ C2

[4309] +եւ $C2^{-V1565}$

[4310] զսակաւ BC^{-V1565} M2603

[4311] ինչս V1565

[4312] բազմեցուցանէ W1049

[4313] նոցին C2

[4314] սփիւռ $B1^{a}$ M1143 V255 J559

[4315] ճրագ $B1^{a}$

[4316] om V255 W1049

[4317] նոսա M2602 J480

[4318] համեմատեալ C2

[4319] արարեալ V396 արարեալքս M2602

[4320] զկառավարն $B1^{a}$ B3 $C^{-J755\ V255}$ M2603 նաւորքս, ⸢զբխողն սիրոյ՝ ընդ սիրահարուստքս[4322], (489բ) եւ ⸢արայ սոքաւք[4323] առ նորա գեղն եւ զաւրութիւնն[4324] եւ հեզութիւնն[4325] եւ քաղցրութիւնն[4326] ճանապարհ, եւ լեր երկնաւոր՝ ⸢երկնային խոկմամբն[4327], եւ հոգեւոր՝ զերծեալ ի մարմնոյս: Ասա՛[4328] ընդ Պաւղոսի. «Ո՛չ գիտեմք զերեւելիքս[4329], այլ զաներեւոյթսն» (Բ Կր Դ:18), զի եւ ոչ կամիմք գիտել, քանզի[4330] սոքա առ ժամանակ մի են, եւ այն յաւիտենականն ունի զկայելչութիւնն:

328. *«Բայց սակայն[4331] տակաւին եւ[4332] նոցա գոյ սակաւ ինչ մեղադրութիւն, զի եւ[4333] նոքա թէրեւս մոլորեալք[4334] խնդրեն զԱստուած եւ կամին գտանել: Ընդ գործս նորա յածեալ՝[4335] քննեն եւ հաւանին տեսլեամբն, թէ բարիոք[4336] են երեւելիքս»* (ԺԳ:6-7): Ո՜[4337] ⸢քաղցր եւ հաւանական[4338] դատողութիւնս: ⸢Արդ, արար[4339] անպատասխանի զհեթանոսս վասն ոչ[4340] երեւելեաւքս զաներեւոյթն Աստուած իմանալ: Այժմ, ասէ, թէ ի գթութենէն Աստուծոյ, թէ կամեցի բարերարն եւ մարդասէրն, մնան[4341] ընդ սակաւ մեղադրանաւք, զի պակասեալ ի նոցանէ աստուածգիտութիւնն յետ երկրորդ սկզբնաւորութեան աշխար-

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[4321] բեկեալքս J480 բերեալս W1049 բերկրեալքս V396 P32
[4322] զբղխեալն սիրոյ ընդ սիրահարուստքս W1049 om V1627
[4323] tr J559
[4324] զաւրութիւն V1565 P32
[4325] հեզութիւն c^{1a} զհեզութիւն J755
[4326] քաղցրութիւն c^{1a}
[4327] երկրաւոր խոկմամբս M1143
[4328] pr եւ M2602
[4329] զերեւելիս B M1143 զերեւելիսս C M2603
[4330] +եւ M1141 զի M2602
[4331] +եւ V1627
[4332] om P32
[4333] om C2
[4334] om c^{2b}
[4335] ածեալ V1627 V396 յօծեալ J1761
[4336] բարի որ V396
[4337] ո՜հ BC$^{-\text{M2602 J1761 J646}}$ M2603 M1143
[4338] tr J480
[4339] արդար C$^{-\text{J391 M1141}}$ V1627
[4340] om V1627
[4341] մնալ C M1143

հիս որդւովքն[4342] Նոյի, եւ մոլորեալք ի ճշմարիտն[4343] Աստուծոյ, խնդրէին գտանել, յածէին[4344] իմանալ, քննէին գիտել, եւ յածեալ ընդ գործս նորա՝ ոչ կարացեալք յարարիչն[4345] հասանել, հաւանեցան ի տեսիլ սոցա եւ ի զաւրութիւնս, եւ[4346] պակշեալ[4347] պաշտեցին[4348] եւ դադարեց(490ա)ին ի նոսին: Յարեգակնն[4349] հաւանեալ[4350] վասն նշողից[4351] լուսոյն եւ տապովն սնուցանելոյն, աստեղացն՝ վասն ընթացիւքն[4352] կանխագիտութիւն[4353] տալոյ[4354], հրոյ՝[4355] վասն[4356] լուսատեսակ ջերմութեանն[4357], եւ ⸢այսպէս ի[4358] զանազան զաւրութիւնսն հաւանեալք, որպէս զբարիս պաշտեցին զնոսին[4359]: Յայս հայի եւ Տեառնն[4360] առակն վասն անառակին, որ[4361] չքաւորեալ յաստուածպաշտութէնէ յարեցաւ ի սատանայ, եւ ⸢նա յղեաց[4362] յագարակ աշխարհիս պաշտել զանասունս, որոց բնական ⸢բարութեանն ցանկացեալ[4363] որպէս եղջեւր՝[4364] ոչ զաւրէր: Եւ ի նոցանէ խոկացեալ առ հայրն զդարձն, ասէր. «Գնամ, ասեմ, թէ արայ զիս իբր[4365] զմի ի վարձկանաց քոց» (հմմտ. Ղկ ԺԵ:19), այսինքն՝ զերծոյ ի մահու երկեղէ եւ արա որպէս զլուսաւորսդ՝ անապական մարմին, զի եւ[4366] յայս[4367] հաճեցաւ եւ[4368] Աստուած՝ ոչ ճանաչել աշխարհի իմաստութեամբ[4369] զինքն, ըստ Պաւղոսի (տե՛ս Ա Կր Ա:21):

[4342] որդաւքն M2602 որդիովքն J755 որդովքն B3 M1166 M1141 V396 V1565 որդւովն B2^{-M1232}

[4343] ճշմարտէն M1143 J480 W1049 ճշմարտութենէն V255

[4344] ածեալ P32 յածել V255

[4345] յԱրարչին V255

[4346] om V1627 J480

[4347] պակշել M1142 պակշոտեալ B1^{-M1166}

[4348] պաշտէին V396

[4349] յարեգակն B3 C$^{-M1141\ J1761\ J755}$ M1143

[4350] հաւանել V255

[4351] նշուլից M1144 նշուլից M1143 V255

[4352] ընթացիւք C2

[4353] կանխագիտութեան V1565 -թիւնն W1049

[4354] տալո M1144 տալով V255

[4355] հրո M1144 հրով C1^{-V255} հրովս C2

[4356] om C^{-M1141}

[4357] ջերմութեամբն V1565 ջերմութեան P32 W1049

[4358] այսպիսի B1^{a} C2^{-V1565} J755

[4359] om C^{-P32}

[4360] Տեառն B3 C2 V255 ածն″ P32

[4361] +ի J559

[4362] նա յղեալ C1 J391 - յղեցեալ M1141 V396 +զնա M2602 նայեցեալ c^{2b}

[4363] բարութեան ցանկացեալ C$^{-J480\ V1565\ V255}$ V1627 բարութեանց ցանկացեալ W1049 բարութեանցն ցանկացեալ V1565 բարութեանց անկե″լ V255

[4364] եղիւր V255 եղջեր M1166 M1144 զեղջեւր c^{2b}

329. *«Դարձեալ եւ նոքա ոչ են ներելիք, զի եթէ[4370] այնչափ կարացին գիտել, զի բաւական լինիցին[4371] նկատել զաշխարհս, զսոցա[4372] Տէրն զիա՞րդ ոչ գտին վաղվաղակի»* (ԺԳ:8-9): Նախ ասաց, թէ ներելիք[4373] են, եւ այժմ թէ՝ աններելիք, որով մնացին Աստուծոյ արդար դատաստանին քննութեան: Այլ զներումն[4374] եցոյց[4375] Պաւղոս, ասելովն. «Իմաստութիւնն Աստուծոյ ոչ հաճեցաւ ի մարդկային իմաս(490բ)տութէնէ[4376], որով վարէր աշխարհ իմանիլ»[4377] (հմմտ. Ա Կր Ա:21). եւ զի աններելիք են, ասէ նոյն ինքն. «Ծանեան զԱստուած եւ ոչ իբրեւ զԱստուած փառաւորեցին կամ գոհացան, այլ նանրացան ի խորհուրդս իւրեանց[4378] եւ փոխեցին զփառս անեղծին Աստուծոյ ի նմանութիւն եղծանելի պատկերաց» (Հռ Ա:21,23), որում եւ սա ձայնակցի, թէ ոչ են ներելիք, զի որովհետեւ նկատեցին զաշխարհ եւ յայս[4379] բաւականացան իմաստնանալ առ ի քննել զչորից տարերց[4380] զխառնումն[4381], զչորս եղանակացն[4382] զբերումն[4383] զաստեղացն ընթացս, զերկրի չափ, զերաժշտականն[4384] երիւրումն, զբժշկական դեղոց[4385] ազդմունս: Ընդէ՞ր ոչ[4386] զաւրեցին իմանալ թէ[4387] այլ ոք է որ կառավարէ[4388] զոսա[4389] եւ երասանակաւ[4390] խնամոցն բարէկարգէ: Բայց թուի թէ[4391] գրեցաւ եւ այս ի Հելլենացի[4392] իմաստնոցն, քանզի Պղատոն ի Տիմէի[4393] Տրամաբանութեանն[4394] ընդարձակ բանիւ[4395] խաւսի վասն նիւթոցս եւ[4396] խառնուածոց սոցին սքանչելապէս, եւ յառաջ ընթացեալ ի բանն[4397], ասէ. «⌜Բայց զհայրն եւ զարարիչն[4398] ամենեցուն[4399] գործ է գտանել, եւ գտեալ՝ ամենեցուն ⌜պատմել անհնար է»[4400]: Նոյնպէս եւ Արիստոտէլ[4401] ի գիրսն որ[4402] առ[4403] Աղեկսանդր[4404] վասն աշխարհի խաւսի, ի պատմելն զկարգ լուսաւորացդ եւ երկրայնոցս[4405], ասէ[4406]. «Սոքա ամէնեքեան ի վերնագունէն Աստուծոյ շարժեալ բերին» (491ա): Իսկ զԱթենացւոց անծանաւթի[4407] պատկերն՝ Պաւղոս վերայհոչակեաց յասելն. «Զոր դուք յանծանաւթս պաշտէք, ես[4408] զնոյն աւետարանեմ ձեզ» (Գրծ ԺԷ:23): Այլ մնացին ընդ մեղադրանաւք, զի ոչ հաստատեցան յարարչին[4409] ծանաւթութիւն[4410] եւ խոտորեցան[4411] յայլոցն: Այլ գիտացեալ զնա այսքան ստերիւրեցան ի դիւթից եւ ի կախարդասար[4412] մարդկան գործս, յորոց եւ յանուանսն[4413] զձոյլս պատկերացն արարեալ[4414] երկրպագեցին, որպէս եւ[4415] ասէ այժմ:

[4365] իբրեւ BC$^{-\text{M1144 M1142 V255 J559}}$ M1143 W1049 om V255
[4366] om M2602
[4367] այս c^{2b}
[4368] om V1565 V255 W1049
[4369] իմաստութեամբն B1^{a} C2
[4370] թէ V1565
[4371] լիցին C2 M2602 M1143
[4372] զնոցա J755
[4373] ներեալ W1049
[4374] զներումնն M1232 J755 P32
[4375] +եւ BC$^{-\text{J755}}$ M2603
[4376] իմաստութեն W1049 իմստթին″ P32 քնութենէ V1627
[4377] իմանալ B1^{a} W1049 իմանել J391
[4378] իւրոց V255
[4379] այս J755
[4380] տարերաց B3 C1$^{-\text{J755}}$ տարերցս M2602 տարց V1627
[4381] զխառնումնն M2602 M2603
[4382] եղանակաց B3 J755 P32
[4383] բերումն B$^{-\text{M2602 J559}}$ C2 M2603 M1143

[4384] զերաժշտականն C2 $^{-\mathrm{V1565}}$ M1141 P32
[4385] դեղոցն C2 տեղոց J755
[4386] om V396
[4387] եթէ M2603
[4388] կառավարէր M1142
[4389] զնոսա M1232 V255
[4390] երասանաւ J559
[4391] om V1565
[4392] Հելլենացւոց M2602 Հենլենացի V1565 P32
[4393] Տիմե V1627
[4394] Տրամաբանութիւն P32 նութիւնն BC $^{-\mathrm{M2602\ M1166\ V1627\ P32\ V255}}$ M2603 M1143 տրամադրութիւնն M2602 V255 տրտմաբանութեան W1049
[4395] բանի P32
[4396] om M1142
[4397] բանսն V1627
[4398] արարիչ P32
[4399] om J480
[4400] պատմել/անհնար է]tr M1143
[4401] Արիստել J391 Արիստոտել P32
[4402] om V396
[4403] om M1142
[4404] Աղեքսանդր M2603 J391 M1141 M1144 J480 J646 V1565 V255 Աղէկ- V1627 J755 Աղէք- M2602 M1143 M1142 M1232 J1761 V396 P32 J559
[4405] երկնայնոցս P32 զերկնայնոցս W1049 զերկրայնոցս J559
[4406] om B2
[4407] զանծանօթի C2 W1049

330. *«Թշուառականք են եւ ի մեռեալս յոյս*[4416] *նոցա, որք համարեցան աստուածս զձեռագործս մարդկան՝ զոսկի եւ զարծաթ զճարտարութեան*[4417] *արուեստս»*[4418] (ԺԳ:10ա): Մեռեալ էր Արամազդ, Կոռնոս, Ափրոդիտէս[4419] եւ այլքն՝ յորոց անուանսն[4420] զոսկի եւ զարծաթ ձուլեցին, քանզի դիւթութեամբ նոքա[4421] ի կեանս սքանչացուցին զմարդիկ[4422] ⸢յառ աչաւք[4423] երեւմունսն[4424], եւ այնու պատրանաւք յետ մահու ստեղծին նոցին պատկերս եւ փառաւորեցին:

331. *«Եւ զնմանութիւնս անասնոց*[4425] *կամ զքար անպիտան զձեռագործս նախնեաց»* (ԺԳ:10բ): Ոչ միայն զմարդկան, այլեւ զանասնոց պատկերս ձուլեցին ի պաշտաւն. եւ ոչ միայն յարծաթ եւ յոսկի՝ որոյ գոյնն ցանկալի է եւ նիւթն պատուական, ձգեցան, այլեւ զանպիտան քարինս, զոր հարքն ձեւակերպեցին՝ աստուածացուցին (491բ):

[4408] եւ V255
[4409] յարարիչն P32
[4410] ծանաւթութիւնն J391 J480 J755 ծանօթութիւնն M1141 V396 V255
[4411] խոտորեց V1627
[4412] կախասար M2603
[4413] անուանսն P32 անուանքն V255
[4414] արարեր M2603
[4415] om V1627
[4416] յայս V396 յոյսք W1049
[4417] զճարտարութեանն B1^{-V1627} C$^{-P32\ V1565\ V255}$ M2603 M1144 M1232 զճարտարութիւն P32 pr եւ M1143
[4418] արուեստ C$^{-J1761\ V1565}$ զարուեստս M1143
[4419] Ոփրոդիտէս M2603
[4420] անուանս BC^{-M2602} անունսն W1049
[4421] նորա P32 V255
[4422] մարդիկ P32
[4423] յաչառօք C1^{-J480}
[4424] երեւմունս B2 M2602
[4425] անասնոցն c^{1b} J391

332. *«Ապա թէ որ ատաղձագործ հիւսն զփայտ ինչ գեղեցիկ սողոցեալ՝ քերեաց ճարտարութեամբ զամենայն կեղեւ նորա, եւ հնարեալ[4426] վայելուչ անաւթ կազմեաց պիտանի ի[4427] սպասաւորութիւն կենաց[4428], եւ զտաշեղ գործոյն ի պատրաստութիւն[4429] կերակրոյ ծախեալ յագեցաւ[4430]. եւ որ ինչ ի նոցանէ անպիտան եւ խոտան էր՝ զփայտն[4431] խեղաթիւր եւ ոստովք վարակեալ, առեալ դրաւշեաց[4432] մտադիւրութեամբ գործոյն իւրոյ եւ խելամտութեամբ իմաստութեան[4433] տպաւորեաց[4434] զնա՝ եւ նմանեցոյց զնա[4435] պատկերի մարդոյ, կամ անասնոյ վատթարի[4436] ճշգրտեցոյց[4437] զնա: Ծեփեաց ⸢բռով եւ[4438] կարմրացոյց սնկուրաւ զգոյն նորա եւ զամենայն խնդբունդս[4439] նորա ծեփեաց⸣[4440] հողով, եւ արար նմա տուն[4441] ըստ նորին արժանի, եւ զնա[4442] առ որմ[4443] հաստատեալ երկաթով, եւ զգուշացաւ նմա զի մի կործանեսցի[4444]: Գիտէ թէ իւրում[4445] անձինն աւգնել ոչ կարէ, քանզի է[4446] պատկեր եւ կարաւտ աւգնականութեան: Եւ վասն ամուսնութեան եւ որդոց եւ ստացուածոց իւրոց՝ մատուցեալ շշընջէ[4447] առ անշնչին, աղաչէ ⸢եւ ոչ ամաչէ[4448], եւ վասն*

[4426] հնարել M1166 հնացեալ J559
[4427] om c^{1a}
[4428] կենացս C M2603
[4429] սպասաւորութիւն V396
[4430] յագեցեալ P32
[4431] զփայտ M2602
[4432] դրոշմեաց B1^{a} B3 C$^{-J755\ V396}$ M2603 M1143
[4433] իմաստութեամբ M1143
[4434] սպասաւորեաց P32
[4435] om B2
[4436] վատթար B2
[4437] նմանեցոյց M1143
[4438] om B1^{a}
[4439] խնդաբունդ V255 խնդբունդս M1166(2nd դ ^{c} sup lin) խնդբունդսն M2603 խնդբունս M2602 խնդրունդս A B2 om J480
[4440] om homoeotel J480
[4441] om B2
[4442] զնոսա V396
[4443] որմն C M2603 M1143
[4444] կործանեսցէ J480
[4445] իւր C M2603
[4446] ի M2603
[4447] շրջէ M2603 M1141 P32 շնջէ W1049
[4448] om J480

առողջութեան՝ զապիկարն կարդայ, եւ վասն կենաց՝ զմեռեալն աղաչէ, եւ վասն ի թիկունս հասանելոյ՝ տարակուսելոյն մախթէ, եւ վասն ճանապարհորդութեան՝ զայն ⌜որ եւ ոտն[4449] *յոտանէ չկարէ*[4450] *փոխել, (491ա) եւ վասն ընչաւետութեան եւ գործոց եւ ձեռաց կորովութեան*[4451] *յանարգասաւորէն ձեռաւք՝ զարգասաւորութիւն խնդրէ»* (ԺԳ:11-19/Հմմտ. Ես ԽԴ:15-20): Առ սակաւ սակաւ ի ստորեւ իջոյց զհեթանոսաց[4452] աստուածսն[4453]: Նախ ասաց զլուսաւորս[4454] եւ զաւդս[4455] եւ զհուր, յետ այնր՝ զոսկի եւ զարծաթ, որոց գեղն նուաստ է քան զսոցայն[4456], ապա՝ ⌜զքար, որ[4457] տեւող նիւթ է եւ անապական, յետ այսր՝ զփայտ, որ ապականացու[4458] է եւ որդամբք[4459] հարկանի, զի եւ զսա ձեւակերպեցին հեթանոսք այսպիսի հնարիւք, զոր ասաց ըստ[4460] կարգի, եւ առնեն առ ձեռագործսն[4461] մաղթանս[4462]: Սմին համաձայն եւ Դաւիթ նախատէ. «⌜Կուռք», ասէ[4463], «հեթանոսաց ոսկի եւ արծաթ է՝[4464] ⌜ձեռագործ մարդկան[4465], եւ նման նոցա[4466] լիցին արարողքն եւ յուսացեալքն» (Սղ ՃԼԴ:15,18): Արդ, տե՛ս զանմտութիւն մարդկան եւ զպատրանաւք[4467] ստերիւրումնն[4468] ի նախնեացն աւանդութիւն, զի առ իւր ձեռացն գործն[4469], որ ոչ է կրող[4470] զաւրութեան[4471], իբր[4472] յԱստուծոյ[4473] մաղթանս առնէ: Ապա թէ դեւքն ի նոսա բնակեալ ներգործէին, եւ վասն այնր պատրեալ ձգէին յաղաչելն զպատկերսն[4474], չէ յայտ ի գրոցս, բայց թուի թէ այս գայթակղեցուցանէր[4475] զնոսին, զի դեւքն մտանէին ի ձեւեալ պատկերսն եւ ազդմունս առնէին եւ պատասխանի[4476] մաղթողացն[4477] (492բ):

[4449] եւ որ ոտն B2 եւ որ յոտն J480 եւ որ յոտն $C1^{-J480}$ եւ որ հօտն W1049
[4450] ոչ կարէ V1627 չկարէր C
[4451] գործովութեան W1049 կորութեան P32
[4452] զհեթանոսացն $BC^{-P32\ V396\ V1565}$ M2603 M1143 -նոսսն P32
[4453] աստուածս C^{-V396}
[4454] զլուսաւորսդ $B1^{a}$
[4455] զաւդ $B1^{a}$ M2603 V255 զօդ B3
[4456] +եւ V1627
[4457] զքարս P32 +եւ M1143
[4458] +նիւթ M1143
[4459] որդամբ V255
[4460] ի M1166
[4461] ձեռագործս C2 գործսն M1143
[4462] մախանս V1627 մաղթանսն P32 V255
[4463] tr M2602
[4464] om V1627 J559 են $C^{-J755\ V1565\ P32}$ M1166
[4465] ձեռագործք մարդկան V255 ձեռս c^{2a} ձեռ″ V1565
[4466] նոցին M1232
[4467] զգայարանաւք P32
[4468] առերիւրումն V396 ստերիւրումն $B1^{a}$ $C^{-M1141\ V396}$ M1142
[4469] գործեն J480
[4470] կարող $C1^{-P32}$

333. *«Դարձեալ, թէ*[4478] *ի նաւ ելեալ որք ընդ ամեհի ալիս կամիցի ճանապարհորդել, առ փայտն՝ որ քան զնաւափայտն տկարագոյն է, աղաղակէ»* (ԺԴ:1): Տկար է կռոցն պատկեր քան զնաւափայտն այնու՝ զի փայտ[4479] նաւին արուեստաւորեցաւ ի վերայ ջրոցն ճանապարհ առնել, եւ պատկերն յայս ոչ զաւրէ:

334. *«Զի զայն թէպէտեւ ցանկութիւն շահից*[4480] *հնարեցաւ եւ ճարտարապետ իմաստութեամբ կազմեաց, սակայն քո՝ Հայր, վարէ*[4481] *տեսչութիւնդ, զի ետուր եւ*[4482] *ի ծովու ճանապարհ եւ ի մէջ ալեաց շաւեղս*[4483] *զգուշաւորս՝*[4484]*, ⸢յայտ արարեա⸣*[4485] *թէ յամենայնի կարող ես փրկել, թէպէտ եւ առանց ճարտարութեան*[4486] *որք ⸢ելանիցէ ի վերայ»*[4487] (ԺԴ:2-4): Զնաւն, ասէ, մարդիկ ի[4488] շահիցն[4489] ցանկութէնէ[4490] հնարեցան[4491] յորոյ[4492]

[4471] զաւրութեամբ P32 զօրութիւնն W1049
[4472] om BC$^{\text{- M2602 V255}}$ M2603 M1143
[4473] Աստուծոյ B1^{a} B3 C om B2
[4474] զպատկերն V1627 պատկերսն M1166
[4475] գայթակղեցուցանէ P32
[4476] պատասխանիս B1^{a}
[4477] մաղթանացն C
[4478] +որք M1166
[4479] նաւափայտ C$^{\text{- J391 M1141}}$
[4480] շահիցն C2 M1143 J559
[4481] է M2603
[4482] om BC$^{\text{-V1627 J559}}$ (^{c}sup lin M1166)
[4483] շարաւեղս V396
[4484] զգուշաւոր M2603 M1141 V1565 P32
[4485] յայտարարել J1761
[4486] ճարտարութեամբ C$^{\text{- J480 V255}}$
[4487] ելանիցէ ի վեր B3 M1166 ի վեր ելանիցէ J755 P32 ի վեր ելանիցէ ի վերայ V255
[4488] om V1627 J480
[4489] շահի c^{2b}
[4490] ցանկութեան c^{2b}

պէտս նաւագնաց լինին[4493] ընդ ծով ի հեռաւոր աշխարհս[4494]: Եւ ⸢յայս պէտս[4495] արուեստաւորն կազմեաց եւ քո նախախնամութիւնդ կառավար է նմին եւ ածէ զնոյնն ի մէջ ալեացն յ<ը>նթացս[4496] որպէս ի ցամաքի, որ կարող ես յամենայնի: Ահաւասիկ այսու զաւրաւոր է նաւափայտն քան զպատկերին՝ զի զպատկերն պճնեցին եւ զԱստուծոյ պատիւ նմին յափշտակեալ[4497] ետուն, երկրպագութիւն առնել նմին եւ խնդրուածս մաղթել: Վասն այնր (493ա) եւ Աստուած զիւր հակառակն լքեալ[4498], եթող[4499] անզաւր եւ տկար: Իսկ զնաւափայտն հնարեցան[4500] ի պէտս հարկաւորս, որով վայելէ մարմինս: Աստուած, որ նախախնամողն[4501] է, որպէս զբոյսս սնուցանէ ի մեր պէտս, եւ զջուր բղխէ եւ զարեգակն[4502] ծագէ, նոյնպէս եւ զայն՝ որ մեր պիտոյիցն աւժանդակէ, վարէ տեսչութեամբ եւ աւդոց քաղցրութեամբ շրջեցուցանէ[4503] ընդ ծով, թէեւ առանց արուեստի նաւարկեն[4504] մարդիկ, սակայն ի նմանէ պահպանին:

335. *«Բայց կամիս[4505] զի մի՛ ⸢դատարկ իցէ[4506] գործ իմաստութեան, վասն այնորիկ չնչին[4507] փայտին հաւատան մարդիկ զանձինս իւրեանց, եւ շրջեալ ընդ ալիսն դոյզն լաստիւն ապրեցան»* (ԺԴ:5): Իմաստութիւն աստ զխնամս տեսչութեամբ[4508] Սուրբ Հոգւոյն ասէ, որ ոչ դատարկանայ ի տեսչութենէ արարածոցս, որպէս ասաց Քրիստոս. «Հայր իմ մինչեւ ցայժմ գործէ

[4491] հնարեցին J480
[4492] յորոց M1143
[4493] լինիլ J480
[4494] աշխարհ M2602
[4495] այսպէս V396
[4496] ընթացս V255 յընթացսն B1^{a} V255 W1049
[4497] յափշտակել B2 M1166
[4498] լքեալ c^{1b} J480 լիքէ M1141(ի c sup lin) ելիք M1166(ե ^{c} sup lin)]rel լիք
[4499] թողու M1144
[4500] հնարեցին c^{2b} հնարիցան M1141
[4501] նախախնամող c^{2b}
[4502] զարեգակ C1 V1627
[4503] շիջուցանէ c^{2b} W1049
[4504] նաւակեն M4211 նաւ արկանեն c^{2a}
[4505] կամի V1627 om V396
[4506] դատարկացի B3 M1143(^{mg} իցէ)
[4507] չնչեցին P32
[4508] տեսչութեան BC$^{-\text{J480 J646 J559}}$ -թիւն J646

եւ ես գործեմ» (Յհ Ե:17), ⸢եւ ի նորա[4509] զաւրութիւնն ապաւինեալ չնչին փայտին[4510] հաւատացին մարդիկ, թէ տանի զնոսա անխռով ի նաւահանգիստ: Եւ ըստ հաւատոցն կատարէ նոցա Աստուած, զի շրջելովն ընդ կոհակս[4511] ալեացն, դոյզն լաստափայտիւն[4512], ապրին եւ դառնան ի նաւահանգիստ[4513] իւրեանց շահաբերք:

336. *«Քանզի եւ ի սկզբանէ[4514] ի կործանել զսկայիցն ամբարտաւանից՝ յոյս աշխարհի ի լաստափայտն ապա(493բ)ւինեալ[4516], եթող աշխարհի զաւակ, լինելոյ քո ձեռամբ նաւավարեալ»[4517]* (ԺԴ:6): ⸢Ջրհեղեղն՝ որ[4518] առ Նոյիւ, յիշէ, որով T[4519] հեղեղացան[4520] սկայքն՝ որք ծնան յորդւոցն Աստուծոյ, որք մտին առ դստերս մարդկան (տե՛ս Ծն Զ:2): Քանզի ի նոցանէ, ասէ պատմութիւնն, եթէ[4521] եղեն սկայք[4522] եւ ապականեցին զճանապարհս իւրեանց մեղաւք, զորս հեղեղեալ Աստուած[4523] ջրով՝ զՆոյ[4524] իւրովքն[4525] եւ կենդան<ե>աւքն ապրեցոյց[4526] տապանաւն,[4527] որ էր ի[4528] փայտէ գործեալ[4529], յորոց վերստին ցեղեցաւ սերմն մարդկան եւ կենդանեաց: Արդ, Նոյ[4530] զամն ողջոյն ի վերայ ջուրցն, ասէ, առ Աստուած՝ թէ քո[4531] խնամաւքտ ղեկավարեցաւ, զի եւ Աստուծոյ հրամանաւն[4532] կազմեաց զտապանն, ⸢եւ նորա զաւրութեամբն պահեցաւ ի նոյնն[4533] (տե՛ս ԾՆ Զ:13-Է:23):

[4509] om B2$^{\text{- M1232}}$

[4510] նաւափայտին BC$^{\text{- M1141 J391 J755 V255}}$ M2603 M1143 նա-տիւն c$^{\text{lb}}$ M1141

[4511] կոհակ V1627

[4512] ըստափայտիւն P32

[4513] նաւահանգիստս C$^{\text{- V1565 V255}}$ նաւահանգիստն W1049

[4514] սկզբան B3

[4515] էսկայք M1232 հսկայիցն J480 սկաիցն M1166 J391 M1142 J755 սկայիցն B2 C$^{\text{- J391 J480 J755}}$ M2603 M1143 M1144 W1049

[4516] ապաւինել J1761

[4517] նաւավարել B1^{a}

[4518] om M2602

[4519] om J480

[4520] զջրհեղեցան J480 հեղեղան P32 հեղեղեցան M2603 ջրհեղեցան J755

[4521] թէ BC$^{\text{- J1761}}$ M1143

[4522] սկայքն V255 հսկայք BC$^{\text{- M1144 M1142 V255}}$ հսկայքն M1143

[4523] առ M1232

[4524] զՆո M1166

[4525] իւրայնովքն J559 իւրայովքն B2$^{\text{- J559}}$

[4526] om BC M2603 M1143

[4527] տապանակաւն P32

[4528] om M2602 J391

[4529] +պահեաց BC M2603 M1143

[4530] Նո B1^{a} M1142

337. *«Զի աւրհնեալ է փայ<տ>ն որով լինի արդարութիւն եւ ձեռագործն անիծեալ*[4534]*, ինքն եւ որ արար զնա»* (ԺԴ:7-8ա): Փայտ աւրհնեալ՝ զնաւափայտն կոչէ, զոր ուսոյց Աստուած Նոյի առնել եւ աւրհնեաց զնոյնն[4535], ընդ նմին եւ զամենայն նաւս[4536] որով վարին մարդիկ ի ծով[4537]: Դարձեալ, փայտ աւրհնեալ՝ զխաչին[4538] կոչէ, որով յաւրհնութիւն վիճակեցաք ի ձեռն մահուն Քրիստոսի: Նովաւ եւ արդարութիւն մեզ եղեւ, որպէս[4539] գրէ առաքեալ. «Զոր յառաջն եդ Աստուած քաւութիւն[4540] արեամբն[4541] նորա (494ա) ⸢ի հանդէս արդարութեան նորա[4542], զի եղիցի նա արդար եւ արդարացուցէ զայնոսիկ որ ի հաւատոցն Յիսուսի»[4543] (Հռ Գ:25-26): Քանզի Քրիստոս[4544] մեր փոխան[4545] մեռեալ ի վերայ խաչին՝ զյանցանս մեր մաքրեաց եւ զմարդիկ արդարացոյց, վասն այսր եւ աւրհնեալ եղեւ այն փայտն, որ այսմ սքանչելի փրկութեանս եղեւ գործի: Եւ զի աւրհնեցաւ՝ զաւրացաւ նշանս գործել[4546], մեռեալս յարուցանել, զի զաւրութեանն[4547] Աստուծոյ եղեւ կրող: Իսկ կուռքն անիծեալ են, որք[4548] ձեռագործ մարդկան են, աւտար՝ ի զաւրութէնէն Աստուծոյ[4549], եւ անիծից եւ բարկութեանն[4550] Աստուծոյ ներքոյ են նոցին արարողքն եւ երկըրպագուքն:

[4531] քոին M1141 ոք P32

[4532] հրամանաւ C$^{-\text{ M1141 J755 P32 V255}}$

[4533] om V396

[4534] անիծանեալ P32

[4535] զնոյն M2602 J559 W1049

[4536] նաւսն B1^{a}

[4537] ծովս C2

[4538] զխաչէն M1143 զխաչն V255

[4539] +եւ B1^{a} M2603

[4540] քաւութեամբ B1^{a}

[4541] արեամբ B1^{a} B3 C1 W1049

[4542] om J559

[4543] Քրիստոսի J480 V255 ditt Քրիստոսի V396

[4544] Յիսուս J480

[4545] փոխանակ B1^{a} B3 C M2603

[4546] գործեալ c^{2b}

[4547] զաւրութեան P32 զաւրութիւն M1166 զօրութիւն V1627

[4548] որ M2602 P32

338. *«Զի նա արար, եւ սա եղծանելի[4551] աստուած անուանեցաւ: Առ հասարակ ատելի[4552] են Աստուծոյ ⸢ե՛ւ անբարշտեալն[4553] ե՛ւ անբարշտութիւն[4554] նորա[4555]» (ԺԴ:8բ-9):* Արուեստաւորն արար եւ պատկերն ընձայեցաւ յաստուածական անունն. վասն այնր[4556] ընդ անիծիւք է գործողն՝ որ ժպրհեցաւ, եւ անշունչ նիւթն՝ որ անուանն ընդունակ եղեւ: Որպէս ընդ Ադամայ[4557] անիծաւ եւ[4558] երկիր՝[4559] բնակութիւն[4560] նորա (տե՛ս Ծն Գ:17), եւ ընդ Կայէնի[4561] ⸢չար գործոցն[4562] ասացաւ՝ «Անիծեալ լիցի երկիր որ եբաց զբերան իւր ընդունել զարիւն եղբաւր քո» (Ծն Դ:11), այսպէս ընդ արուեստաւորին, որ անձնիշխան կամաւք արար, անի(494բ)ծաւ անշունչ նիւթ պատկերին:

339. *«Զի գործն եւ գործելին[4563] առհասարակ տանջեսցին[4564], վասն այնորիկ եւ ի կուռս հեթանոսաց այցելութիւն եղիցի»* (ԺԴ:10-11ա)): Որպէս ընդ[4565] Ադամայ եւ[4566] Կայէնի՝[4567]

[4549] նոցա P32
[4550] բարկութեան C2$^{-\mathrm{V1565}}$ P32
[4551] եղծանի V1565
[4552] ատելիք J480
[4553] ամբարշտելն M2603
[4554] ամբարտաւանութիւն P32
[4555] om V255 նոցա W1049
[4556] այսր C$^{-\mathrm{J480\ V396}}$
[4557] Ադամ V1565 Ադամա M1166 M1144
[4558] om C1 M1143
[4559] երկիրն C2 +եւ c^{1b}
[4560] բնակութեան M2602 բնութիւն P32
[4561] Կաենի B1^{a} M2603 M1142 -յենի BC$^{-\mathrm{M1166\ J391\ M1142\ V1627\ J1761\ P32\ V396}}$ W1049 Կայինի M1143
[4562] չարագործացն V255
[4563] գործին P32
[4564] տանջեցին P32
[4565] om J559
[4566] +ընդ B3 M1166 J480 V396 V1565
[4567] Կաենի M1166 Կայենի C1$^{-\mathrm{V255}}$ M2602 M1144 M1232 V1565 W1049 J559 Կայինի M1143

երկիր[4568], այսպէս եւ ընդ կռապաշտիցն ապականէ Աստուած զկուսն, որ եղեւ Քրիստոսի գալստեամբն անարգութիւն նոցին՝ այցելութեամբն Աստուծոյ, եւ անպատուել[4569] կոխան եղեն երկրպագողացն:

340. *«Զի ի մէջ արարածոց Աստուծոյ ի գարշութիւն եղեն, եւ ի գայթակղութիւն որդւոց մարդկան, եւ յորոգայթ[4570] ոտից անզգամաց»* (ԺԴ:11բ): Գարշ են իմաստնոց[4571] եւ[4572] զազիրք յաստուածական անուանն նոցին կոչումն, իսկ անմտացն ոչ այսպէս, այլ ճշգրտութեանն[4573] պաճուճանաւք[4574] գայթակղութիւն նոցին[4575] եւ որոգայթ, որով ըմբռնին ի մոլորումն ստերիւրեալ աստուածպաշտութեան:

341. *«Զի սկիզբն պոռնկութեան հնարագիտութիւն[4576] ⸢կռոց է[4577], եւ գիւտք նոցա ապականութիւն[4578] կենաց»* (ԺԴ:12): Պոռնկութիւն աստ ո՛չ զառնն եւ զկնոջն ասէ, այլ՝ զկռոցն պաշտաւն: Զի որպէս ամուսնութիւնն[4579] ընդ ուղիղ հարսնացեալն սուրբ է, եւ ընդ աւտարն՝ պոռնկութիւն, այսպէս ուղիղ պաշտաւն ճշմարտին[4580] Աստուծոյ սուրբ է, իսկ ի կուռս[4581] դարձուցանել զսէր նորին, եւ զպաշտաւն՝[4582] ⸢առ աւտարն[4583], պոռնկութիւն է: Եւ անուանի յամենայն մարգարէիցն, (495ա) որպէս[4584] գրէ Եսայի. «Զիա՞րդ եղեւ պոռնիկ, քաղաքն հաւատարիմ՝ Սիովն»[4585] (Ես Ա:21), եւ Երեմիայ՝[4586] «Շնայր Երուսաղէմ եւ պոռնկէր Սամարիայ» (հմմտ. Եր 23:13-14), իսկ Ովսէս՝[4587] ի ⸢պատկեր ընդ[4588] կուռս[4589] պոռնկելոյ ⸢նոցա, մարմնով պոռնկեցաւ հրամանաւն Աստուծոյ (տե՛ս Ովս Ա:1-3): Եւ այսպէս ընդ կուռս[4590] պոռնկելով ⸆[4591] ապականեցան հեթանոսք, յետոյ եւ Իսրայէլ:

[4568] om P32
[4569] անպատուել M1166 անպատուելի V1627
[4570] որոգայթ V1565 P32
[4571] իմաստնոցն B1^{a}
[4572] om B1^{a}
[4573] ճշգրտագործութեանն M2602 ճշգրտութեան C2^{-J1761} P32 W1049
[4574] պաճուճանք V1627
[4575] om M1166
[4576] հնարագիտութեան V1627
[4577] կայցէ J391
[4578] անապականութիւն P32
[4579] ամուսնութիւն c^{1a} V1627 V1565
[4580] ճշմարտութիւնն V255
[4581] կուռսն V396
[4582] om M2602
[4583] առաւաւտին M2603 M1142 առաւօտին C (առօաւտին M1141) M1144 V1627
[4584] +եւ C2^{-V1565}

342. *«Զի ոչ էր ի սկզբանէ եւ ոչ կացցէ յաւիտեան»* (ԺԴ:13): Կռապաշտութիւնն ⸢յետոյ եմուտ՝[4592] յետ աշտարակաշինութեանն: Մարգարէանա, թէ՝ «եւ ոչ կացցէ», որ[4593] ջնջեցաւ Քրիստոսիւ:

343. *«Նորակրաւնաւորութեամբ[4594] մարդկան եմուտ յաշխարհ եւ վասն այնորիկ ի կարճոյ հնարեցաւ[4595] վախճան նոցա»* (ԺԴ: 14): Նոր կրաւնք[4596] գտին առանց Աստուծոյ, ի դիւթաց եւ ի կախարդաց պատրեալք, եւ Աստուած հնարեցաւ Քրիստոսիւ եւ կարճեաց զնոյնն գալուստն[4597] նորա եւ վճարեաց:

344. *«Զի տարաժամ սգով թախծեալ հայր, վաղամեռիկ լինելոյ[4598] որդւոյ՝ արար պատկեր»* (ԺԴ:15ա: Եկեալ ի բանս յայս ի ձեռն[4599] առի[4600] զԽրաւնիկովն[4601] ⸢ժամանակաց կանոնսն[4602]

[4585] Սիոն B1 B3 C^{-J755} M2603 M1143 Սիօն J559

[4586] Երեմիա B1 M1143 M1144 J646 J755 +ասէ J480

[4587] Ովսէ B2 M2602 Ովսէէ B1^{a} B3 C^{-J480} M2603 M1143 Յովսէփ J480 Օվսէփ W1049

[4588] պատկերի c^{2b}

[4589] կուռսն B1^{a}

[4590] կուռսն B1^{a}

[4591] om homoearc J480

[4592] om M1143

[4593] +եւ B1^{a}

[4594] նոր կրաւնաւորութեամբ B1^{a} նոր կրօ- B3 C (նոր կրաւ- J391 P32)

[4595] համարեցաւ V255

[4596] կրաւն P32 կրօն J480

[4597] գալուստ B1^{a} C

[4598] լինելն C2^{-V1565} om B3

[4599] ձեւ J391 ձեռս c^{2b}

[4600] առ C1^{-J755}

[4601] զԽրանիկովն J391 J1761 զԽռաւնիկոն M2603 M1143 M1141 M1232 P32 V396 V1565 զԽրօնիկոն B2^{-M1232} B3 C1^{-P32} զԿրաւնիկոն B1^{a} (զՔ- M1166)

[4602] ժամայկանոնն J391 ժամաց կանոնն C2^{-J391}

Եւսեբեա[4603] եւ ⸢մանրաքննին եղեալ[4604] նախակարգեալ թագաւորացն եւ գաւազանացն ժամանակացն[4605], ոչ գտաւ այսմ իրի յիշատակութիւն, թէ կռապաշտութիւնն[4606] յայսմ[4607] իրէ սկզբնաւորեցաւ: Այլ մեք պատմութեան իմաստնոյս հաւատամք, եւ ի նմանու(495բ)թիւն իրին հաւանիմք, թէ սուգն ստիպեաց զհայրն եւ ի ձեռն արուեստաւորաց զգեղ որդւոյն ձեռակերպեաց[4608], քանզի գթոյն խարշատումն[4609] առ տարաժամ մեռեալն զնա յայս էած:

345. *«Արդ զայն[4610] ժամու զմեռեալ զմարդն այժմ իբրեւ զաստուած պատուեաց[4611], եւ աւանդեաց իւրոց հնազանդելոցն խորհուրդս եւ նուէրս»* (ԺԴ:15բ): Ի պատկերն տոփանաւքն մոլորեալ եւ աստուածական պատիւ մեռելոյն առհաւատչէին[4612], եւ հնազանդեալքն ի կամահաճութիւն[4613] իշխողին,[4614] սովորեցան[4615] բերել[4616] նմին՝ որպէս կենդանւոյ, նուէրս:

346. *«Ապա ժամանակաւ ձգեալ ամբարիշտ սովորութիւնն՝ իբրեւ զաւրէնս պահեցաւ, եւ բռնաւորաց հրամանաւ կարգէին ի պաշտաւն դրաւշեալքն»* (ԺԴ:16): Որ ինչ հնանայ ժամանակաւ՝[4617] հաստատի, եւ աւանդութիւն առաջնոցն առ վերջինս[4618] աւրինաց ահարկութեամբ յարգի: Այսպէս եղեւ ամբարշտութիւն կռապաշտութեանն, զի նախանձեալ եւ այլ բռնաւորք դրաւշեցին[4619] պատկերս մեռելոցն իւրեանց եւ ինքեանց, եւ առնուին ի պաշտաւն: Եւ աւրինաց խտրութիւն[4620] ոչ գոյր որ խորշեցուցանէր ի չար սովորութէնէն, սողոսկեալ մոլորումն[4621] տեղի եգիտ ի խաւարեալ[4622] միտս մարդկան, եւ հաստատեցաւ:

[4603] Եւսեբեայ $B1^a$ C^{-V255} M2603 M1143 M1142 J559 Եւսեփեա W1049
[4604] մանրաքննեալ $C1^{-P32}$ մանրաքննինեալ P32
[4605] ժամանակաց BC M2603 M1143
[4606] կռապաշտութիւն J391 P32 om J559
[4607] այսմ c^{2b} զայն M1232
[4608] ձեւակերպեաց $B^{-M2602\ M1161\ J559}$ $C2^{-J1761}$ ձեւակերտեաց c^{1b}
[4609] խարտաշումն J480
[4610] զայն C M2603 J559
[4611] պաշտեաց $B1^a$
[4612] առհասարակ էին J391
[4613] կամս հաճութեան M2602 W1049
[4614] իշողին P32
[4615] սովեցան P32
[4616] բերեալ c^{2b}
[4617] ժամանաւ P32
[4618] վերինսն V1627
[4619] գրաւեցին M1143

347. *«Զոր[4623] յանդիման պատ(496ա)ուել ոչ կարէին[4624] մարդիկ վասն հեռաբնակ լինելոյ, ի բացական[4625] տեսիլ՝ զնոյն աւրինակ քանդակեցին[4626] եւ դրոշեցին[4627] եւ յայտնի պատկեր պատուելոյ թագաւորին արարին»* (ԺԴ:17ա): Քանզի ընդարձակ պատահեաց թագաւորացն գաւառք որք զդրաւշսն[4628] արարին, հեռաւորքն զնոյն տեսիլն նկարեցին եւ զպատկեր թագաւորին յիւրաքանչիւր աշխարհս[4629] տարեալ ի պատիւ նորին պաշտեցին:

348. *«Զի իբրեւ զմաւտաւոր[4630] զհեռաւորն ողոքեսցեն[4631] փութով»* (ԺԴ:17բ): Փոյթ արարին զթագաւորն յայն հեռաւոր պատկերն պատուել[4632] եւ ողոքել, որպէս թէ ⸢առընթեր են[4633] նմին, եւ նա ընդունէր զպատիւ պատկերին որպէս[4634] զիւրն:

349. *«Ի յաճախութիւն պաշտաման զանգէտսն, յետ այնորիկ ճարտարին համարձակեաց[4635] առատութիւն[4636] ⸢արուեստ գիտութեան»*[4637] (ԺԴ:18): Ճարտարն[4638], ասէ, արուեստիւն պաճուճեաց զպատկերն՝ առատութեամբ գիտութեանն[4639], եւ գեղազարդ արար: Յայն գեղն պատրեցան անգէտք եւ յաճախեցին[4640] անխտիր պաշտել զգեղապաճոյճ պատկերն տոփանաւք վայելչութեանն, որով զարդարեցաւ[4641] յարուեստաւորէն:

[4620] զի սովորութիւն J391 սովորութիւն C $^{-J391}$ M2603
[4621] մոլորումնն M2603 M1141 M1232 +ի P32
[4622] խաւար c^{2b} խաւարել M1166
[4623] զի V1565 զորս M1142
[4624] կարեն V1565
[4625] բացակայն BC $^{-J755}$ M2603 M1143
[4626] քանդեցին M1143
[4627] դրոշմեցին C M2603
[4628] զդրաւշեալսն M1143
[4629] յաշխարհս B1^{a} c^{2b} P32 W1049
[4630] զմտաւոր P32
[4631] ողոքեսցին 755 V1565
[4632] պատուեալ M2603
[4633] առընթեր է M1143 անընթեր են V1565 առընթերին P32
[4634] աստուծոյս J391
[4635] +յետ այնորիկ A BC $^{-M2602\ J480\ J755\ V255}$ (M1166 $^{c\ mg}$) M2603 M1143
[4636] առատութեամբ J391 om J480
[4637] արեստագիտութեամբ J391 -տագիտութեան M1144 J755
[4638] ճարտարին B2
[4639] գիտութեամբն C2 գիտութեան P32

350. *«Զի նա թէրեւս վասն զիշխանին կամեցեալ զմիտսն հաճելոյ, բռնադատեաց արուեստին ածել*[4642] *զնմանութիւնն ի գեղեցկութիւն»* (ԺԴ:19): (496բ) Արուեստաւորն, ⸢ասէ, ոչ[4643] վասն պաշտելոյ⸣[4644] աւտարաց պաճուճեաց[4645] զպատկերն, այլ զի իշխանին[4646] էր ձեւն, որ հրամայեաց նմա, հնարեցաւ գեղեցկացուցանել զնմանութիւնն[4647] ի պատիւ[4648] մտահաճութեան[4649] նորա:

351. *«Իսկ բազմութիւնն պատրեալ վասն պատշաճողութեան*[4650] *գործոյն, զայն որ յառաջ քան զսակաւ մի պատուեալ էր մարդն, այժմ պաշտաւն համարեցաւ, ⸢եւ այն եղեւ կենաց ղարանակալութիւն եւ ի գայթակղութեան»*[4651] (ԺԴ:20,21ա): Արուեստաւորն զիշխանն կամեցաւ խաբել, առ ի հաւանել թէ ինքն գեղեցիկ է որպէս զնկարն, իսկ զայն պատշաճ գործն տեսեալ ժողովուրդն, տոփացան ի գեղ պատկերին եւ հեշտացան: Եւ զոր ի պատիւ թագաւորին արարաւ[4652] պատկերն, հնութեամբ[4653] ժամանակին մինն ի միասմէն ուսեալ[4654] ի պաշտաւն առին եւ այսպէս ստերիւրեալք գայթագղեցան ի կռապաշտութիւն:

352. *«Զի որում*[4655] *յայնժամ առ վշտի բռնութեանն ծառայէին մարդիկ*[4656], *արդ զանհաղորդական*[4657] *անունն քարանց եւ*

[4640] յաճախեց V1627
[4641] զարդարեցան M2603
[4642] ածեալ M1141
[4643] om J559
[4644] ասէ/ոչ վասն պաշտելոյ]tr C M2603
[4645] պաճուճեալ V396
[4646] իշխան V1565
[4647] զնմանութիւն V396 c^{1a}
[4648] +գեղեցկութեան B1^{a} +գեղեցկութիւնն M2603
[4649] մտաց հաճութեան C
[4650] պաշտողութեան C1-^{V255}
[4651] om B C1^{-M1141} M4211 M2603 M1143
[4652] տուաւ J559
[4653] հնարութեամբ P32 հնութիւն B1^{a}
[4654] ուսեալք C
[4655] յորում B1^{a}

փայտից եղին» (ԺԴ:21բ): Վիշտ բռնութեան եղեւ[4658] ի վերայ նոցին ահարկութիւն[4659] բռնաւորին որ խնդրեաց զպատիւ պատկերին: Մեռաւ թագաւորն եւ խափանեցաւ ահարկութիւնն, եւ աւանդութիւնն մնաց, զի որպէս իւր ժամանակին մարդիկն յահարկութէնէն ⌜գայթագղեցան (497ա) եւ[4660] պաշտեցին[4661], սոքա ի գեղ պատկերին զաւշոտութեամբ տոփացան եւ կամաւք երկրպագեցին,եւ զԱստուծոյ անունն՝ որում անհաղորդ[4662] են[4663] արարածքս, ի վերայ նոցին կարդացին:

353. *«Եւ այն ոչ եղեւ բաւական նոցա առ ի մոլորելոյ յԱստուծոյ գիտութէնէն, այլ մինչեւ ի մեծի պատերազմի անգիտութեան կային[4664], զայնպիսի[4665] չարիս խաղաղութիւն անուանէին»* (ԺԴ:22): Առատացաւ չարն եւ «մատնեցան», ⌜ըստ առաքելոյ, «ի միտս անարգութեան[4666] գործել զանարժանս» (հմմտ. Հռ Ա:28), որք[4667] պաշտեցին զարարածս եւ[4668] մոլորեցան յԱստուծոյ[4669] (նոյն անդ, 24-26): Զի յետ ատարանալոյն[4670] յԱստուծոյ՝ ծանրացաւ պատերազմ[4671] կենաց նոցա ի խոտորմունս[4672] ⌜չար գործոց[4673], յոր սովորութեամբն մեռեալք զխռովութիւն ախտիցն խաղաղութիւն անուանէին մեռեալքն[4674] ի մեղսն[4675]:

[4656] մարդիկն V1627

[4657] զանհասականն V1627

[4658] եղին V396

[4659] ահարկութեամբ $B1^a$ B3 $C^{-J1761\ J755\ V1565}$ M2603

[4660] գայթակղեալ M1166

[4661] պաշտեցան $C^{-M1141\ J480\ V255}$ M2603

[4662] անհաղորդք V396

[4663] էին V1565

[4664] զային W1049 կացին J391

[4665] զայսպիսի $B1^a$ B3 $C1^{J755}$ M2603 V396

[4666] om J480

[4667] որ $C^{-J755\ V255}$

[4668] om C1

[4669] Աստուծոյ J646

[4670] աւետարանելոյն J480

[4671] պատերազմի P32

[4672] խոտորումն P32

[4673] չարագործոց J559

[4674] մեռեալք էին P32

[4675] մեղս P32 V396

354. *«Կամ զորդէկոտոր նուէրս, կամ զգաղտնի խորհուրդս*[4676]*, կամ զմոլէգին յայլոց կրաւնից անառակութիւնս*[4677] *բերեալք»*[4678] (ԺԴ:23): Զի՞նչ այլ ⌈պատերազմ քան[4679] հայր զորդի[4680] սպանանել[4681], զոր էած ի մէջ հեթանոսացն կռապաշտութիւնն[4682]: Զի զենեալ զորդիսն կռոցն զոհէին գաղտնի խորհուրդ դիւթութիւնքն, որովք հմայէին[4683] յանուն դիւացն, որպէս վհուկն արար Սաւուղի, եւ էհան նմա զդեւն ի ձեւն[4684] Սամուէլի (տե՛ս Ա Թգ ԻԸ:13-14): (497բ) Նաեւ յայլ կրաւնս անառակս մոլէգնէին, որպէս յանուն Ափրոդիտեա՝[4685] խառնակութիւնն, յանուն Դիոնիսեա՝[4686] արբեցութիւնն, եւ այլ չար լրբութիւնք[4687] հեթանոսացն ի պատիւ կռոցն:

355. *«Ո՛չ զկեանս, եւ ո՛չ զամուսնութիւնս տակաւին սուրբ պահեն»*[4688] (ԺԴ:24ա): Մինչեւ ⌈առ իր[4689] ժամանակաւն, ասէ իմաստունս[4690], յորում[4691] աւրինաւքն Մովսէսի[4692] Իսրայէլ[4693] յաշխարհ ճրագ վառեցաւ, բայց տակաւին եւս ոչ նայեցան ի լոյսն հեթանոսք, այլ զկեանս միմեանց սպանմամբ[4694] եւ զամուսնութիւն իրերաց պոռնկութեամբ պղծեն[4695]:

[4676] խորհուրդ M2602
[4677] յանառակութիւնս B1^{a}
[4678] բերեալ M2602
[4679] պատերազմաւքն P32
[4680] զորդիս c^{2b}
[4681] սպանանեալ M2603
[4682] կռապաշտութիւն P32 V255
[4683] om V255
[4684] ձեռն A V1627
[4685] Ափրէդիտեա W1049 Ափրիդիտեայ V1565 Ափրոդիտայ M1143 Ափրոդիտեայ B2 c^{1a} J391 J1761 Ափրոյդիտեա B1^{a}
[4686] Դիոնեսեա V1627 Դիոնէսեա M1166 Դիոնիսեայ M1143 J480 V396 J559 Դիոնիսիեա W1049 Դիոսնիեայ P32
[4687] լրբութիւն M2602 W1049
[4688] պահեին M2602 պահէին B1^{a} B3 J480 W1049 պահին P32
[4689] այսպէս C2^{-J391} om J391
[4690] իմաստուն V396
[4691] որում V396
[4692] Մովսիսի M2602 J391 V1627
[4693] Իսրայէլէ J480 Իսրայէղ V396
[4694] սպանմամբք B2 M1143
[4695] պղծեին M2602

356. *«Այր[4696] զընկեր՝ կա՛մ վարանեալ սպանանէ, կա՛մ գաղտամէս[4697] յանկնէցուցանէ»[4698] (ԺԴ:24բ):* Ի մախանացն, ասէ, վարանեալ յանդգնի՝ խռովեալ ի բարկութէնէն, և սպանանէ[4699] զընկերն՝[4700] ոչ ունելով երկիղ[4701] ի[4702] կողցն վասն այնր[4703] դատելոյ, կամ թէ[4704] ի սպանութէնէ խափանի[4705], գաղտ չարակնութեամբ[4706] վարի ընդ նա, ակամբ[4707] նենգութեամբ[4708] եւ թշնամութեամբ[4709]:

357. *«Եւ ամենայն ինչ խառն ի խուռն՝ արիւն եւ սպանութիւն[4710], գողութիւն եւ նենգութիւն, ապականութիւն եւ անհաւատութիւն»* (ԺԴ:25ա): Կռապաշտիցն, ասէ, քաղաքավարութիւնն՝ որ առանց Աստուծոյ է[4711], խառնակեցաւ[4712], եւ մոլորեալքն ի հաւատոց ոչ եւ զգործս բարէկարգեցին, այլ հեղուն արիւն սպանութեամբ, գողանան զինչս[4713] իրերաց[4714] նենգութեամբ, (498ա) ապականին մտաւք, եւ անհաւատք են՝ թէ փոխանակ այնր դատին յԱստուծոյ:

358. *«Խռովութիւն, երդմնստութիւն[4715], աղմկութիւն[4716] բարեաց, երախտեաց անյիշատակութիւն»[4717]* (ԺԴ:25բ-26ա):

[4696] այլ V1627
[4697] գաղտաբար c^{1b} -տապէս $B1^{a}$ B3 $C^{-J480\ J755\ V255}$ M2603 -տնապէս J480
[4698] թախանձեցուցանէ V255
[4699] սպանանել J391
[4700] զնկերն M1141 P32 ընկերն J391
[4701] երկեղ $B1^{a}$ երկիւղ J755 P32 զերկիղ c^{2a} զերկիւղ c^{2b} J480
[4702] om C2
[4703] անդր C1 +ի $B1^{a}$
[4704] om M1166
[4705] խառանձի P32 խափանել V396
[4706] չար ակնարկութեամբ V255
[4707] ակամբն M1143 ակամբք J755
[4708] նենգութեան B1 c^{1b} M2603 J391 M1141 M1232 V1565
[4709] թշուառութեամբ $B2^{-J646}$ om J646
[4710] սպանութիւն P32 +եւ V396
[4711] էր M1143 +ասէ M2602
[4712] խարձակեցաւ P32
[4713] զինչ P32
[4714] իւրեանց A J480 J559
[4715] երդմանս- V1627 երդմնաս- $B2^{-M1232}$ B3 $C^{-M1141\ V1565}$ M2603 M1143 երդմնայառութիւն M1141 երդումնհարութիւն M1166
[4716] աղմկութեամբ V396

Խռովէին[4718] ընդ միմեանս ի մարտ եւ ի կռիւ, ի պէտս այսր[4719] եւ ստէին[4720] յերդմունսն[4721]: Աղմկէին[4722] եւ ի բարեաց, զի ոչ բարի յուսով կատարէին զնոյնն: Առ երախտագործն Աստուած[4723] անշնո<ր>հակալք էին՝[4724] կռոցն համարելով[4725] զնորա զաւրութիւնն:

359. *«Ոգւոց պղծութիւն, ծննդեան փոփոխումն*[4726]*, ամուսնութեանց անառակութիւն, շնութիւն եւ գիջութիւն»* (ԺԴ:26բ): Ոգիքն պղծէր[4727] ի դիւական ազդմանցն, որով ամբոխէին ի չար գործս եւ զխիղճ մտացն զայրացուցանէին, զի ըստ առաքելոյ՝ «Որով դատէին զընկերն՝ զանձինս դատապարտէին ի գործելն զնոյնն» (Հռ Բ:1): Ծնունդքն փոփոխէին[4728], զի[4729] Պղատոնի աւրինադրութիւն էր զինուորական[4730] կարգին[4731] հասարակ ունել զկանայսն[4732], եւ ոչ կարէին գիտել թէ[4733] որոյ հայրէ սերմանեալ: Ամուսնութիւնն անառակ էր, զի յայտ յանդիման ի տաւնս[4734] կռոցն գային ի շաղաշարումն[4735]: Շնութիւնն անխտիր էր, ե՛ւ գիջութեամբ՝ ինքնագործ պղծութիւն ախտից հոսմամբ, ե՛ւ չար ցանկութեամբ:

360. *«Զի անուն կռոցն*[4736] *պաշտաւն՝ ամենայն*[4737] *չարի սկիզբն եւ պատճառք եւ կատարած է»* (ԺԴ:27): (498բ)

[4717] անյիշատակութեամբ V396
[4718] խռովութիւն M1143
[4719] այս M2602
[4720] ասէին P32 ստէի V1627
[4721] յերդմունս C M1166
[4722] աղմկին J646
[4723] om P32
[4724] եղեն B3
[4725] համարեին M2602 J480
[4726] փոխփոխումն J755
[4727] պիղծ էր C2
[4728] փոխէին B2^{-J559}
[4729] եւ J559
[4730] զզինուորական C1
[4731] կարգէին P32
[4732] զկանայսն M2602
[4733] +ո՞ BC$^{-J646\ J755\ P32}$ M2603
[4734] տոնս V1627 C$^{-J755\ V1565\ V255}$ M2603 M1143
[4735] շաղաշարհունն A B2 B3
[4736] +եւ B$^{-M2602\ J559}$ C$^{-J480\ J755}$ M2603 M1143

Այսինքն, զի յանգիտութիւն ձգէ ճշմարտին Աստուծոյ, անբանութեան[4738] գտակ[4739] եւ հոգեկան կուրութիւն, ընդդիմակաց ճշմարտին Աստուծոյ եւ յանդգնութեամբ[4740] հատանող սահմանի աստուածպաշտութեան[4741]. առաջնորդ մահու եւ սպասաւոր վիշապին, պոռնկութեան պատճառ եւ հրապուրիչ չարեաց՝ որ յերկիր եւ ի տարտարոս[4742] ձգէ զյոյս այնոցիկ որ ի նա յուսան, արեանց[4743] սիրելի եւ սպանման[4744] առաջնորդ, խաւարի եւ ստուերաց[4745] առիթ՝[4746] որ խեղդիւք անպարկեշտ գործոց[4747] զծառայեալս իւր վարակէ[4748], խեղկատակութեան եւ հայհոյիչ բարբառոց[4749] պատճառ՝ որ ի սնապարծութիւն կրթէ զառ ինքեան[4750] դեգերեալսն[4751], կատակաց[4752] եւ կաքաւչաց սնուցիչք[4753] եւ մարմնական ⸢ցանկութեանց ճշգրիտ[4754] առիթ՝ որ զալիս ծերոյ[4755] եւ զպատիւ ալեւորին անարգէ հրապուրելով[4756] ընդդէմ փողոց[4757] անամաւթութեամբ վազվազել[4758], որ զպարկեշտ իր[4759] կուսութեանն հատանէ[4760] ի ⸢ձեռն տգեղծ[4761]

[4737] ամենայնի P32

[4738] անքաւութեան C

[4739] գտակք V1627 գ M1166 կտակ W1049 տաք V396

[4740] յանդգնութեան J559

[4741] աստուածպաշտութեամբ V396 -թեանն W1049

[4742] տարտարոսս M2602

[4743] արեան P32 արեանցն V396

[4744] սպանմանց B1^{a}

[4745] ի ստուերաց M1166 ստերի V396 ստուերի C $^{-V396}$ M2603 ստւերի M1141

[4746] առաջնորդ M2602

[4747] գործովք V1627 M1166(g changed to վք)

[4748] վարականէ M1141 վարակնէ c^{2a} վարանակէ C1 $^{-P32}$ վարանէ c^{2b} վարանկէ P32 վարն՞կէ V255

[4749] բարբառոյ P32

[4750] յինքեան B3 C2

[4751] գերեալսն M1141 J480 V255 զգերեալսն P32 գրեալսն C2

[4752] կատարեաց J480

[4753] սնուցիչ B2 M2602 M1143 M1232 W1049 սնոտիչք V1627

[4754] ցանկութեան ճրգրիտ P32

[4755] ծերոց V1627 ծերս M2603

[4756] հրապուրել M2602

[4757] փողոցն M2602

[4758] վազվազելով P32 վազվազէր c^{2b} J480 վաղվաղել J391 V255

[4759] իւր B1 C

[4760] +եւ c^{2b} M1143 M1232

[4761] ձեռնագեղծ P32 ձեռն տգեղ J480

եւ անվայելուչ համարձակութեան[4762], որ ի տեսարան հանէ զայնոսիկ որք պարկեշտութեամբ եւ ամաւթխածութեամբ ի ⸢տան էն[4763] սնեալք[4764], որ[4765] ընդ երկաթոյ եւ սրոյ զտաւնսն[4766] իւր խառնէ, որ անասնոցն արեամբ զշաղախումն պղծութեան իւր պատմէ, որ զպարկեշտութեամբ սպանեալ[4767] ան(499ա)դամս մարմնոյ՝ անպարկեշտութեամբ ի քաղաքամիջի խայտառակէ, որ յայտնէ զառն զծածկեալ ամաւթ եւ զկանա<ն>ց զոր ոչ ⸢է պարտ՝[4768] ցուցանէ, որ զարուացն բնականսն[4769] կրճատէ ի պաշտաւն իգակերտ[4770] դիւին, որ զխորհուրդն իւր[4771] սպանմամբ եւ շնութեամբ եւ արուագիտութեամբ ցուցանէ: Յայսցանէ[4772] ունի կուապաշտութիւնն զսկիզբնն[4773] եւ առ այս չարիսս[4774] զկատարումնն, որպէս սուրբն Ոնէսիմոս[4775] ի վկայութեան իւր հանդէս զսոյն[4776] ի նախատինս կուապաշտութեանն[4777] ատենաբանեաց:

361. *«Կամ եթէ ուրախ եղեալ՝ մոլին»*[4778] (ԺԴ:28ա): Քանզի արք եւ կանայք գինւոյ արբեցութեամբ մոլէգնեալ՝[4779] խայտառակութեամբ եւ լրբութեամբ շաղաշարին[4780]:

362. *«Կամ եթէ մարգարէանան՝[4781] ստութիւն»* (ԺԴ:28բ): ⸢Զի դիւթեն եւ կախարդեն եւ բազում անգամ վրիպին[4782], որպէս[4783] որ[4784] առ Սաւուղ դիւթն, զի վաղիւն ասաց Սամուէլ առ Սաւուղ, թէ[4785] ընդ իս լինիցիս (տե՛ս Ա Թգ ԻԸ:19), եւ ոչ վճարեցաւ այնպէս, այլ ի ստութիւն մնաց:

[4762] համարձակութեամբն V1627 W1049 համարձակութեանն B3 C$^{-J1761\ P32}$

[4763] տանէն B1^{a} B2^{-M1232} C2^{-J391} M2603 P32

[4764] անկեալք M2602

[4765] որք P32

[4766] զտաւնն M2603 զտաւսն P32

[4767] զսպանեալ B1^{a} սնեալ C սպաննեալ B3

[4768] tr M1141

[4769] բնակսն c^{2b} M2603

[4770] իգակեր C^{-J480} իգակերպ B2 M2603 M1143 V1627 J480

[4771] om c^{1a}

[4772] այսցանէ c^{2b}

[4773] զիսկիզբնն M1141 զսկիզբն BC$^{-M2602\ J391\ M1141\ M1232\ J646\ VJ755\ 396}$

[4774] չարիս M1143 չափ իրս M1142

[4775] Ոնեմիմոս C2^{-V1565} Ոնեսիմոս B3 M1232 Ոնոսիմեոս W1049

[4776] զայն M2603 զնոյն M1142 V396 զսոյնն c^{1b}

[4777] կուապաշտութեան c^{2a} W1049 կոոցն պաշտութեան B1^{a}

[4778] մոլէին M2602 մուլին J480

[4779] մոլոգնեալ P32

[4780] շաղաշարէին M2602

[4781] մարգարէանա P32 մարգարէանայ J755

363. *«Կամ եթէ կեան՝*[4786] *անհրաւութեամբ*⊤*»*[4787] (ԺԴ:28գ): Զի հարստահարեն զմիմեանս եւ զրկեն:

364. *«Կամ եթէ*[4788] *ի սուտ երդումն՝ ⸢պաղպաղեն»* (ԺԴ:28դ): Զի երդումնն[4789] յանուն[4790] առ յինքեանց[4791] ստեղծեալ պատկերացն է, վասն այնր[4792] առանց խղճի փութան ի ստութիւն:

365. *«Զի յանշունչ կուռսն յուսացեալք՝*[4793] *երդնուն սուտ, եւ պատժի ոչ*[4794] *ունին*[4795] *ակն»* (ԺԴ:29): Քանզի գիտեն որ անշունչ է եւ անզաւր (499բ) եւ պատժելոյ զստողսն՝ անկարող:

366. *«Արդ, երկոքեան յիրաւի եկեսցեն ի վերայ նոցա, զի չարաչար խորհեցան զԱստուծոյ՝ ունկնդիր լեալ կռոցն, եւ սուտ երդուան*[4796] *կռոցն արհամարհեալ զսրբութիւնն»*[4797] (ԺԴ:30): Ըստ[4798] երկուց, ասէ, գտան պատժոց պարտական: Նախ, զի[4799] զկուռսն՝[4800] զոր գիտէին անզաւր եւ ապիկար, ⸢ի պատիւ հանին աստուածական[4801] զաւրաւոր անուանն[4802], որում ոչ էր

[4782] վրիպեն V1565
[4783] +եւ B1^{a}
[4784] om C^{-J480}
[4785] թէ J1761 J646
[4786] կան c^{2b}
[4787] om homoeoarc §362 զի…§363 անհրաւութեամբ J480
[4788] թէ V1565
[4789] om J480
[4790] յանունն C$^{-J391\ J480\ V255}$ M2603
[4791] ինքեանն P32 ինքեան M2603 յինքեան c^{2b} V255
[4792] այն B1^{a}
[4793] յուսացեալ C$^{-M1141\ J480}$
[4794] om V396
[4795] ունի P32
[4796] երդուեալ V1565
[4797] զսրբութիւն C2 զսրբութիւնս J480
[4798] ընդ C2
[4799] om M1142
[4800] կուռսն M1143 +ասէ V255
[4801] om J559

արժանի: Երկրորդ[4803], զի թէ Աստուած է, որպէս[4804] խորհեցան եւ ի նոյնն[4805] յուսացան եւ պաշտեցին, արհամարհեցին զաստուածական սուրբ անունն սուտ երդմամբն:

367. *«Զի ոչ եթէ[4806] երդմնլեացն զաւրութիւն, այլ մեղուցելոցն դատաստան հանէր ընդ գլուխ զանիրաւացն յանցանս»* (ԺԴ:31): Նիւթոյն զաւրութիւն[4807], ասէ, պատկերացն ոչ էր, որ ի քարանց[4808] եւ ի փայտից, առ ի խնդրել վրէժ ի ստոցն[4809], այլ անուանն սոսկալի որ ի վերայ նոցին կոչեցաւ՝ Աստուածն երկրպագելի, զմեղուցեալսն[4810] սուտ երդմամբ[4811] առ իւր անունն դատէ պատուհասիւ եւ վրէժխնդիր լինի ի նոցանէ յանցանաց երդմնազանցութեանն, ըստ որում ասէ Մաղաքիաս մարգարէ. «Յարեւելից մինչեւ[4812] ի մուտս արեւու փառաւորեալ է անուն իմ ի մէջ ազգաց, եւ յամենայն տեղիս մատչին խունկք անուան իմոյ եւ պատարագք[4813] սուրբ[4814]. զի մեծ է անուն իմ ի[4815] հեթանոսս[4816], (500ա) ասէ Տէր Ամենակալ» (Մղ Ա:11): Զայն[4817] ցուցանէ՝ եթէ[4818] աստուածական[4819] սոսկալի անունն յինքն ընդունէր զպատիւն, զոր տային յանուն[4820] իւր աւտարացն: Յայտ է, թէ՝ եւ արհամարհանացն[4821] լինէր վրէժխնդիր[4822]:

[4802] անունն J1761
[4803] pr եւ M1142
[4804] որ C1
[4805] նոյն V1627 V396 P32
[4806] om $C2^{-J391}$
[4807] զաւրութիւնն M1166 զօրութիւնն V1627
[4808] քարանցն $B1^{a}$
[4809] ստորացն M1232
[4810] զմեղուցեալ V396
[4811] երդմամբն $B1^{a}$ B3 V255
[4812] մինչ $B1^{a}$
[4813] պատարագ c^{2a} V1627 J755
[4814] սուրբք B3 J559
[4815] +մէջ M2602
[4816] հեթանոսաց M2602
[4817] զայս J391 զյայն V1565
[4818] թէ $C1^{-J755}$ M2602
[4819] աստուածակոյս J391
[4820] անունն W1049 յանունն J480 յանունս J391 om V1627
[4821] արհամարհութեան V396 P32 -եանն $BC^{-P32\ V396}$ M2603 M1143
[4822] խնդիր C2

368. *«Այլ դու՝*[4823] *Աստուած մեր, քաղցր եւ ճշմարիտ, երկայնամիտ, եւ ողորմութեամբ դարմանես*[4824] *զամենայն»* (ԺԵ:1): Տակաւին եւս աղաւթիցն կարգաւ ունի առ Աստուած զխաւսակցութիւնն[4825]: Թէեւ կուռքն, ասէ[4826], հեթանոսացն այնքան գայթագղութեանց[4827] եղեւ առիթ, այլ դու՝ որ[4828] մեր Աստուածդ ես, ի դաստիարակութէնէ հարցն մերոց՝ Աբրահամու[4829] եւ Սահակայ[4830], եւ վկայութեամբ աւրինացն Մովսէսի քաղցր ես ի վերայ քո[4831] ժողովրդեանս, զոր[4832] զերծուցեր ի հեթանոսականն[4833] մոլորութեանցն[4834]: Եւ ճշմարիտ՝ զի զխոստումն որ[4835] առ հարսն մեր առ մեզ ի գլուխ ածեր: Երկայնամիտ՝ զի զախալանս հարցն մեր, որք ի կռապաշտութիւն[4836] խոտորեցան[4837] յանապատն, անտես արարեր եւ առ դատաւորաւքն. եւ[4838] ողորմութեամբ եւ ներողութեամբ դարմանես զմիտս մեր ի քոյին երկնաւոր յուսոյդ եւ ի գիտութէնէդ:

369. *«Զի եթէ*[4839] *մեղանչեմք՝ քո եմք, քանզի գիտեմք զզաւրութիւն*[4840] *քո»* (ԺԵ:2ա): Ըղձից է բանքս եւ փափաքանաց, որ գրով ոչ յայտնի: Մեք, ասէ, հաւատով եւ աստուածգիտութեամբ առ քեզ ուղերձեալ, քո անուանդ[4841], որ ճշմար(500ք)իտ Աստուած[4842] ես[4843], երկրպագեմք: Արդ, ի սոյն գոլով, եթէ որոգայթ մեղացն գայթագղեցուցանէ զմեզ, այնու ի քէն ոչ աւտարանամք՝ որք քո եմք[4844] հաւատով[4845], այլ գիտելով զզաւրութիւն[4846] քո հաւատամք քաւել, որպէս գրէ առաքեալ. «Եթէ ննջիցեմք[4847] եւ[4848] թէ[4849] յառնիցեմք՝ հաճոյ եւեթ իցեմք նմա» (հմմտ. Ա Թս Ե:10):

[4823] +Տէր om c^{2b}

[4824] դարանես c^{2b}

[4825] զխօսակցութիւն V396 P32

[4826] om c^{2b}

[4827] գայթակղութեան $B1^a$ B3 C M2603

[4828] Տէր J480

[4829] Աբրաամու M2603

[4830] Սահակա M2602 M2603 M1166 J391 M1144 J1761 J646 W1049

[4831] քո M2603

[4832] զորս M2602

[4833] հեթանոս կամ P32

[4834] մոլորութեանց J391

[4835] որ V1565

[4836] կռապաշտութեան $B1^a$ B3 կռապաշտութեանն W1049

[4837] մոլորեցան $B1^a$ B3 C M2603

[4838] om J559

[4839] թէ BC$^{\text{- V1627 J480 W1049}}$

[4840] զօրութիւն M1144 V1627

[4841] անունդ V396

[4842] աստուածդ C2$^{\text{- V1565}}$

[4843] +եւ J391

370. *«Բայց ոչ[4850] մեղիցուք, քանզի գիտեմք եթէ ի քում համարի եմք»* (ԺԵ:2բ): Ոչ մեղանչել[4851] զայն ասէ, թէ՝ որովհետեւ հաւատով[4852] առ քո երկրպագելի անունդ ⸢անբիծ եմք[4853], մեղացն տկարութիւնն արհամարհեալ է, զի մեք ոչ մեղանչեմք ինքնակամութեամբ ⸢եւ յաւժարութեամբ[4854], որպէս հեթանոսքն, այլ մեր կամքս[4855] անմեղ է եւ բարէսէր, եւ մեղքն մեզ որոգայթ[4856] հանդիպի ⸢ըստ տկար բնութեանս[4857], յորմէ վաղվաղակի զարթուցեալք՝[4858] գամք յապաշխարութիւնն[4859], եւ ոչ մեղանչեմք որք[4860] ի քո համարի եմք, այսինքն՝ ի քո[4861] պաշտաւնէից կարգն, ըստ որում[4862] ասէ առաքեալ. «Հաճեալ եմ ընդ աւրէնսն[4863] Աստուծոյ ըստ[4864] ներքին մարդոյս, որ գերիմ[4865] յաւրէնս մեղացն եւ տառապիմ» (Հռ Է:22-23):

[4844] եմ J559

[4845] հաւատովք B3

[4846] զաւրութիւն M1166 զօրութիւն V1627

[4847] ննջիցեմ M1232

[4848] om J559

[4849] եթէ BC$^{\text{- M1232 J646 V255}}$ M2603 W1049

[4850] զի V396

[4851] մեղանչելն V396

[4852] om V255

[4853] ամբիծք J480

[4854] om B3 M1166

[4855] կամք B1

[4856] յորոգայթ c^{2b}

[4857] օգտակար բնութեանս J391 ըստ տկարութեանս C1$^{\text{- M1141}}$ W1049

[4858] զարթուցեալ BC$^{\text{- V1627 V1565 J559}}$ M1143 W1049

[4859] յապաշխարութիւն M1232 J646 P32 V255

[4860] om J391

[4861] +որպէս J391

[4862] որ M1141 P32

[4863] որ են J391

[4864] om P32

[4865] գերի կա J391

371. *«Ձի ճանաչելն իսկ զքեզ բովանդակ արդարութիւն*[4866] *է, եւ գիտելն զզաւրութիւն*[4867] *քո՝ արմատ անմահութեան»*[4868] (ԺԵ:3): Այս եւս առաւել Քրիստոսիւ լուսաւորեցաւ, որոյ[4869] ⌜փրկագործութեանն է[4870] կանխատեսութիւնս[4871]: Ճանաչելն, ասէ, ⌜զքեզ (501ա) մարդկան[4872] թէ՝ ես, բաւական[4873] զնոսին արդարացուցանել[4874], որոց բարիքն չեն քեզ ինչ պիտոյ, զի որ ճանաչէ՝ յառաջագոյն[4875] զԱստուած առաջի աչաց տեսանէ եւ մեղքն զնա, ըստ Դաւթի, ոչ[4876] սասանեցուցանէ (Սղ ԺԵ:8) Եւ թէ[4877] որոգայթի, ⌜հայելովն առ Աստուած[4878] ստրջանաւք եւ ապաշխարութեամբ[4879] քաւի: Եւ գիտելն զզաւրութիւն կամաւոր քո՝[4880] վասն մեր մահուն, արմատ է մեր[4881] անմահութեան, որպէս հրամայէ Քրիստոս. «Որպէս բարձրացոյց Մովսէս զաւձն յանապատին, նոյնպէս բարձրանալ պարտ է Որդւոյ Մարդոյ, զի ամենայն որ հաւատասցէ[4882] ի նա[4883], մի՛ կորիցէ, այլ ընկալցի ⌜զկեանսն յաւիտենականս»[4884] (Յհ Գ:14): Գրէ եւ Առաքեալ. «Մեղք[4885] ձեզ[4886] ոչ տիրեն, քանզի ոչ էք ընդ աւրինաւք, այլ՝

[4866] արդարութեան V1627 արդարութեն M1166
[4867] զաւրութիւն M1166 զօրութիւն M1144 V1627 J755 P32
[4868] օրհնութեան J480
[4869] որ M2602
[4870] փրկագործութենէ B1 C$^{-\text{M1141 J480 J755 V255}}$ փրկագործութեան V255
[4871] կանխատեսութիւնն C2
[4872] զքեզ մարդ M1166 tr C$^{-\text{J480 J1761 J755}}$ M2603
[4873] +է M2602
[4874] արդարացուցանէ V1627
[4875] յառաջագոյն P32
[4876] om J480
[4877] ոչ P32
[4878] հայելովն/առ Աստուած]tr C M2603
[4879] ապաշաւութեամբ J559
[4880] om M4211 V1565 V255
[4881] om J391
[4882] հաւատա M2603 հաւատա, ասէ J391 M1141 V1565 հաւատայ, ասէ C1$^{-\text{P32}}$ հաւատայ V396 հաւատայցէ J559 հաւատ ասէ P32
[4883] +ասէ M2603
[4884] զկեանսն յաւիտենական M1143 զկեանս յաւիտենականս J559 զկեանս C$^{-\text{J391 M1141 V255}}$ զկ″ M1141
[4885] մեղքն V396
[4886] ձեր V396

ընդ շնորհաւք» (Հռ Զ:14): Արդ[4887], ճանաչելն ⌜զՔրիստոսի խորհուրդն,[4888] բաւանդակ[4889] արդարութիւն է եւ արմատ անմահութեան:

372. *«Զի ոչ մոլորեցոյց զմեզ*[4890] *⌜մարդկան չար*[4891] *արուեստ*⌝[4892] *հնարագիտութիւն, եւ ոչ ստուերագրացն*[4893] *անպտուղ աշխատութիւն»* (ԺԵ:4ա): Հնարագիտութիւն կոչէ զկռոցն[4894] պատկերագրութիւնս յոր մոլորեցան հեթանոսք: Մեք, ասէ, յայն նկարագրացն[4895] աշխ<ա>տութիւն[4896] որ անպտուղ էր, ոչ մոլորեցաք, զի առնէին զկուսն որ ոչ[4897] տային նոցա զաստուածական շնորհն[4898], եւ դառնային ի յուսոյն որ առ նոսա անպտուղ (502բ):

373. *«Պատկեր մեքենայգործ պէսպէս*[4899] *գունիւք, որոց տեսիլն անմտաց ի*[4900] *ցանգութիւն գայ»* (ԺԵ:4բ-5ա): Յիրաւի ընդարձակ բանիւ[4901] նախատէ զկռապաշտութիւնն, որ յայնմ[4902] ժամանակի գրաւեալ[4903] էր զծագս աշխարհի, յորում եւ[4904] Իսրայէլ գայթագղէր երբեմն երբեմն: Արդ, զի՞նչ, ասէ, շնորհ ի պատկերն՝ զոր մենքենային[4905] կանգնեցին եւ գունովքն ⌜ի մարդոյ[4906] տեսակ երիւրեցին, եւ ⌜ցանկայ անշնչիցն՝[4907] անհանճարն եւ ոչ իմաստունն:

[4887] այլ V396

[4888] tr C M2603

[4889] բաւընդակ B1^{a}

[4890] om M1142

[4891] չարաչար C^{-J1761}

[4892] մարդկան/չար արուեստ]tr M1143

[4893] ստուերացն V255

[4894] կոչէ զգռոցն V255 om M1143

[4895] նկարագրեցան J480

[4896] ապաշխարութիւն B3

[4897] om P32

[4898] շնորհսն B2

[4899] որպէս B1^{a} C M1144

[4900] om V1627

[4901] բանիւք M1141

[4902] յայն M2602 M1142 յայսմ B1^{a}

[4903] գրաւել M2602 M1166

[4904] om C1

[4905] մենքենային M4211 J646] մեքենային rel

[4906] իմ գոյ J391

374. *«Փափաքէ պատկերի մեռելոյ անշունչ տեսլեամբն: Չարեաց արուեստագէտք՝ արժանի*[4908] *այնպիսի յուսոյ, եւ որք գործեն, եւ որք փափաքեն ⌜եւ որք պաշտեն»*[4909] (ԺԵ:5բ-6): Կռապաշտն[4910], ասէ[4911], որ[4912] կենդանին[4913] է[4914], ի մեռելոտի[4915] պատկերին[4916] գեղազարդութիւնն[4917] ձգի փափաքանաւք[4918] սիրոյ, որք ըստ իւրեանց արժանի անմտութեանն ունին զյոյսն կենդանիքն[4919] ի մեռելոտին: Եւ հաւասարեն ի գարշ մոլորութիւնն՝ գործողն[4920] արուեստին, սիրողն եւ հաճեալն, եւ երկրպագուն պաշտամամբ[4921]:

375. *«Քանզի եւ բրտի մլեալ*[4922] *զկակուղ կաւն, դնէ ի վերայ դրգան*[4923] *եւ ստեղծանէ անաւթ, առ իւրաքանչիւր ումեք սպասու մերոյ. սակայն անդստին ի կաւոյ ստեղծ, կամ եթէ սրբութեանց ինչ ի սպասաւորութիւն անաւթս, կամ թէ գործոյից*[4924]*, կամ թէ ամենեւին իսկ նոցին հակառակ, ըստ նմին (503ա) աւրինակի. եւ ի նոցանէ ըստ իւրաքանչիւր ումեք են*[4925] *պէտքն»* (ԺԵ:7ա): Որպէս ցուցաք աստիճանաւ, մի քան զմի ի ստորեւ[4926] իջուցանէ[4927] զկռապաշտութեանն[4928] մոլութիւն[4929], ի

[4907] ցանկան շնչիցն V255

[4908] om M2602

[4909] եւ որք պաշտեն P32 om V396

[4910] կռապաշտքն J480

[4911] +եւ C$^{-J391\ V1565\ V255}$ M2603 M1166 M1142

[4912] որք P32

[4913] կենդանի J391 V255

[4914] էր J559

[4915] մեռելոտիպ M1166

[4916] պատկերի B1^{a} B3 C M2603 W1049

[4917] գեղազարդութեանն B1^{a} գեղեցկազարդութիւն P32

[4918] փափագանաց B1^{a} B3 C1^{-J1761} M2603 փափագանացն C1 J1761

[4919] կենդանին B1^{a} B3

[4920] գործով M1142

[4921] պաշտաման V1565 պաշտմամբ M1143 J559

[4922] լըմեալ M1143

[4923] դրգանն B1^{-M1166} C2^{V1565} M1232 դրքան M1166

[4924] գործոց V396 V1565

[4925] om J755 M1141

[4926] ի ստոր P32 խոտոր եւ V396

[4927] իջուցան M1232

[4928] կռապաշտութեան P32

[4929] մոլորութիւն B1^{-M1166} B3 C^{-J755} M2603 M1143 լուսաւորաց՝ յոսկի եւ յարծաթ, եւ անտի՝ ի փայտ, եւ ի փայտէն՝ ի խեցի, որ եւս վատթար է եւ դիւրակործան[4930]։ Զի ի նոյն կաւոյ, աւէ, յորմէ պատուական կամ անարգ անաւթս էստեղծ, ձեւակերպէ[4931] ⸢ի նմանէ[4932] պատկեր, զոր աստուած պաշտեն։

376. *«Դատաւոր կաւագործն է եւ վշտահան, զի ի զուր ի նմին կաւոյ աստուած ստեղծանէ»* (ԺԵ:7բ–8ա)։ Դատաւոր վասն այնր[4933] կոչէ, զի դատեաց զմի[4934] նիւթն եւ ի նմանէ զկէսն[4935] ⸢աստուած եստեղծ[4936] ի պատիւ, եւ զկէսն[4937] անաւթ ի յանարգութիւն։ Եւ այս[4938] զուր եւ անիրաւ, զի ոչ թէ[4939] նա անարգութեան[4940] արժանի էր, եւ սա՝ պատուելոյ, ըստ գործոյ կամ ըստ բախտի, այլ ի զուր դատեցաւ[4941] եւ տարապարտ[4942]։

377. *«Որ յառաջ քան զփոքր մի յերկրէ եղեալ*[4943]*, յետ սակաւոյ*[4944] *միոյ ի նոյն երթայ ուստի առաւն, եւ*[4945] *զպարտս ոգւոյ*[4946] *պահանջեալ»*[4947] (ԺԵ:8բ)։ Կաւեղէն աստուածն դարձեալ խորտակի, աւէ, եւ ի նոյն դառնայ, եւ[4948] հոգի ստեղծողին եւ երկրպագողին պահանջի յարդար դատաստանէն[4949] Աստուծոյ՝ պարտք կռապաշտութեան[4950], եւ տանջի յաւիտեան։

[4930] ի դիւր գործսն V255
[4931] +եւ BC$^{\text{- J1761 J755 V1565 P32 J559}}$
[4932] om P32 +եւ M1144(sup lin)
[4933] այսր M1143 այր P32
[4934] զմինն ի C
[4935] զկեսն V396
[4936] աստուածաստեղծ V255 աստուածաստեղծ J480
[4937] ի կէսն V396
[4938] +եւս M1144
[4939] եթէ M2602 om V255
[4940] յանարգութեան V1627
[4941] դատեաց C1$^{\text{- P32}}$
[4942] դատապարտ P32
[4943] ելեալ M2603
[4944] սակաւ BC$^{\text{- M2602 J480 J559}}$ M2603
[4945] om V255
[4946] ոգոց P32
[4947] պահանջել V255
[4948] +ի հոգի V1565
[4949] դատաւորէն M1143
[4950] կռապաշտութեանն c^{1b} M2603 J391 M1141 J1761

378. *«Այլ կա ի նմա հոգ*[4951]*(502բ) ոչ*[4952] *զի աշխատելոցն է եւ ոչ զի սակաւավախճան կեանս ունի, այլ ընդ ոսկերիչս եւ ընդ արծաթաձոյլս հակառակի, եւ պղնձաստեղծաց նմանի եւ փառս համարի, զի զգարշելիսն ստեղծանէ»* (ԺԵ:9) Սա, ասէ[4953], բրուտս ոչ հոգայ զիւր ար<ը> ստաւրէ վիշտն[4954] եւ ոչ զանցաւոր[4955] կեանսն, այլ հնարի, ճարտարանայ, անաւսրացուցանէ զկաւն եւ պարկեշտագեղ ստեղծանէ զպատկերն հանգոյն հրահալելի[4956] նիւթոցն՝ ոսկւոյն[4957], պղնձոյն[4958], եւ զայն իւր փառս համարի, որ զարուեստն ⸢մարդիկ գովեն[4959] եւ ցանկան նմին:

379. *«Մոխիր է*[4960] *սիրտ նորա, ⸢եւ հող արհամարհեալ՝ յոյս նորա*[4961]*, եւ քան զկաւն անարգագոյն*[4962] *կեանք նորա»* (ԺԵ:10): Այսինքն, զրկեալ[4963] ի բանէ եւ յիմաստութենէ՝ որպէս անկենդան հողն, ⸢որ ի[4964] մոխիրն յուսայ, զոր արուեստին պաճուճեաց[4965], եւ քան զնոյն կաւն անարգ եւ փխրելի եւ[4966] անցաւոր կեանք նորա:

380. *«Զի ոչ ծանեաւ զստեղծիչն իւր եւ ոչ զայն որ շնչեացն ի նա զշունչն ազդեցուցիչ, եւ*[4967] *որ փչեացն ի նա*[4968] *հոգի*[4969] *կենդանական»* (ԺԵ:11): Յաստուծոյ ճշմարտէ առաք[4970] զշնորհ ստեղծանելոյն: Եւ տե՛ս, զի[4971] զերիսն[4972] յիշէ՝ ստեղծումն[4973] կոչելով մարմնոյն[4974], եւ շունչ ազդեցուցիչ՝ զանասնեղէն անբան շունչն, (503ա) եւ երրորդ՝[4975] զբանաւոր, զանմահ եւ զկենդանի հոգիս: Զի յերիցս[4976] ունիմք զստեղծումնն, որպէս գրէ Առաքեալ․ «Բաւանդակ[4977] ձեր ոգի[4978] ⸢եւ շունչ[4979] եւ մարմին անարատ մնասցէ ի յայտնութեանն Քրիստոսի» (Ա Թս Ե:23):

[4951] հոգս J1761 հոգք B2 M1143 J391 +եւ M1142
[4952] om V396
[4953] ասէր P32 +ի V396
[4954] վիշտէ V1565 վիշտս W1049 վիշտսն B1^{a} B3
[4955] զյանցաւոր c^{1a} c^{2b}
[4956] հրալեալ ի M2603
[4957] +եւ J391
[4958] պղընձին B1^{a} պղնձոյն M1144 J480 J755
[4959] tr C1
[4960] om V1627 J480
[4961] om C1
[4962] +է M2602 անարգագոյնք J755
[4963] երկեալ J391 զերկնեալ W1049 զրկեալն M2602
[4964] ու V396
[4965] պապուճեաց P32
[4966] om B1^{-M1166}
[4967] om C
[4968] նոյն B1^{a}
[4969] ոգի BC$^{-M1166 V1627 J480}$ M1143 om J480

381. *«Այլ խաղ համարեցան զկենդանութիւն*[4980] *մեր, եւ զկեանս՝ տաւնավաճառ շահից»* (ԺԵ:12ա): Խաղ զայն կոչէ, թէ իւրովի վարկան զստեղծումն մեր եւ առանց խնամոց եւ անտէր զբերումն[4981], եւ որպէս խաղալիկ[4982] ստեղծին զպաշտաւնսն[4983] ի վաճառափողոցս[4984] եւ ի հանդէս տաւնից, շահելով զնոսին ⸢գնով[4985] ի ծախողացն, եւ աստուած կենդանարար զնոսին⸣[4986] պատուելով[4987]:

382. *«Զի պարտ է, ասեն, ուստի եւ իցէ, թէպէտ եւ ի չարեաց իցէ՝ շահել ինչ»* (ԺԵ:12բ): Այս բանս ի Հելլենացի իմաստնոցն ասացաւ, թէ պարտ է շահել, թէեւ[4988] ի չարեացն հանդիպի, այսինքն՝ ի շնութէնէ, ի[4989] զրկանաց, ի գողութէնէ, յարծաթսի-

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[4970] առաքէ C$^{\text{- V396 V1565 V255}}$ M2603 M1144 առաքել V396 առաքի V255 առքե V1565
[4971] om M2602
[4972] զերեսն V1627
[4973] զստեղծումն J391 ստեղծանելոյն V1565 ստեղծանումն V396
[4974] զմարմնոյն J755 P32
[4975] երկրորդ C2 էրրորդ P32
[4976] երիցս V1565
[4977] բաւընդակ B1^{a} բովանակ V1565
[4978] ձգի V1565 ոգի J1761
[4979] om P32
[4980] զկենդանութիւնն C2$^{\text{- V1565}}$
[4981] զբերումնն M2602
[4982] խալիկս M2603
[4983] զպաշտօնն J391
[4984] զվաճառ̀ափողոցն J755 զվաճառափողոցնս P32
[4985] գնէ V255
[4986] om M2602
[4987] պատուհասելով J559
[4988] եւ J559
[4989] եւ J480 om V396

րութէնէ. ո՛չ ի Պղատոնէ կամ յայնպիսեացն[4990], այլ ի[4991] Ստոյիկեան իմաստնոցն, որք ոչ վարկան զաշխարհս գոլ[4992] ընդ նախախնամութեամբ:

383. *«Եւ նա[4993] քան զամենեսեան առաւել գիտէ թէ մեղանչէ, ի հողեղէն նիւթոյ դիւրաբեկ անաւթ դրոշեալ[4994] գործէ, եւ ամենեքեան[4995] անմտագոյնք[4996] եւ խուլք[4997] են քան զանձն տղայոց»* (ԺԵ:13-14ա): (503բ) Վասն բրտին ասէ, թէ որքան վատթար է նիւթ իր աստուածոյն[4998] եւ անգեղ, այնքան ծանր է իրն սխալանք, որ զհողն[4999] դիւրաբեկ դրաւշեաց պատկեր: Անմտագոյնք են եւ նոցին երկրպագուքն քան զտղայսն[5000] անհանճարս, զի նոքա թէ՛[5001] բարւոյ են[5002] տհաս[5003], նոյնպէս եւ չարի. իսկ սա՝ ի չարն ճարտար, եւ ի[5004] բարին՝ ⌜յամր եւ[5005] անհանճար:

384. *«Թշնամիք ժողովրդեան քո բռնադատեցին զնա, զի եւ զամենայն կուռս հեթանոսաց աստուածս համարեցան»* (ԺԵ: 14բ-15ա): Սոքա[5006], ասէ[5007], ոչ[5008] թէ[5009] ինքեանք միայն պաշտեցին ի զանազան նիւթոց[5010] զկուռսն, այլեւ[5011] զԻսրայէլ[5012] ի նոյն կործանումն ստորաքարշեցին ակամա[5013] կամաւք: Եւ այս պատահեաց նոցա յԵգիպտոս՝ մինչ պանդխտէին[5014] յանապատն, ուր արարին զորթն (տե՛ս Ելք ԼԲ:4), եւ յետ աւրինացն ի Պեղբեգովր[5015], ուր կռոցն երկրպագեցին եւ պոռնկեցան (տե՛ս Թւ ԻԵ:2-3), որպէս ասէ Դաւիթ. «Խառնակեցան ընդ հեթանոսս եւ ուսան զգործս նոցա, ⸢ծառայեցին կռոց նոցա եւ եղեւ նոցա ի գայթակղութիւն[5016], ʻզոհեցին զուստերս եւ զդստերս իւրեանց[5017] դիւաց»\[5018]⸣[5019] (Սղ ՃԵ:35-37):

[4990] յայնպիսեանցն P32
[4991] om V1565
[4992] գալ M2603
[4993] նախ J480 J755
[4994] դրաւշեալ M2603 դրոշմեալ M2602 դրօշեալ c^{2b}
[4995] ամենեքին B2 M2602 ամենիքեան M1166
[4996] +են c^{2b}
[4997] խաղք J391 խօլք $B1^{a}$
[4998] աստուածոց V396 աստուածոցն $C^{-J755\ V396}$
[4999] զհող C
[5000] զտղայս M2602
[5001] թէեւ BC M2603 թէեւ ի V1627 W1049
[5002] om $B1^{a}$ B3 C M2603
[5003] տհասք BC^{-V255} M2603 M1143
[5004] om J559
[5005] om M2602
[5006] նոքա M1143
[5007] ասեն $B1^{a}$ C^{-V255} M2603
[5008] om J480
[5009] եթէ C^{-V255} M2603
[5010] թռչնոց V1565 նիւթից V255
[5011] այլ C2 J480

385. *«Որոց եւ ոչ աչաց պիտանութիւն էր[5020] ի տեսանել, եւ ոչ ունչք առ ի ձգելոյ զաւդ, եւ ոչ ականջք առ ի լսելոյ, եւ ոչ մատունք ձեռաց առ ի շաւշ(504ա)ափելոյ, եւ ոտք[5021] նոցա դատարկացեալք ի գնալոյ: Քանզի մարդ արար զնոսա եւ ոգի մուրացիկ ստեղծ զնոսա: Եւ ոչ ոք մարդ կարող է ստեղծանել նմանութիւն Աստուծոյ»* (ԺԵ:15բ-16): Հանգոյն սմա եւ Դաւիթ նախատէ զկռոցն ձեւ եւ[5022] այլ մարգարէքն[5023], զի երիւրած եւ ⸢ձեւակերպած են[5024] յաչաց տեսակ[5025], եւ[5026] ի ձեռաց եւ յայլ անդամոց: Իսկ զզաւրութիւն[5027] զանազան անդամոցն ներգործութեան ոչ ⸢կարաց տալ[5028] նոցին[5029] արուեստաւորն, որ[5030] մուրաց զձեւոյն նիւթն յարարածոցս եւ ոչ յինքենէ գոյացուցանել էր կարող: Արդ, թէ ի կենդանի[5031] մարդոյ չափ ոչ կարաց ⸢զնա ժամանեցուցանել[5032] ըստ ձեւոյն, Աստուծոյ նման զիա՞րդ կարէ առնել մարդ[5033]:

[5012] զԻսրայէղ B1^{a}
[5013] յակամա B1^{a} J480
[5014] պանդուխտ էին B1^{a} B3 C1 +նոքա M1143
[5015] Բեղբեգովր- B3 M1232 Բեղբեք- B1 M2603 J391 Բելբեգ- C1^{-J480} M1143 J646 W1049 Բելբեք- c^{2b} J559 Բելփեք- V396 Բելփեգր J480
[5016] +եւ B^{-J559} C2 M1143 M1141 om V255
[5017] om V1565
[5018] +եւ հեղին զարիւն M1141 եւ զուստերս եւ զդստերս իւրեանց դիւաց զոհեցին եւ հեղին արիւն անբիծ c^{1b} P32(զոհեցին om) եւ զուստերս եւ զդստերս իւրեանց զոհեցին դիւաց եւ հեղին արիւն J480
[5019] կռոց եւ եղեւ: Եւ զոհեցին զուստ" եւ զդստ" M2603
[5020] ունէր V255
[5021] ոտ V1565
[5022] om P32
[5023] մարգարէք c^{2b}
[5024] զձեւակերպ ածեն V396 ձևակերպած J559
[5025] տեսութեան M2603 տեսութիւն C1 M1141 տեսութիւնն C2
[5026] om M2603
[5027] զաւրութիւն M1166 M1143 զօրութիւն V1627 J559 զօրութիւնն V396 V1565 զզօրութիւնն J391 J1761
[5028] կարացաւ J391

386. *«Քանզի մահկանացու է եւ զմեռեալ գործ գործէ անաւրէն ձեռաւք»* (ԺԵ:17ա): Ինքն մարդն կենդանի է, բայց մահկանացու բնութեամբն[5034] ⸢հանդերձեալ է[5035] մեռանել: Իսկ գործն՝ զոր արար, մեռեալ է, եւ ոչ կարաց տալ նմին ըստ կենդանագրութեանն[5036] եւ կեանս ընդդէմ աւրինացն, արուեստաւորն:

387. *«Զի ինքն լաւ է քան զպաշտամունս իւր, յորոց ինքն կենդանի է, եւ նոքա[5037] եւ[5038] երբեք ոչ»* (ԺԵ:17բ): Ինքն ունի զմարմնոյն[5039] կեանսն[5040], իսկ պաշտամունքն՝ զձեւ[5041] կենդանոյ, եւ ոչ կեանս:

388. *«⸢Նաեւ զգարշելի անասունսն[5042] պաշտեն, եւ այն է անհնարին անմտութիւն (504բ), զի թէ ընդ այլսն կշռիցին[5043] վատթարագոյնք գտանին, ոչ որպէս ցանգանայն՝[5044] այնպիսի[5045] գեղեցկութիւնք ի կերպարանս անասնոցն[5046] իցեն»* (ԺԵ: 18-19ա): ⸢Եւս, ասէ[5047], անմտութիւն քան զփայտ պաշտել եւ

[5029] զնոցին J391
[5030] ուր BC^{-M2602} M2603
[5031] +ի V1627
[5032] tr B3
[5033] om V255
[5034] բնութեամբ C2^{-V396} J480
[5035] ditt J391
[5036] կենդանութեանն A C1^{-P32}
[5037] նոցա V255
[5038] om B2 C$^{-J755\ P32}$ M1143
[5039] զմարմնոյ J391
[5040] կեանս M2602 V1565 կեանքն J391
[5041] ձեւ J391
[5042] անասունս B1^{a} C2^{-V1565} M1166 անուսն V1565
[5043] կշռեցին B$^{-M2602\ M1232}$ M2603 M1143 V396 կշռիցեն C$^{-J480\ V396\ V255}$
[5044] ցանկան J646 ցանկանանայն M1166
[5045] յայնպիսի V396
[5046] անասնոց J391 J559
[5047] եւս, ասէ, է J391 և սա ասէ M1143

զկաւ՝ է[5048] անասնապաշտութիւնն[5049], եւ յայսր[5050] պաշտաւն[5051] եւս վատթարացան: Ընդէ՞ր, զի զոսկին եւ զփայտն եւ զքարն ի մարդոյ ⸢ձեւ կերպարանեալ[5052] գեղեցկացուցին, եւ այնու[5053] ստերիւրեալ[5054] գեղն մարդոյ[5055] արար զնոսին տոփելի[5056], զի բնութեամբ գեղոյ մարդոյ սիրող[5057] եմք: Իսկ անասնոցն տեսակն չէ ցանկալի, եւ ոչ ի[5058] կերպարանելն[5059] զդրաւշս[5060] նոցա այնպիսի գեղով[5061] երեւին[5062], ⸢որպէս մարդոյն պատկեր[5063]: Վասն այսր[5064] եւս[5065] վատթարացան որք նոցին[5066] պատկերացն պատիւ ետուն:

389. *«Բայց զի վրիպեաց[5067] յԱստուծոյ գովութէնէ[5068] եւ ի նորին[5069] աւրհնութէնէ, վասն այնորիկ ըստ նմին նմանութեան արժանապէս[5070] տանջեցան եւ վասն բազմութեան ճնեացն[5071] գանալից եղեն»* (ԺԵ:19բ-ԺԶ:1): ⸢Յայտ է, թէ՝[5072] կռապաշտն մոլութեամբն[5073] ի կուսն վրիպեցաւ ի[5074] ճշմարիտ Աստուծոյն[5075] գովութէնէ եւ ոչ արհնութեամբ շնո<ր>հակալ եղեւ նորին[5076] ստեղծագործութեանն[5077]: Վասն այնր[5078] տանջեցան յԵգիպտոս տասն[5079] հարուածովքն[5080] զեռնոցն պաշտաւնատարք՝[5081] զեռնովքն[5082], գորտովքն[5083] (505ա) եւ շանաճանճովքն[5084] գանեալք:

[5048] om J391

[5049] անասնապաշտութիւն M1232 J646 P32

[5050] այս M1144 V396 յայս C^{-V396}

[5051] պշտցն″ V255

[5052] ձեւակերպեալ C1

[5053] այն M2602

[5054] ստուերեալ M1143 M1166 M1141 M1232 W1049 J559

[5055] մարդոյս V396

[5056] տրփալի J480

[5057] գերող J391

[5058] om V396

[5059] կերպարանել J391

[5060] զդրաւշ P32 զդրոշմ J391 զդրօշ J480

[5061] դեղով M1143

[5062] երեւելի J1761 V396 ոչ երեւելի J391 V1565 երեւի P32

[5063] om J559

[5064] այն c^{2b} այնորիկ J391 այնր $B1^{a}$ C2 M2603 M1141 V396 այս M1144

[5065] եւ J480 om J391

[5066] նոցա $BC^{-J391\ V1627\ V396\ P32}$ M2603 M1143 սոցա c^{2a}

[5067] վրիպեցայ V396 վրիպեցան M1143

[5068] գովութենէն J391

[5069] նոցին V1565

[5070] արժանաւորապէս V255

[5071] ճըչեցան J646 V396 ճնեաց J480 J559

[5072] յայտ է եթէ J755 յայս եթէ J391

[5073] մոլորութեամբն B^{-M1166} C M2603

390. *«Փոխանակ այնր տանջանաց դիւրեցեր ժողովրդեան քում. ի*[5085] *ցանկութիւն տենչանաց՝*[5086] *նորաճաշակ*[5087] *կերակուր պատրաստեցեր զլորամարգին»* (ԺԶ:2): Փոխանակ ճճեացն պաշտելոյ տանջեցեր ճըճաւք[5088] զնոսա, եւ քո պաշտաւնէիցն դիւրեցեր զծովն՝ որպէս զցամաք, եւ ածեր յանապատն: Իսկ յորժամ ցանկացան կերակրոց, նոր[5089] կերակուր հաներ նոցա ի ծովէն՝[5090] զլորամարգն, որպէս ասէ պատմութիւնն[5091] (տե՛ս Ելք ԺԶ:13): Արդ, նոցա աստուածքն եղեն նոցին տանջիչք, եւ Դու՝ քում[5092] երկրպագուացն, փրկիչ եւ կերակրիչ:

391. *«Զի նորա ցանկացեալք*[5093] *կերակրոց ցուցելովքն որ առաքեցաւ նոցա, եւ ⌜ի կարեւոր*[5094] *կերակրոց⌝*[5095] *ցանկութէնէն*

[5074] եւ J391
[5075] այն c^{1a}
[5076] նմին B1^{a} B3 C^{-J480} M2603
[5077] ստեղծագործութեան P32 ստեղծագործութենէ J391
[5078] այն J480 om P32
[5079] ժ B1^{-M1166} B3 C1 M2603 V1565
[5080] հարուածովք J391
[5081] պաշտանաւնատարքն M2602
[5082] զեռնովն C
[5083] գորտիւն C2
[5084] շանաճանճովք V396 J559 շանաճանճովն M1143 J480
[5085] om P32
[5086] տանջանաց M2603
[5087] նոր ճաշակ C1^{-V255}
[5088] ճըճեաւք M2602 M2603 ճըճեօք B3 M1166 M1141 J646 J755 ճճեաւք C M1232 ճճեօք V255 J559
[5089] om V255 որ J755
[5090] ծովին J391
[5091] պատմութիւն J755 P32
[5092] om J559
[5093] ցանկացեալ J755 P32
[5094] զկարեւոր M1142
[5095] om C1

արգելցին» (ԺԶ:3ա): Եգիպտացիքն, ասէ, յորժամ եկն ի վերայ նոցա հարուածոցն[5096] ցոյցք[5097] ի քէն առաքեալք, ցանկալին[5098] կերակրոց եւ ոչ կարէին ճաշակել[5099], զի եղեւ գորտ ի[5100] յարկս[5101] եւ յանկիւն[5102], ի պոյտս եւ ի տաշտս, եւ զկարեւոր[5103] կերակուրն խափանեաց ի նոցանէ զազրութիւն գորտոցն որ ընդ նոսին խառնեցաւ[5104]: Այսպէս, շանաճանճն եւ մժիխն ի բերան եւ յաչս բուսէին, եւ խափանէին ի կերակրոյ[5105] զքաղցեալսն կարեւորացն (տե՛ս Ելք Ը:5-24):

392. *«Եւ սորա առ սակաւ մի կարաւտեալք ի նոր ճաշակսն վայելեսցեն»*[5106] *(ԺԶ:3բ): (505բ)* Իսրայէլացիքն յորժամ քաղցեան[5107] յանապատն[5108], ետ նոցա Աստուած նոր[5109] ճաշակման վայելս՝ զմանանայն եւ զլորամարգն[5110] (տե՛ս Ելք ԺԶ:9-13):

393. *«Զի պարտ էր ի վերայ նոցա*[5111] *անհրաժեշտ կարաւտութեանն*[5112] *գալ, քանզի բռնանային»* (ԺԶ:4ա): Արժան էր, ասէ, լինել Եգիպտացւոցն[5113] յայսպիսի[5114] կարաւտութիւն հարկաւորացն, որք բռնացեալ ի վերայ ցեղին Յակոբայ՝[5115] որք պատուով մտին անդ[5116] ի ժամանակն Յովսեփայ[5117] եւ ազատութիւն առին[5118] ի փարաւոնէ եւ գաւառ (տե՛ս Ծն ԽԷ:1-11), յետոյ բռնացեալ տանջէին[5119] զնոսա ի գործ կաւոյ եւ աղիւսոյ, եւ զորդիսն սպանանէին (տե՛ս Ելք Ա:8-22):

[5096] հարուածոց C^{2b} հարուածոցք C^{2a}
[5097] ցոյց P32
[5098] ցանկանային $C^{-J480\,V255}$ V1627
[5099] ճաշակելով J755
[5100] om P32
[5101] յարկսն C2
[5102] յանգիւնս B1^{a} M1142 յանկիւնս B2 C1^{-J480} M2603 յանկիւնս եւ M2602 ի յանկիւնս C2 M1144
[5103] ի կարեւոր V1565 կարեւոր B2
[5104] խառնեցան C^{-J480}
[5105] կերակրէն V255
[5106] վայելեսցին J455
[5107] քաղցեն M2603 P32
[5108] յանապատին C^{-V1565} M2603
[5109] զնոր C2 խոր V255
[5110] զլորամարգսն M1166
[5111] om M1143
[5112] կարօտութեան C^{-J391} M1144 W1049 կարօտութիւն J391
[5113] Եգիպտացիքն M1142
[5114] այնպիսի J480 յայնպիսի C1^{-J480} M2602 J1565
[5115] Յակովբա M2602 Յակովբայ M2603 J646
[5116] անդր M2602

394. *«Եւ սոցա ցուցանել[5120] միայն, թէ ո՞րպէս սոցա թշնամիքն տանջիցին»*[5121] (ԺԶ:4բ): Իսրայէլ՝[5122] որ ⌜զրկեալ էր[5123] ի նոցանէ, տեսանելով զնոցա տանջանսն[5124] Աստուծոյ վրէժխնդրութեամբն, եւ զիւր դիւրութիւնն[5125], գոհանայր[5126] զԱստուծոյ[5127] հարցն իւրոց, որ անամաւթ արար զյուսացեալսն յինքն (հմմտ. Սղ ԻԱ:6):

395. *«Քանզի յորժամ նոցա անհնարին բարկութիւն գազանաց էհաս ի վերայ եւ հարուածովք[5128] կամակոր աւձիցն սատակէին[5129], ոչ մինչեւ ի սպառ յամեաց բարկութիւն քո, այլ ի խրատ առ սակաւ մի խռովեցան, զի նշանակ փրկութեան ունիցին առ ի յիշելոյ զպատուիրանս աւրինաց քոց»* (ԺԶ:5-6): Զպատահումն որդւոցն Իսրայէղի[5130] ասէ՝ որ յանապատն: Քանզի, ասէ (506ա) պատմութիւնն, թէ՝ առաքեաց Աստուած[5131] ի վերայ[5132] աւձս[5133] սատակիչս, եւ աղաղակեցին առ Մովսէս, եւ հրամայեաց ⌜Աստուած նմա[5134] առնել աւձ[5135]

[5117] Յովսեփա B3 M2603 M1141 Յովսէփա M2602 J391 J1761 Յովսէփայ M1143 J646 V396 Յուսիփա B1^{a}

[5118] om V1565

[5119] տանջեցին B2^{-M1232} M1143 V396

[5120] ցուցեալ C

[5121] տանջեցին J646 V396 P32 V255 W1049 տանջիցեն J755

[5122] Իսրայէղ V396

[5123] զրկեալ W1049 զրկէր c^{2b}

[5124] տանջանս C

[5125] դիւրութիւն C դիւրութեամբ W1049

[5126] +եւ օրհնէր M2602 գոհանալ P32

[5127] զԱստուած M2602 M1232 J559

[5128] հարուածով C2 M2602 հարուածք V255

[5129] սատակեցին C$^{-J480\ J755\ V255}$ սատակեցան J480 J755 ստկցն″ V255

[5130] Իսրայէլի B2^{-M1232} B3 C1 M1143

[5131] om M1143

[5132] +նոցա BC$^{-M2602\ P32\ J559}$ M2603 M1143

[5133] աւձ M1143 օձ C2^{-V1565}

[5134] նոցա Աստուած M2603

[5135] աւձս P32 օձս c^{1b}

պղնձի ⸢եւ կախել[5136] ի փայտի· եւ անտ յորժամ նայէին[5137] հարուածեալքն յաւձիցն, բժշկէին (տե՛ս Թւ ԻԱ:6-9): Զայս, ասէ, թէ՝ ոչ յամեաց բարկութիւն քո[5138] եւ անբժշկելի թողեր զնոսա, այլ վասն տրտնջալոյն[5139] սատակեցեր, եւ յաղաչելն ի նեղութէնէն[5140] ողորմեցար: Եւ նշանակ մնաց նոցայ[5141] հարուածք պատուհասին, զգուշանալ ի մեղաց տրտնջալոյն[5142], վասն որոյ եւ խրատեցան:

396. *«Զի որ դառնայրն, ոչ վասն այնր զոր տեսանէրն ապրէր, այլ վասն քո՝ որ ամենեցուն փրկիչդ[5143] ես»* (ԺԶ:7): Աւձն պղնձի, ⸢ասէ[5144], ոչ ունէր զհայեցողսն իւր[T5145] զաւրութեամբն[5146] բժշկել, որպէս եւ ոչ զաւազանն Ահարոնի ունէր դալարութիւն ծաղկել (տե՛ս Թւ ԺԷ:8), ⸢այլ ի քո հրամանէդ տուաւ սմա[5147] պտղաբերութեան[5148] շնորհ, եւ նմին՝ բժշկութեան:

397. *«Եւ այնու հաւանեցուցեր[5149] զթշնամիսն մեր, եթէ[5150] դու ես որ փրկես յամենայն չարէ»* (ԺԶ:8): Քանզի դառն եւ անբժշկելի է հարուած աւձին, որ միայն ի հայեցուածոյ՝[5151] առանց դեղոց եւ արմատոց[5152] բժշկէր, ցուցանելով թէ դու ես փրկիչ, եւ ոչ[5153] նիւթ պղնձոյն:

398. *«Զի զոմանս մարախոյ եւ մկանց կոտորեցին հարուածք եւ ոչ գտաւ բժշկութիւն (506բ) անձանց[5154] նոցա, զի արժանի*

[5136] եւ կախեալ C2^{-J391} կախեալ J391
[5137] հայէին B3 C հաէին B1^{a} M2603
[5138] om V1565
[5139] տրտնջելոյ P32 տրտնջելոյն B3 M1143 M1141 J480 J755 J559
[5140] նեղութեանն V255
[5141] սոցա J391
[5142] տրտնջելոյն B3 C1^{-V255}
[5143] փրկիչ V1627 M1161(դ sup lin)
[5144] om M2602
[5145] ասէ/ոչ ունէր զհայեցողսն իւր]tr C M2603 M1141(ասէ ^{c}sup lin)
[5146] զօրութիւն V255
[5147] om J480
[5148] պտղաբերութեան M1143 պտղաբերութիւն c^{1a}
[5149] հաւանեցուցաներ C^{-P32}
[5150] եւ թէ B1^{a} M1143
[5151] հարուածոյ P32
[5152] արմատաց B1^{a} արմտաց P32
[5153] om V1627
[5154] առանց c^{2b}

էին յայնպիսեացն տանջելոյ: Բայց որդւոց քոց ⸢եւ ոչ[5155] *թունաւորաց վիշապաց յաղթեցին ժանիք*[5156]*, եւ ողորմութիւն քո անջրպետեաց եւ բժշկեաց զնոսա»* (ԺԶ:9-10): Մարախոյն հարուած[5157] տանջեաց զԵգիպտոս, և մկանցն՝[5158] զայլազգիսն, որք յաղթեցին Իսրայէղի[5159] եւ առին զտապանակն (տե՛ս Ա Թգ Ե:6): Նոքա[5160], ասէ, առ[5161] այս տկար զեռունս[5162] մատնեցան եւ տառապանաւք տանջեցան[5163] տկարքն հաւատովք ի փանաքի մարմնոցն: Բայց[5164] Իսրայէլի՝[5165] զոր անդրանիկ որդի անուանեցեր առ փարաւոն[5166] (տե՛ս Ելք Դ:22), թունաւոր վիշապացն հարուածք ոչինչ վնասեաց, զի ողորմած կամքտ[5167] զպղնձի անձն ի նշանակ[5168] բարձրացոյց, եւ ի[5169] նորին հայեցուածոյ զաւրացուցեր զբժշկութիւն[5170]:

399. *«Զի ի*[5171] *յիշատակ բանից քոց անդրէն պատուաստէին եւ վաղվաղակի փրկէին»* (ԺԶ:11ա): Յիշատակ բանից զայն կոչէ, թէ մոռանային զքո աւրէնսն եւ տայիր ի հարուածս, եւ ի նեղութէնէն[5172] զարթուցեալք՝ դառնային եւ պատուաստէին[5173] զղջմամբ զքեւ եւ առժամայն գտանէին ներումն, որպէս եւ Դաւիթ ասէ. «Յորժամ սպանանէր զնոսա՝ խնդրէին զնա, դառնային եւ[5174] առաւաւտ ⸢առնէին առ Աստուած»[5175] (Սղ ՀԷ:34):

[5155] om J559
[5156] ժանիւք P32
[5157] հարուածք M2602
[5158] մանկանցն P32 մկանց J480 V255
[5159] Իսրայէլի B2^{-M1232} B3 C1 M1143 M1141 V1565 W1049
[5160] նորա V255
[5161] որ C^{1a}
[5162] զեռնոյ V1565 զեռոն J1761
[5163] տանջեցին P32
[5164] բաց V1627
[5165] Իսրայէլ B1 Իսրայեղի J391 J1761 Իսրայեղի V396 Իղի″ B3 M1141
[5166] փարոոր M1141
[5167] կամք P32
[5168] նշաւակ M2602
[5169] om J755 V396 P32
[5170] բարկութիւն J391
[5171] om C1^{-J755} M1143 V1565 W1049
[5172] նեղութեան W1049 նեղութենէ B2^{-J559}
[5173] պատուաստեալք W1049
[5174] om J559 +առ M2602 M1141
[5175] om M2603 M1141

400. *«Զի մի՛ ի խոր մոռացումն անկանիցին եւ ան(507ա) պատսպարանք լիցին ի քումմէ բարերարութէնէդ»* (ԺԶ:11բ): Զի թէ[5176] ի յանցանսն, ասէ, անպատուհաս թողէիր[5177] զնոսա, հեշտանային[5178] աւրըստաւրէ, եւ սողոսկեալ[5179] ստորաքարշ ընկղմէին ի խորս չարեացն, եւ տիրէր մոռացումն բարեացն, եւ ոչինչ[5180] գտանէր որ պատսպարէր զնոսա ընդ քեւ[5181]: Իսկ ապա ի մեղանչելն՝ զպատուհասն փութայիր, եւ նովաւ զարթուցանէիր յեղաշրջել[5182] ի բարին, ⸢ըստ որում գրէ[5183] Դաւիթ. «⸢Յիշեցի զԱստուած եւ ուրախ եղէ» (Սղ ՀԶ:4). եւ թէ՝[5184] «Դառնային[5185] առ Աստուած եւ[5186] ⸢առաւաւտեալք ի խոր գիշերոյ մոլորութեանն»[5187] (հմմտ. Սղ ՀԷ:34), ուրեմն ⸢յաւգուտ նոցին[5188] տնաւրինէր պատուհասն:

401. *«Քանզի ⸢ո՛չ դեղք[5189] եւ ո՛չ սպեղանիք բժշկէին զնոսա, այլ քո՝ Տէր, բանդ, որ ⸢զամենայն բժշկէ»*[5190] (ԺԶ:12): Յամենայն հարուածսն, ասէ, որպէս ⸢բան քո սատակէր, նոյնպէս[5191] եւ բան քո բժշկէր, առ ի գիտել թէ ոչ պատահմամն բնութեանն[5192] ⸢էր կիրք[5193] պատուհասին, այլ քո վրէժխնդիր հրամանիդ. նոյն եւ բժշկութիւնն՝[5194] ողորմութեանդ:

[5176] եթէ C
[5177] թողոիր M2603 թողուիր BC - V255 J559 M1143
[5178] +որ J391
[5179] սողոսկեալք C M2603
[5180] ոչ C
[5181] քեզ M1166
[5182] յեղյեղել C2 - V396 յեղյղել M1141 V396 յուղղել C1 - V255 յուղղիլ V255
[5183] ըստ որում գրէր V255 որպէս ասաց եւ M2602
[5184] om M2602
[5185] pr յորժամ ապանանէր զնոսա խնդրէին զնա եւ M2602
[5186] om M2602
[5187] առաւաւտեալք/ի խոր գիշերոյ մոլորութեանն]tr M2602
[5188] յուգուտ նոցային P32
[5189] դեղք J559 դեղք եւ ոչ P32
[5190] tr C1
[5191] om homoearc J480
[5192] բնութեան P32 բնութիւնն V396
[5193] երկիրք V1565
[5194] բժշկութիւն C M1144

402. *«Քանզի կենաց եւ մահու դու ունիս իշխանութիւն, իջուցանես ի դժոխս եւ հանես: Այլ մարդ սպանանէ չարութեամբն իւրով*[5195]*, եւ ելեալ ոգին անդրէն ոչ դառնայ, եւ ոչ կերպարանի շունչն գրաւեալ»* (ԺԶ:13-14): Մարդոյ կարութիւնն[5196], (507բ) ասէ, միակողմանի է, մահացուցանէ երագ եւ յարուցանել ոչ կարէ ամենայն ջանիւ, եւ զհոգին՝ զոր արտաքս վարեաց ի մարմնոյն, ⸢ոչ կարէ[5197] դարձուցանել եւ կերպարանել[5198] շնչովն զմարմինն կենդանի[5199]⸣[5200]: Իսկ դու, որպէս սպանանելոյ[5201] ունիս կարութիւն, նոյն եւ կենսացուցանելոյ՝[5202] իջուցանես ի դժոխ[5203] գերեզմանին եւ արտաքս քարշես անտի[5204] կենդանի, որպէս արար Քրիստոս զՂազար (տե՛ս Յհ ԺԱ:43-44) եւ զորդի[5205] այրոյն[5206] (տե՛ս Ղկ Է:14-15), եւ՝ մարգարէքն (տե՛ս Դ Թգ Դ:35-36):

403. *«Քանզի ի քումմէ ձեռանէ*[5207] *փախչել անհնարին է»* (ԺԶ:15): Քանզի հնարեցաւ ⸢Յովնան[5208] զայս⸣[5209] եւ ոչ կարաց, այլ ըմբռնեցաւ ի պորտ կիտին՝[5210] փախստականն: Եւ յայնմ բանդէ տուաւ կենդանի ի[5211] սպաս պաշտամանն, յորմէ խուսափէր[5212] (տե՛ս Յն Ա:1-17, Բ:10):

404. *«Ուրանան գիտել զքեզ անբարիշտք*[5213]*, բայց զաւրութեամբ բազկի քո տանջեցան»* (ԺԶ:16ա): Որպէս Եգիպտացիքն եւ Քանանացիքն զտանջանսն կրէին եւ խոստովանէին մատն Աստուծոյ, եւ մերձանալ առ պաշտաւն նորին հրաժարեցին[5214]:

[5195] om V1565
[5196] կարութիւն c^{1a} J391 կարաւտութիւն M1232 կարօտութիւնն V1627 V396
[5197] չկարէ $C^{-\text{M1141 V1565}}$
[5198] կերպարանեալ C2 M2603 կերպարանելն M1143
[5199] կենդանիս $C^{-\text{J1761}}$
[5200] ոչ...<կեն>դանի om V1627
[5201] սպանելոյ M2603
[5202] կեցուցանելոյ C M2603 M1143 W1049 +նսա″ M4211^{mg}
[5203] դժոխս B3 C M2602 M1142 J646 W1049
[5204] անդ V255
[5205] զորդիս M1144
[5206] +նոյն $B^{-\text{M2602}}$ M2603 M1143 +նոյնպէս $C^{-\text{J755 V255}}$
[5207] հրամանէդ M1143
[5208] Յունան B1 B3 c^{2a} M1141 յանուն c^{1a}
[5209] զայս Յունան c^{2b} M1143
[5210] +ի M2603
[5211] ի om J480
[5212] խուսաբէրն J559 $C^{-\text{M1141 V1565}}$
[5213] ամբարիշտ c^{2b}

405. *«Նոր անձրեւաք կարկտի եւ անհրաժեշտ շառաչմամբ[5215] հալածեալք եւ հրով ծախեալք»* (ԺԶ:16բ): Նոր կոչէ, զի այսպէս ասէ պատմութիւնն, թէ՝ «այսպիսի կարկուտ ոչ[5216] եղեւ ի վերայ երկրի» (հմմտ. Ելք Թ:24), զի անձրեւէր կարկուտն ⸢ձայնիւք[5217] եւ շառաչմամբ⸣[5218] եւ հուր ի մէջ կար(508ա)կտին որ ծախէր[5219] զանասունսն, զի[5220] այս եւթներորդ[5221] հարուած է:

406. *«Եւ որ ինչ նորանշան սքանչելին էր, □զի[5222] յամենաշիջոյց ջուրն առաւել գործէր հուրն»* (ԺԶ:17ա): Արդարեւ, նոր եւ[5223] ի վեր քան զբնութիւն նշան[5224], զի ջրոյ ներգործութիւն է զամենայն հուր շիջուցանել, իսկ անդ[5225] ընդ ջրեղէն[5226] անձրեւ[5227] կարկտին հուրն իջանէր եւ առաւելապէս գործէր զապականումն անասնոցն՝ երկու[5228] հականակ տարերքն հրամանաւն Աստուծոյ առանց յաղակապի[5229] լծակցեալք ի պատուհասելն:

407. *«Զի ⸢վերամարտիկ արդարոց է[5230] աշխարհս»* (ԺԶ:17բ): Աշխարհ կոչէ զտարերքս՝ որոց խառնմամբ[5231] գոյացաւ[5232], նոյն եւ զ'ի նոցանէ գոյացեալսն: Սոքա[5233] նախամարտիկ եղեն[5234] արդար Աստուծոյ հրամանին եւ սպասաւորեցին սրբոց, որպէս ջուրն՝ առ[5235] Նոյիւ (տե՛ս Ծն Է:11-24), հուրն՝ առ Ղովտաւ[5236] (անդ, ԺԹ:23-25), մժիխն եւ շանաճանճն եւ այլքն առ Մովսէսիւ (տե՛ս Ելք Ը:5-31), ⸢′արջքն՝[5237] առ Եղիսէիւ՝[5238] (տե՛ս Դ Թգ Բ:24), հուրն՝ առ Եղիայիւ⊤[5239] (տե՛ս Գ Թգ ԺԸ:38):

[5214] հրաժարեցուցին J559

[5215] շառաչմամբք B2 M2603 M1143 J480 V255 M4211

[5216] om M1143

[5217] եւ ձայնիւ V396

[5218] ձայնիւք եւ շառջմամբք M2603 M1143եւ շառաջմամբ ձայնիւք V255

[5219] +որ V1627

[5220] քանզի J1761

[5221] էերորդ B1^{-M1166} B3 C M2603

[5222] om ԺԶ:17-26 J391

[5223] om V1627

[5224] նորանշան B3 (^{c}sup lin M1144)

[5225] արդ J559

[5226] ջրհեղէն V1627

[5227] անձրեւի C$^{-J391\ V1565}$

[5228] բ M1144 V1627

[5229] յողակապի P32

[5230] վերնամարտիկ արդարոց է J559 ի վերամարտիկ արդարասցէ V255 վերայ մարդիկ արդարասցէ J480

[5231] խառնմամբն V1565 P32

[5232] գոյաւ M1141

408. *«Երբեմն[5240] ընդանենայր բոցն, զի մի այրիցէ զյարձակեալ[5241] գազանսն ի վերայ անբարշտաց»* (ԺԶ:18ա): Ընդանեցաւ բոցն յորժամ գորտն եւ շանաճանճն եւ մժիխն յարձակեցաւ ի հարկանել, զի ոչ հրով կարէին ⸢զնոսին հալածել[5242] եւ ոչ այլ հնարիւք պակասեցուցանել:

409. *«Այլ նոքա հայեցեալ տեսանէին էթէ Աստուծոյ դատաստանաւն խուճապին»*[5243] (ԺԶ:18բ): (508բ) Եգիպտացիքն յորժամ յոչինչ հնարից ոչ կարացին պակասեցուցանել զմժեխն, որ[5244] ի հրոյն հալածի, եւ ոչ զշանաճանճն[5245], ծանեան թէ Աստուած արդար[5246] իրաւամ<բ>ք հարկանէ[5247] զնոսա նոքաւք և ոչ ⸢թէ ըստ[5248] կարգիսովորութեանն է նոցին բազմանալն[5249]:

410. *«Եւ երբեմն ի մէջ ջրոյ առաւել քան զզաւրութիւն հրոյ բորբոքէր, զի զմեղանչական երկրին արդիւնս[5250] ապակա-*

[5233] սոցա c^{lb}
[5234] om B1^{a} B3 C^{-J391} M2603
[5235] om V396
[5236] Ղաւտ M1143 Ղաւտաւ B1 M2603
[5237] առաջքն V1565 առջքն J1761 արջք J646
[5238] om P32 +եւ M1143
[5239] om M4211
[5240] pr +եւ V396
[5241] զյարձակել A J391 զարձակեալ C2^{-J391} M1141 M1142 V1627
[5242] tr M1143
[5243] խուճապէին B2^{-M1232} M1143
[5244] ոչ M1232
[5245] զճանճն V1627
[5246] արար C$^{-J391\ M1141}$ M1166 M1144
[5247] հարկէ B3 C^{-J391} (ան ^{c}sup lin M1141)
[5248] om V1565
[5249] զարմանալն V1627
[5250] արդիւնսն M1143 զարդիւնս M2602

նեսցէ» (ԺԶ:19): Մեղանչական[5251] երկիրն[5252] Եգիպտացւոց ի չարչարելն զԻսրայէլ[5253], զնոցա արդիւնն՝ որպէս ասէ պատմութիւնն, հուրն բորբոքեալ ընդ կարկտին եհար զանդաստանսն[5254], եւ անպտուղս արար զցորեանն եւ զգարին (տե՛ս Ելք Թ:24-25):

411. *«Ընդ որոյ կերակուր հրեշտակաց ջամբեցեր ժողովրդեան քում եւ զպատրաստական հացն յերկնից ետուր նոցա առանց ջանալոյ»* (ԺԶ:20ա): Յեգիպտոսէ զջանիւ եւ զաշխատութեամբ սերմանեալ հացն խլեցեր[5255], եւ Իսրայէլի[5256] ընդ այնր ոչ սոսկ հաց, այլ հրեշտակային[5257] զմանանայն կոչէ, ընդ նմին եւ զաւրէնսն՝ որ հոգւոց տուաւ կերակուր: Զսոյն[5258] եւ Դաւիթ անուանէ՝ «Զհաց երկնից ետ նոցա[5259], զհաց հրեշտակաց կերան մարդիկ» (Սղ ՀԷ:24-25): Եւ հրեշտակային կոչի[5260] ոչ թէ ⸢զի նոքա[5261] զգալի նիւթով կերակրէին[5262], ըստ որում տեսաւ[5263] մանանայն[5264], ⸢այլ զի յերկնից տեղաց՝[5265] անուանեցաւ⸣[5266] (509ա), եւ այն առանց վաստակոյ[5267] եւ[5268] քրտանց տուաւ նոցին կերակուր:

412. *«Առ ամենայն ցանկութիւն բաւական եւ առ ամենայն ⸢հանդերձանս ճաշակաց[5269], զի քո ⸢գոյաւորութիւնդ եցոյց[5270]*

[5251] +երկիր է c^{2b} +երկրէ V396

[5252] զերկիրն c^{2b}+է գիրն M1141

[5253] զԻսրայէղ M1144 M1232 V396

[5254] զանդաստան W1049 զանդաստանս $C2^{-J391}$

[5255] հեղեղեցեր V1627

[5256] Իսրայէղի B1 M1144 M1232 J755 V396

[5257] զհրեշտակացն V255 հրշտակաին M2603

[5258] զայն $C2^{-J391}$ M2603 M1141 J755

[5259] +եւ M2602

[5260] կոչէ $B1^{a}$ $C^{-J391\ J1761}$ M2603 W1049

[5261] զնոքա V396 նոքա om M1141 W1049(զի ^{c} sup lin)

[5262] կերակրին B2 J480

[5263] տուաւ c^{2b}

[5264] զմանանայն V396 մանայն M2603

[5265] տեղաց $B1^{-M1166}$ B3 $C^{-J391\ J480\ V255}$ M2603

[5266] om J559

[5267] վաստակոց J1761

[5268] om P32

[5269] հանդերձեալսն ճաշակեաց W1049

[5270] գուաւորութեանդ – $B1^{a}$(originally թի″դ M1166) գոյաւուրութիւն դիեցոյց P32 *առ քո որդիսն զքաղցրութիւն»* (ԺԶ:20բ–21ա)։ Մանանայն, ասէ, բաւական լինէր յայն որակութիւն համոյ դառնալ, զոր ճաշակողն ախորժէր եւ ի նոյն կարաւտութեանն լրումն պատրաստէր, եթէ կամէին[5271] քաղցր եւ թէ[5272] դառն, եթէ տտիպ եւ թէ[5273] կշիռ. եւ այս, ասէ, ի քաղցրութէնէ քումմէ ուղղեցաւ։

413. *«Ըստ մատուցանելոյ ցանկութեան արքանեկեալ[5274], առ որ ինչ եւ կամէր ոք»* (ԺԶ:21բ)։ Արքանեկութիւն, ասէ, եւ ⸢սպաս մանանային[5275] պատրաստութեան զցանկութիւն կամաց խնդրողին լնոյր յիրս, յոր եւ ախորժէր՝ եթէ հաց ⸢եւ թէ[5276] միս, եթէ պտուղ եւ թէ[5277] բոյս։

414. *«Խառն ձիւն եւ սառն կային ընդդէմ[5278] հրոյ եւ ոչ հալէին, զի ծանիցուք եթէ զպտուղ թշնամեացն ապականէր»*[5279] (ԺԶ:22ա)։ Ձիւն եւ սառն էր կարկուտն. որպէս զձիւն՝ գունովն, եւ իբրեւ[5280] զսառն՝ ձեւովն[5281], որ ընդ հրոյն տեղայր։ Եւ որպէս ոչ ինքն զհուրն շիջուցանէր, նոյնպէս եւ ⸢ոչ հուրն զնա հալէր[5282], այլ տեղայր յանդաստանքն եւ զպտուղս դաշտացն[5283] յանխնայ[5284] կոճոպէր ((509բ)։

415. *«Հուրն բորբոքեալ ընդ կարկտի[5285] եւ փայլատակեալ ի մէջ ջրոյ»* (ԺԶ:22բ)։ Որպէս ասացաւ՝ բորբոքէր[5286] եւ ի միասին տեղային ի վերայ անդաստանաց եւ անասնոց։ Զի որք թաքուցին, ⸢աւէ, զանասունսն[5287] փրկեցան, եւ ⸢որք հեղգացան՝[5288] ի սատակումն մատնեցան[5289], եւ Իսրայէլին[5290] կայր անփորձ:

[5271] կամին V396

[5272] երթէ C^{-J391} M1143 M1144

[5273] երթէ C^{-J391} M1142

[5274] անքան եկեալ J480

[5275] սպասման անապատին C^{-J391}

[5276] երթէ M2602 M1143 W1049եւ երթէ C$^{-J391\ V255}$ M2603

[5277] երթէ C M2602 M1144

[5278] ընդ J1761 V396

[5279] ապական P32 ապականէ J480

[5280] որպէս M1142

[5281] om c^{1b}

[5282] հուրն զնա չհալէր C^{-J391} M2603 M1141 V1627 ոչ հուրն զնա չհալէր M1143 M1166 M1142(չհալէր. չ with omitting mark)

[5283] դաշտաց C2^{-J391}

[5284] անխնա M2602

[5285] կարկտին J755 P32

[5286] բորբոքեցեր B2^{-J559}

416. *«Եւ այն դարձեալ[5291] զի արդարքն կերակրեսցին եւ զիւր զաւրութիւնն մոռանայցէ»* (ԺԶ:23): Իսրայէլացւոցն[5292] անդաստանքն որ արդարք էին, ոչ ապականեցաւ[5293] ի կարկտէն, որպէս եւ ոչ զայլ հարուածոցն առին զփորձ, զի այսու գիտասցեն, թէ այս ոչ ի մէնջ՝ այլ յաստուածային զաւրութէնէն ուղղի, որ կարողքն չարչարին եւ տկարքս փրկիմք:

417. *«Զի քո արարած, քեզ՝ արարչիդ արբանեկէ[5294], եւ սաստկանա[5295] ի տանջանս անաւրինաց,[5296] եւ աւրհնի բարերարութիւն փոխանակ ի քեզ յուսացելոց» (ԺԶ:24):* Արարածս[5297] որ[5298] ի քէն՝ կամաց քոց սպասաւորք են եւ պաշտաւնատարք: Յորժամ հրամայես՝[5299] սաստկանան[5300] եւ տանջեն զանաւրէնս ի մարդկանէ եւ[5301] որք[5302] յաւրինաւորացն պէտսն զգաւնութեամբ գան ի սպասս[5303], որովք[5304] վայելեալք աւրհնեն զքեզ ի քեզ յուսացեալքն՝ հրով ջեռեալք[5305] եւ զպէտսն խարուկեալ, ջրով զովացեալ: Բայց ի վերայ անաւրինացն վայրենացան[5306] հրամանաւն Աստուծոյ եւ տանջեցին (510ա):

[5287] tr M2602

[5288] որ հեղգացաւ M1143

[5289] մատնեցաւ BC$^{-\mathrm{J391}}$ M1143

[5290] Իսրայէղին M2602 M1166 M1144 V396

[5291] դարնեալ J755

[5292] Իսրաէլացոյց P32 -ցոց M1141 M1142 J755 -ցոցն J559 -ցւոց C$^{-\mathrm{J391\ J755\ P32}}$ M2602 M2603 -ղացոց B1^{a} -ղացւոց M1144 -ղացւոցն M1232

[5293] ապականեցան C$^{-\mathrm{J391\ V1565}}$ M2603 W1049

[5294] արբանեկեն J480

[5295] սաստկանայն J480 սատականա A M2602 J391 J755 P32 J559

[5296] աւրինաց P32

[5297] արարածքս C$^{-\mathrm{J391}}$ M2603 M1142 W1049

[5298] որք C^{2b}

[5299] հրամայեսցես M1143 հրամես P32

[5300] սատակման V1627

[5301] om M2602 J755 V396 V1565 P32

[5302] om BC$^{-\mathrm{M2602\ J391\ J755\ V1565}}$ M2603 M1143

[5303] սպաս M1144 M1142 M1627 V396 V1565

[5304] որով M2602 M1142 V1565 V255

[5305] ջեռեալքն C$^{-\mathrm{J391}}$

[5306] ժայրանացան

418. *«Վասն այնորիկ եւ յայնժամ յամենայն ինչ փոխեալ՝ ամենակերակրիչ պարգեւիդ ⸢քում լինէր*[5307] *սպասաւոր, առ ի կամս քոյոցն կարաւտելոց»* (ԺԶ:25)։ Վասն այնր[5308], զի որք ի ⸢բարերարութիւնդ քո[5309] վայելեն, աւրհնութիւն քեզ փոխանակեն[5310]։ Արարեր զայս Իսրայէլի[5311], զի ⸢ոչ թէ[5312] միայն կերակրէր զնոսա մանանայն, այլ[5313] յամենայն[5314] որակս համոց որում ցանկային ⸋փոփոխէր՝[5315] քո կամացդ, որպէս ծառայ[5316] սպասաւորեալ եւ զծառայակցացն[5317] փափաք[5318] առլցեալ։ Զի զայս կամէիր զքոյոցն ցանկութեան կարաւտութիւն ըստ ամենայն պիտոյից լցուցանել[5319]։

419. *«Զի ուսանիցին որդիքն քո զոր դուն*[5320] *սիրեցեր, Տէր, զի ոչ թէ*[5321] *արարք արմտեաց կերակրեն զմարդ, այլ քո բանդ զհաւատացեալսն ի քեզ պահէ»*[5322] (ԺԶ:26)։ Զայս արարեր նոցին շնորհի[5323] առ ի վարժել զտղայական[5324] միտս[5325] որդւոցն քոց, թէ[5326] գոյնք եւ համք եւ տեսակք[5327] արմատոց եւ պտղոց ոչ իւրովի պատրաստին, այլ քո շնորհիդ տա նոցին զայն պէսպէս[5328] համեղութիւնսն[5329], զի ահա յորժամ կամեցար ի մի նիւթ[5330] զբնաւիցն որակս համոցն[5331] տպաւորեցեր: Դարձեալ, որպէս Քրիստոս ⸢էառ զայս բան[5332] առ[5333] բանսարկուն, քանզի գրեալ է եւ յԵրկրորդ Աւրէնսն՝[5334] «Ո՛չ հացիւ ⸢միայն կեցցէ մարդ», այսինքն՝ բանական[5335] հոգին, «այլ՝ բանիւ⸆[5336] բերանոյ (510բ) Աստուծոյ» (Բ Օր Ը:3, Մտ Դ:4) բուծանի, որպէս մարմին՝ հացիւ

[5307] քո լինէր C1^{-J755} J1761 քո շինէր V396
[5308] +ասէ C$^{-J391\ J755\ V255}$ V1627 M2603
[5309] բարերարութեանդ C1 բարերարութենէդ C2^{-J391} M1141
[5310] +որ B2 M1143
[5311] Իսրայէղի B1 M1141 M1144 J755 V396
[5312] tr c^{1b}
[5313] որ V1565
[5314] ամենայն V1565
[5315] om...#443 <եւ այս պատկեր>եղեւ նոցին հանդերձեալ M1166
[5316] ծառայս V396
[5317] զծառայակցացս M2602
[5318] փափագն M1144 փափագսն M1142
[5319] լցուցանելոյ J646
[5320] դու C2 M1143 V1627 V255
[5321] եթէ M2602
[5322] պահէր C2^{-J391}
[5323] շնորհք V1627
[5324] տղական V396
[5325] միտն V1627(ս added over տ^{c}) միտսն M1144
[5326] եթէ M2602
[5327] տեսակ c^{2b}
[5328] ամենայն C^{-J391}
[5329] համեղութիւն C -թիւնն M2602

420. *«Զի որ ի[5337] հրոյն ոչ ապականէր, վայրապար ի դոյզն ճառագայթէ արեգական ջեռեալ հալէր»* (ԺԶ:27): Մանանայն, զոր ի հուր եփէին յետ աղալոյն եւ տեւէր[5338] հրոյն ջերմութեան[5339], յիւրաքանչիւր առաւաւտ[5340] ի ծագել արեգական[5341] ջնջէր որպէս զցաւղ, եւ դարձեալ իջանէր (տե՛ս Բ Օր ԺԶ:21):

421. *«Որպէս զի յայտ լիցի՝[5342] թէ պարտ է կանխել քան զարեգակն ի գոհութիւն քո, եւ յառաջ քան զծագել լուսոյ ⸢յանդիման լինել[5343] քեզ»* (ԺԶ:28): Աղաւթից ըղձումն է եւ փափաքանաց պտուղ, ⸢որոյ որակութիւն[5344] համոյն ոչ յայտնի, բայց միայն ձեւ[5345] բանիս: Որք զայսպիսի[5346] սքանչելի գործս քո խոկմամբ հանճարոյ[5347], ասէ, որոնեն, կանխեն ի քեզ նայել ար<ը>ստաւրէ՝ ⸢քան ի[5348] ստեղծեալն[5349] ի քէն լոյս, որ ի[5350] զգալի արեգակն է, եւ յանդիմանեալ[5351] հոգւոց առնուն ի քէն պայծառութիւն եւ մտաց[5352] լուսաւորութիւն երկնային կենացդ[5353] վայելչութեան:

[5330] նիւթն J755 P32

[5331] համոյն V396 համոց V1565

[5332] զայս բանս էառ V1627

[5333] om V1627

[5334] յօրէնսն C2

[5335] բանական P32

[5336] om V1627

[5337] om A

[5338] տերեւ V396

[5339] ջերմութիւն B3 J391

[5340] առաւօտի V396 յառաւօտի J391 J1761

[5341] արեւուն BC^{-J559} M2603 M1143

[5342] լիցին C2

[5343] յանդիմանել M2603 M1141 M1144 J480 V255

[5344] որ յորակութիւն c^{2b} M1232

[5345] եւ J480 V255

[5346] զայնպիսի J480

[5347] ճարտարոյ c^{2b}

[5348] քանզի B2 M2602

[5349] ստեղծանելն J480 V255 ստեղծելն P32

[5350] om C^{-V255}

422. *«Զի յոյս անշնո<ր>հակալին իբրեւ զսառն ձմերայնոյ հալեսցի եւ ⸢ծորեսցէ իբրեւ[5354] զջուր անպիտան»* (ԺԶ:29): Որ զայսքան երախտեացս շնորհ ի քէն, ասէ, անբանաբար արհամարհէ[5355], եւ ոչ[5356] այս վկայութեամբս ⸢առ քեզ[5357] զյոյս[5358] իւր ընդանեցուցանէ, ըստ Պաւղոսի՝ Համբերելով յուսոյն (հմմտ. Ա Թս Ա:3), այլ յերեւելիս[5359] պշնու, այնպիսին թէ(511ա)եւ պայծառ երեւի ի[5360] մարմինն՝ որպէս սառնն[5361] ի ձմեռնն[5362], ⸢հալի մահուամբն[5363] եւ ծորեալ իջանէ[5364] ի տանջանս[5365], որ անպիտան գտաւ Աստուծոյ:

423. *«Զի մեծամեծ են դատաստանք քո եւ դժուարապատումք, վասն այնորիկ անձինք անխրատք մոլորեցան»* (ԺԷ:1): Սմին հանգոյն եւ Դաւիթ ասէ. «Որպէս զի մեծ են գործք քո, Տէր, եւ յոյժ ⸢խոր են[5366] խորհուրդք քո» (Սղ ՂԱ:6). եւ դարձեալ՝ «Արդարութիւնք[5367] քո որպէս լերինք, Աստուած, եւ իրաւունք քո որպէս խորս բազումս» (Սղ ԼԵ:7): Արդ[5368], այժմ դատաստան Աստուծոյ թուի, թէ զայն ասէ, որ արդարակշիռ իրաւամ<բ>ք պահանջեաց[5369] զԻսրայէլ յԵգիպտոս, յուսով խոստման հարցն, զի ի[5370] դժուարապատում դատաստանն չեւ էր լցեալ մեղք[5371] Ամուրհացւոցն՝[5372] որոց[5373] երկրին էին ծառանգ[5374]: Իսկ անխրատ[5375] Եգիպտացիքն մոլորեցան յայս իրաւանցս եւ կարծեցին անտէր գերի զԻսրայէլ[5376], ի չարչարանս նոցին մխեցան[5377], եւ տային գործել զկաւն եւ զաղիւսն:

[5351] յանդիման լեալ BC $^{-\text{M2602 J1761 J755 V396}}$ M2603 M1143

[5352] մտացն c^{2a}

[5353] կենացն C

[5354] գործեսցէ որպէս J480

[5355] արհամարհի J646

[5356] om c^{1a}

[5357] առաքէ V1565

[5358] զյոյսն B3 C $^{-\text{J1761}}$ M2603 V1627

[5359] երեւելիս P32 յերեւելիսս V1627

[5360] om M1143 J391 V1565

[5361] սառն B $^{-\text{M2602 M1232}}$ M2603 J480 V1565 V255 om W1049

[5362] ձմեռն B2 C $^{-\text{J391 M1141 J1761}}$ M1143 V1627

[5363] հալիմամբն J391 հալմամբն C2 $^{-\text{J391}}$

[5364] շիջանէ C2

[5365] տանջանսն V1627 V1565

[5366] խոր M2602 M2603 M1143 M1141 om V1627 P32

[5367] արդարութիւն C $^{-\text{J1761 J755 V1565}}$

[5368] om c^{1a}

[5369] պահեաց BC M2603 M1143

424. *«Կարծեցին[5378] բռնադատել զազգն սուրբ անաւրէնք[5379], կապեալք խաւարի եւ կաշկանդեալք երկայն գիշերոյ»[5380]* (ԺԷ:2ա): Ի մէջ առնու այժմ զինններորդ[5381] հարուածն[5382] յեղյեղել[5383]: Արդ, նոքա որք[5384] իբր[5385] զանտէրս զնոսա բռնադատէին, յետ զանազան հարուածոցն մատնեցան եւ յայս՝ զի խաւար[5386] սփռ(511բ)եցաւ ի վերայ նոցա եւ կաշկանդեաց զնոսա[5387] ի մահիճս, երկայնութեամբ գիշերոյ զաւուրս երիս[5388]:

425. *«Արգելեալք ընդ յարկաւք՝[5389] փախստականք ի յաւիտենականն տեսչութենէն[5390] անկեալք[5391] դնէին»* (ԺԷ:2բ): Քանզի ասէ պատմութիւնն, թէ՝ «Ձգեաց Մովսէս զձեռն իւր եւ եղեւ խաւար շաւշափելի ի վերայ երկրին Եգիպտացւոց զերիս[5392] աւուրս մեզ եւ մութ. եւ ոչ ոք տեսանէր զեղբայր իւր եւ ⸢ոչ յարեաւ ոք[5393] յանկողնոյ իւրմէ[5394] զերիս[5395] աւուրս» (հմմտ. Ելք Ժ:22-23): Զայսմանէ ասէ, թէ՝[5396] ի սաստկութենէ խաւարին արգելեալ[5397] մնացին ի յարկս, զի ի լուսոյն, որով յաւէտ երկիր զուարճանայր, աւտարացան եւ անկան ի մահիճս:

[5370] om C2 M1141 W1049

[5371] մեղքն C V1627

[5372] Ամուրհացոյցն P32 Ամուրհացոց M1141 W1049 Ամուրհացոցն c^{2b} J755 Ամուրհացուցն J480 Ամուրհացւոց V396

[5373] յորոց P32

[5374] ծառանգորդք J480 ծառանգք B3 M2603 M1143

[5375] անխրատք J755 P32

[5376] զԻսրայէղ M1232 V396

[5377] մխեցին M1141

[5378] կամեցան M2603

[5379] անօրէնքն V1627

[5380] գիշերու M1142

[5381] զԹերորդ B3 C$^{\text{- J480 J480}}$ M2602 M2603

[5382] հարուածսն c^{2b}

[5383] յեղյեղեալ J391 V1627 V1565

[5384] որ B3 M2603 M1143 V1627 om C$^{\text{- M1141}}$

[5385] իբրեւ C2

[5386] խաւարս V1627

[5387] զնոսին M2602

[5388] Գ. B3

[5389] արկաւք V1627

[5390] տեսչութեան J391 տեսութենէն M1143

[5391] անկեալ B C1$^{\text{- M1141}}$ (անգեալ B3 V1627) M2603 M1143

[5392] զԳ. B3

426. *«Զի ղաւղեալ համարէին ընդ գաղտնեաւք մեղաց, ընդ անճաճանչ յիմարութեան առագաստաւ ցրուեցան, անհնարինս յիմարեալք եւ*[5398] *խուճապեալք եւ խռովեալք»* (ԺԷ:3): Մեղքն, ասէ, եւ ⸢չար գործքն[5399] որպէս ստուեր[5400] սփռեալ էր ի վերայ մտաց նոցա եւ ոչ տեսանէին զլոյս աստուածպաշտութեանն Իսրայէլի[5401], այլ ընդ անլոյս[5402] կռապաշտութեամբն[5403] դեգերէին: Վասն այնր եւ Աստուած զգալի խաւարաւ խուճապեաց զնոսին[5404] եւ ընդարմացոյց, զի ոչ զաւրէին արտաքս ընդ յարկսն ելանել:

427. *«Քանզի եւ ոչ՝ որ*[5405] *ունէր զնոսա մութն, աներկիղս պահեաց, զի բոմբիւնք*[5406] *շուրջ զնոքաւք (512ա) պատեալք որ արբեցուցանէին*[5407]*, եւ ցնորք անտիպք խոժոռադիմացն*[5408] *երեւէին»* (ԺԷ:4): Ընդ մութ խաւարին, ասէ, տիրեաց նոցին եւ[5409] երկիղ, որպէս եւ է[5410] բնական ⸢այս կիրք[5411] մարդոյ, զի ի խաւարի մէջ մատնեալ երկնչի: Բոմբիւնք[5412] ձայնից եւ ցնորական խոժոռադէմ տեսիլք[5413] որպէս յանուրջս ստուերանային[5414] առաջի նոցին՝ ի խաւարի անդ, եւ ծանրացուցանէր[5415] զերկիղն:

[5393] ոչ ոք յարեաւ C^{-V396} ոչ ոք յարեսդ V396

[5394] իւրոյ J559

[5395] զԳ B3

[5396] Դաւիթ V1565

[5397] արգելեալք P32

[5398] om M2602 V396

[5399] չար գործ M1143 չար գործք նորա V1627 չարագործքն J391

[5400] զստուեր B2^{-J559} C^{-J1761} M2602 M2603 M1142 +իւր W1049

[5401] Իսրայէղի B1 c^{2a} M1141 M1232

[5402] լոյս B3 M4211(լոյս ras խաւար sup lin) M2603 M1141 om W1049 խաւար rel

[5403] կռապաշտութեամբ B2 կռապաշտութեան C$^{-J480\ V255}$ A M2603 V1627 M1232 կռապաշտութեանն B3 M1143 J480 V255

[5404] զնոսա C

[5405] om B2 c^{2b} J480

[5406] բամբիւք P32

[5407] արբուցանէին V396

[5408] խոժոռային դիմացն c^{2b} խոճոռդիմացն V1627

[5409] om V396

[5410] om P32 W1049 +այս V255

428. *«Եւ հրոյ եւ ո՛չ մի ինչ բնութիւն կարաց լուսաւորել, եւ ոչ խարուկածին բորբոքեալ բոցք[5416] հանդարտէին լրջացուցանել[5417] զտխուր գիշերն»* (ԺԷ:5): Արդարեւ, սոսկալի պատահումն. զի հուրն, ասէ, որով ⸢սովոր եմք[5418] ի գիշերի լուսաւորել, ոչ կարացին բորբոքել, այլ շաւշափելի խաւարն յաղթէր նմին[5419]: Եւ որչափ հնարէին ի խարուկէ կրակի[5420] բոցս բորբոքել՝[5421] ⸢դիզելով փայտ եւ ձգելով[5422] ի նոյն, այլ կիզանելի նիւթք ոչ զաւրէին[5423] արծարծել[5424] բոցս, եւ ի տխրութէնէ գիշերոյն լուսաւորել զնոսին եւ զմէգն փարատել:

429. *«Բայց միայն երեւէր նոցա ինքնակաց խարոյկ լի երկեղիւ, զարհուրեալք յաներեւոյթ տեսլենէն այնորիկ, համարէին չար եւս քան զոր տեսանէին»*[5425] (ԺԷ:6): Ինքնակաց խարոյկ կոչէ զմառախուղն, որ ընդ խաւարին եւ զմէգն որ իբր[5426] զծուխ հրոյ սփռ(512բ)եալ զնոքաւք շաւշափիւր եւ զարհուրեցուցանէր զնոսին յերկիղ կասկածանաց: Քանզի որ ի խաւարի է, թէեւ ընդ դիւր եւ ընդ հարթ տեղի գնայ[5427], երկնչի թէ գուցէ ի վիհ անկանիմ, կամ՝ յորոգայթ[5428]: Յայս երկեղէս զանգիտեալք[5429] ոչ յարեաւ ի մահճացն[5430]:

[5411] tr M2602 այս կերպ V396 կիրք V255
[5412] բամբիւքն P32
[5413] տեսիւք J391
[5414] ստուերային J559
[5415] ծանրացուցանէ P32
[5416] բոցոյն P32 բոց J755
[5417] շիջուցանել c^{2b} շրջեցուցանել M1141 V396
[5418] սովորիմք P32
[5419] om V1565
[5420] կրակէ J559
[5421] բորբոքեալ M2603 J391 V1627 J755 P32
[5422] om homoeotel, ditt այլ շօշափելի խաւարն c^{2b}
[5423] զօրէի V1565 կարէին B2
[5424] ծածել J391
[5425] տեսանէ C2 P32 տեսանէինն B2$^{\text{-J559}}$ M2602 V255
[5426] իբրեւ C2 M1143
[5427] գնաց P32
[5428] որոգայթ c^{1b} J391

430. *«Ի դիւթական արուեստի խաբէութիւն անկանէին եւ ի խորհուրդս*[5431] *ամբարհաւանութեան կշտամբութիւն*[5432] *թշնամանալից»* (ԺԷ:7): Գէտքն[5433] Եգիպտացւոց որպէս[5434] յայլ նշանսն[5435] արարին հանգոյն Մովսէսի, զգաւազանս՝[5436] աւձս եւ գորտս[5437], եւ զգետն՝ արիւն[5438], նոյնպէս եւ յայս խաբէին զնոսին[5439], թէ շիջուցանեն զխաւարն լուսով, եւ ամբարհաւանեալ ի դիւթսն ոչ խնդրէին ի Մովսէսէ[5440] ներումն: Եւ այս կշտամբեաց զնոսա[5441] եւ անմխիթար պահեաց ի խաւարն, զի ոչ զաւրեցին դիւթքն առնել զոր խոստացան, որպէս ասէ:

431. *«Զի որք*[5442] *խոստանային զարհաւիրս եւ զխռովութիւնս հալածել յանձնէ ախտացելոյ*[5443], *նոքա զծաղրալից երկիղն*[5444] *ախտանային»* (ԺԷ:8): Դիւթքն[5445], որք[5446] խոստացան լոյս առնել ընդդէմ խաւարին եւ շիջուցանել զմութն, ոչ կարացին, այլեւ նոքա ընդ շարժելն յայս կոյս կամ յայն, խաւարեալ աչաւք[5447] դեդեւէին[5448] եւ մոլորմամբ ի խաւարն ծաղր լինէին (513ա) նոցա՝ որոց լոյս ⌜յանձն առին ծագել[5449]:

[5429] զանգիտաւք J391 զանգիտեալքն V396
[5430] մահճաց V1627
[5431] խորհուրդ J391 c^{1b}
[5432] կշտամբութեան V1627
[5433] գետք W1049 C1 $^{-J755}$ գետքն M1141 M1144(է changed to ե) նետքն M1143
[5434] որ J391
[5435] նշանս C2
[5436] գաւազանս M2602 զգազանս B2 $^{-M1232}$ c^{1b} զգաւազս M1141
[5437] գորտն J391
[5438] արին M1142 յարիւն C2
[5439] զնա V396 զնոսա C $^{-J755\ V396}$ W1049
[5440] Մովսեսէ P32 Մովսիսէ M2602 J480
[5441] զնոսին M2602
[5442] որ V1627
[5443] ախտացելոցն V1565
[5444] երկիրն V1565
[5445] դիւթն P32
[5446] որ J559
[5447] om C1
[5448] դեզերէին M1143
[5449] ծագել յանձն առին]tr J480

432. *«Զի թէպէտեւ ոչինչ նորանշան զարհուրեցուցանէր, ճճեաց ախտիւք եւ սողնոց շչմամբք*[5450] *խուճապեալք եւ դողացեալք*[5451] *սատակէին, եւ յանուրեք*[5452] *յանփախուստն*[5453] *աւդն հայելոյ ուրանային»* (ԺԷ:9): Այլ ինչ արհաւիրք[5454] պատուհասի, ասէ, յԱստուծոյ ոչ եկն ի վերայ նոցա՝ բայց միայն խաւարն: Սակայն նոքա գոլով ի մութն, յանձինս իւրեանց երկնչէին ի[5455] ճճեաց, յաւձից, յայլ թիւնաւոր սողնոց կասկածեալք՝ ընդ խուճապ խաւարին դողային, ⸢քստմնէին եւ ոչ կամէ<ա>լ[5456] զհայելն[5457] ի խաւարային[5458] աւդն, չգտանէին ⸢ի նմանէ[5459] փախստեան տեղի, զի սփռեալ էր ի վերայ ամենայն աշխարհին՝ բայց[5460] յԻսրայէլացւոցն[5461]:

433. *«Զի երկնչոտին առանձին*[5462] *իմն չարութիւն՝ ինքեամբ վկայէ դատապարտեալ. միշտ կանխէ զանհնարինսն՝ նեղեալ ի խղճէ մտաց»* (ԺԷ:10): Որ ի չարութիւն անիրաւութեան է, ասէ, եւ ի սխալանս մեղաց, առանց ուրուք ազդելոյ[5463], ինքն չարութիւնն զնա զարհուրեցուցանէ եւ իւր մտացն անպատկառ[5464] ատեանն զնա դատի[5465], թէ արժանի է[5466] ըստ չար գործոցն ⸢յորում է[5467] պատուհասի. եւ միշտ խոկայ, թէ անհնար[5468] է ինձ զերծանել ի պատուհասէ, ⸢զի միտքն՝[5469] որ ի (513բ) խղճէ պատուիրանազանցութեանն տաղտապի[5470], յայս դատապարտեալ հաւանեցուցանէ զնա: Զի որ ի Սոդոմայեցւոց[5471] գործն ընկղմի, ի վերայ ածէ նմին միտքն[5472] զՍոդոմացւոցն[5473] պատուհասի երկիղն եւ զարհուրեցուցանէ[5474] (տե՛ս Ծն ԺԹ:24-25), եւ որ[5475] յեղբայրասպանութիւն՝[5476] զԿայէնի[5477] երերն (տե՛ս Ծն Դ:12): Այս է[5478] կիրք[5479] մտացն, զոր Քրիստոս անամաւթ դատաւոր[5480] ասէ[5481] (տե՛ս Ղկ ԺԸ:2): Սոյն ետ[5482] Յուդայի ⸢ի խեղդ մտաբերել[5483] եւ զարշել յարծաթոյն, որոյ սէրն արար զնա սպանող (տե՛ս Մտ ԻԷ:3-5): Յայսմանէ զգուշացաւ Պաւղոս եւ գրեաց. «Զի մի՛ յառաւել տրտմութենէն ընկղմեսցի» (Բ Կր Բ:7): Արդ, ասէ[5484], թէեւ ⸢պատուհաս այլ[5485] չունէին քան զխաւարն, սակայն չարեաւք պղծեալ միտք նոցա երկեցուցանէր, թէ ընդ խաւարին շարժեցան[5486] աւձք[5487] թիւնաւորք եւ գազանք ճիրանաւք:

[5450] շչմամբ J559 շնչմամբ B3 C2 M2603 V1627 J755 շնչմամբք c^{1a} M1141 M1143 V255

[5451] դասացեալք V1627

[5452] այնուրէք J480

[5453] յանփախուստ B1 B3 C^{-P32} M2603

[5454] ահաւիրք V1627

[5455] om P32

[5456] կամէ<ա>լ] կամել MSS

[5457] քստնէին եւ յոչ կամելն M1143 om P32

[5458] խաւարին J480 J755

[5459] զնմանէ V255

[5460] բաց M2602 M1143 J391 V1627 V255

[5461] յԻսրայէլացւոյցն P32 -ցւոցն M1141 Իսրաէլացւոցն c^{1b}

[5462] առանձինն BC$^{-V1627 V1565 P32}$

[5463] ազդէին V1627

[5464] պատկառ V1565

[5465] դատ P32 դատէ BC$^{-J755 P32}$ M2603 M1143 դատէն J755

[5466] om C

[5467] յորմէ V1627 W1049 յորում V1565

[5468] հնար C2^{-V1565}

[5469] զմիտքն P32

434. *«Քանզի ոչինչ է երկիւղ, եթէ ոչ մատնութիւն մտացն[5488] աւգնականութեանց»* (ԺԷ:11): Սահմանէ զերկիւղն վայելուչ՝ թէ միտքն[5489] յորժամ քննէ եւ կարծէ թէ ոչ ունի աւգնական զաւրէնքն գործոցն, զոր կատարեաց, մատնէ[5490] զինքն յերկիր, եւ ամբոխի յառաջակա[5491] իրէն, յոր դատապարտէ զնա սահմանն աւրինացն:

[5470] տաղպատի V1565

[5471] Սոդոմայեցոցն c^{2b} Սոդոմացոց M1141 W1049 Սոդոմացոցն C1 $^{-V255}$ Սոդոմացւոց c^{2a} M1232 J646 Սոդոմացւոցն V255

[5472] om M1143 J559

[5473] զՍոդոմացոց J480 -ացոցն M1141 M1144 -մայեցոց W1049 -մայեցոցն c^{2b} V255 -մայեցւոց M2602 J599 -մայեցւոցն M1143 -մացիոց V1627

[5474] զարհուրեցանէ P32

[5475] յոր P32 +ի BC $^{-\text{M1144 M1142 J480 J755 P32}}$ M1143

[5476] եղբայրասպանութեան P32 եղբայրասպանութեանն C $^{-\text{J1761 P32}}$

[5477] զԿաենի M2603 V1627 զԿայենի C $^{-\text{J391}}$ M1143 M1144 J646

[5478] om V396

[5479] կիր B2

[5480] թագաւոր C1

[5481] ասէր M2602

[5482] եդ P32

[5483] խեղդ մտաբերել J1761 խեղդն մտաբերել V1565 խիղճ մտաբերել J480 խեղդ մտաց բերել c^{2a}

[5484] om J559

[5485] tr V396

[5486] շրջեցան J391 J480 V1565

[5487] օձս V255

[5488] մատնեացն J391

[5489] միտ c^{2b} միտք C $^{-\text{J1761 V1565}}$ M2603

435. *«Մինչդեռ ի ներքս է, սակաւ ինչ է ակնկալութիւն, եւ բազում համարի զանգիտութեանցն, որ ածէ ի վերայ զպատճառս տանջանացն»* (ԺԷ:12): Ի ներքս, ասէ, ի չար գործսն մինչդեռ զբաղեալ է գործողն, սակաւ մի ակն ունի պատուհասի՝ կշտամբեալ յաւրինացն. իսկ զերծեալ ի գործոցն որպէս ի քնոյ զարթչի, եւ մեծ եւ ծանրագոյն տեսանէ զմեղսն, որ պատճառ եղեւ գալստեան տանջանացն ի վերայ նորա[5492]: Այսպէս եղեւ[5493] Ամոն[5494] ի պոռնկելն ընդ քեռ[5495] իւրում[5496]. մինչ ի չար խորհուրդսն էր[5497], ընդ աղաւտ տեսանէր զպատուհասն՝ նսեմացեալ ի հեշտախտութեանն[5498] խորհրդոց, իսկ յորժամ կատարեաց, զարթեաւ միտքն եւ ծանրացոյց զանգիտութիւնն եւ զմեղսն[5499], որ[5500] եղեւ նմին պատուիրանազանցութեամբն պատճառ տանջանաց[5501]. ուստի եւ առ քոյրն դարձոյց զատելութիւնն (տե՛ս Բ Թգ ԺԳ:1-19): Նոյնպէս եւ Յուդայ[5502] ընդ աղաւտ տեսանէր զաղխալանսն[5503] իւր մինչդեռ անկատար էր մահ Փրկչին, եւ սակաւ մի ակն ունէր տանջելոյ, իսկ յորժամ կատարեցաւ՝[5504] ծանրացաւ ի վերայ նորին զանգիտումնն եւ երկիւղն, որով եւ ի խեղդ եկն (տե՛ս Մտ ԻԷ:3-5):

436. *«Եւ նորա զանհնարին գիշերն[5505] յանմատոյցից մթից դժոխոցն[5506] հասելոց ի վերայ, զնոյն քունն[5507] ննջեցին»* (ԺԷ:13):

[5490] մատն P32

[5491] յառաջիկա M1142 J1761 V396 յառաջիկայ M1143 J391 M1141 J480 J755 առաջիկայ P32 V255

[5492] om c^{1a}

[5493] om V396

[5494] Ամոնի M1142

[5495] քեռն B2 $^{-J559}$ M1143 V1627 քոյրն M2602

[5496] իւր M2602

[5497] om V1565

[5498] հեշտախորութեանն J391 հեշտախտութենէ P32

[5499] ոչ մեղսն J391

[5500] որով M1232

[5501] տանջանացն C

[5502] Յուդա B1 B3 C2 $^{-V1565}$ M2603 M1143 V255 W1049

[5503] զխալանս M1143 V1627

[5504] կատարէր J391

[5505] զգիշերն c^{2b} M2603 M1142 M1232 J480 J755

Անհնարին գիշեր կոչէ զմութն եւ զխաւարն շաւշափելի՝ որ պաշարեաց զնոսա զերիս[5508] աւուրս, զոր ոչ արծա(514բ)րծումն հրոյ կարէր լուսաւորել[5509]: Այլ անմատոյց[5510] էր եւ անմերձ[5511] ամենայն լուսաւորութեանց հնարից[5512] մութն այն եւ[5513] խաւարն դժոխային[5514], որ էհաս ի վերայ նոցա, եւ յարթնութեան որպէս ի քուն պահեաց զնոսին ի մահիճսն[5515]:

437. *«Էր[5516] զի նշանաւք ցնորիցն պակչէին, եւ էր զի ոգւոցն մատնութեամբք[5517] լքանէին»* (ԺԷ:14ա): Խաւարն եւ մէգն որ նշանագործութեամբն Մովսէսի[5518] եհաս ի վերայ՝ պակոյց զնոսա եւ զարհուրեցոյց եւ յերկիւղ մատնեաց: Ի վերայ այսր եւ իւրեանց[5519] մտացն խիղճ յիշէր զնոցին զանազան ⌜չար գործսն[5520], եւ այնմ[5521] զնոսա[5522] արժանաւորս դատէր՝ եւ եւս ծանր պատուհասի: Եւ յայսմանէ[5523] լքեալ զանգիտէին ի խղճէ մտացն ընդհարեալք, եւ ի մէջ խաւարին այլ արհաւիրք պատուհասի կարծէին պատրաստեալ իւրեանց. եւ զի ոչ ունէին տեսութեամբ լուսոյ ընդրութիւն, զարհուրէին:

438. *«Զի յանկարծաւրէն եւ յանկարծուստ մածանէր ահն[5524] ի վերայ»* (ԺԷ:14բ): Քանզի ի մէջ խաւարին գոյին եւ լուսոյ աւգնութիւն[5525] չունէին, տեսանել[5526] թէ ու՞ր եմք, կամ ընդ ո՞ր

[5506] դժոխոց J391 J559

[5507] քուն M2602 C$^{-J480\ V1565}$

[5508] զԳ B3

[5509] լուսաւորեալ M2603

[5510] մատոյց M2603

[5511] անմերձանալի c^{1a} անմերձենալի C$^{-J480\ P32}$

[5512] անհնարից M1143

[5513] om c^{1b}

[5514] դժոխայինս J391 +է V396 C1^{-J480} M1141 +էր J480

[5515] մահիճս V1627

[5516] pr եւ P32

[5517] մատնութեամբ M2603 J559

[5518] Մովսիսի V1627 J480 J559

[5519] իտեանց J391

[5520] զչար գործն P32 զչար գործսն M1141 J755 V396 զչարագործսն J391

[5521] յայնմ J1761

[5522] զնոսին M1232 J559

[5523] յայնմանէ C

[5524] ակն V255 մահն M1143

[5525] օգնականութիւն V396 օգնութիւնն J480 շրջիմք, կամ յի՞նչ յենումք[5527], կամ զի՞նչ[5528] շաւշափեմք: Յանկարծաւրէն ի կոխելն կարծէր թէ ի վիհ անկայ[5529], եւ պաշարէր զնա ահ: Յառնուլն ինչ[5530] ի ձեռս՝ (515ա) զարհուրէր[5531], թէ թունաւոր սողուն է[5532] եւ պաշարէր երկիղն: Այսպէս եւ յայլ զգայարանացն ներգործել[5533] անդրէն ծանրանայր[5534] ահն խաւարաւն:

439. *«Ապա այն[5535] զիարդ եւ էր՝ անդ անկանէր, եւ պահէր յաներկաթ բանդն արգելեալք»*[5536] (Ժէ:15): Յորժամ եկն խաւարն, ասէ[5537], զիարդ ⸢եւ էին[5538] Եգիպտացիքն՝ թէ՛ իշխան, թէ՛ ծառայ, թէ՛ կին, թէ՛ այր, անդր ի խաւարն ըմբռնեցան եւ նովաւ կաշկանդեցան որպէս երկաթով, եւ արգել զնոսա՝ ուր եգիտ[5539] խաւարն, որպէս ի բանդ, եւ ոչ կարացին յայնմ տեղւոջէ շարժել[5540]: Քանզի զայս[5541] նշանակէ պատմութիւնն[5542] յասելն[5543], թէ՝[5544] «Զերիս աւուրս ոչ ոք կարաց շարժել յանկողնոյ իւրմէ» (համմտ. Ելք Ժ:23). զի որպէս յանկողնոյ, նոյնպէս ⸢եւ ոչ[5545] եւ[5546] յայլ տեղւոջէ կարացին շարժել ուր եւս գտան:

[5526] om J480
[5527] լինումք J391
[5528] յինչ V396 V255
[5529] անգաւ V1627
[5530] ինձ V1627
[5531] զանգիտէր BC M2603 M1143
[5532] էր V1565
[5533] ներգործեալ J391 J1761 ներգործելն P32
[5534] ծանրանայ V396
[5535] om C
[5536] արգելեալ M2602
[5537] om V1627
[5538] երեւէին M1143
[5539] +ի C եղ ի V1627
[5540] շարժեալ C $^{\text{- J480 V255}}$
[5541] զայն V396
[5542] պատմութեանն M2602 M1143 M1232 J559 -թիւն P32
[5543] ասել BC $^{\text{- V1627}}$ M2603 M1143 ասելով V1627
[5544] om V1627 V255
[5545] tr BC $^{\text{- M2602 V255}}$ M2603 M1143
[5546] om BC $^{\text{- M2602}}$

440. *«Եթէ հողագործ եւ եթէ հովիւ, եւ*[5547] *կամ*[5548] *եթէ*[5549] *անապատական*[5550] *աշխատութեանցն գործաւոր՝ ըմբռնեալ յանլոյծ տագնապ հասանէր, զի*[5551] *միով խաւարային շղթայիւ*[5552] *ամենեքեան կապեցան»* (ԺԷ:16-17ա): Ոչ թէ միայն, ասէ, որք ի քաղաքին էին ի մահիճսն արգելան, որպէս գրեաց Մովսէս, այլեւ հողագործքն՝ որ[5553] ի բացէ[5554] եւ հովիւքն՝ յանդսն, եւ որք յայլ գործս անդաստանացն էին՝ ⸢յորժամ պաշարեցան ի խաւարէն, որպէս (515բ) ի շղթայս ըմբռնեցան ⸌եւ կաշկանդեալ[5555] կապեցան⸍[5556]⸆[5557] եւ ոչ կարէին ի[5558] տեղւոջէ ի տեղի փոփոխումն առնել:

441. *«Եթէ հողմ*[5559] *շնչէր*[5560]*, եւ*[5561] *եթէ ի*[5562] *թանձրախիտ ոստոց քաղցրաձայն հաւուց բարբառ հնչէր*[5563]*, էթէ յորդութիւն ջրոց հոսելոց բռնութեամբ, եւ*[5564] *եթէ բոմբիւնք սպառնալեաց վիմաց հոլովելոց, եւ եթէ ընթացք*[5565] *աներեւոյթ*[5566] *անասնոց կայտռելոյ, եւ եթէ բարբառ ահագին գազանաց գոչելոց*[5567]*, կամ անդրէն յանձն բեկելոց ի քարանձաւաց լերանց ձայնից արձագանգաց, լքոյց*[5568] *զնոսա զարհուրեցուցեալ»*[5569] (ԺԷ:

[5547] om BC $^{-\text{M2602 J391 M1232 V396 V255}}$ M2603
[5548] om B2
[5549] թէ BC $^{-\text{J1761 J646 V1565 J559}}$ M2603
[5550] անապական M1144 V1627 անական M1142(ապ ^{c} sup lin ատ ^{c} sub lin)
[5551] քանզի BC M2603 M1143
[5552] շղթայի V1565
[5553] որք M1232
[5554] բացեա C2 $^{-\text{V1565}}$ M2603 բացեայ C1 $^{-\text{V255}}$
[5555] կաշկանդեալք C $^{-\text{V396 V1565}}$ M2603
[5556] om V396
[5557] om V1565 V255
[5558] om BC $^{-\text{M2602 V396 V1565}}$ M2603
[5559] հողմն c^{2b} M2602 M1143
[5560] հնչէր C $^{-\text{V1565 V255}}$
[5561] om B2 $^{-\text{J559}}$
[5562] om M1144
[5563] ճչէր V1627
[5564] om M1142
[5565] ընթաց M2602
[5566] աներեւոյթք P32
[5567] գոչելոյ J391
[5568] լքելոց V1627
[5569] զարհուրեալ C

17բ-18)։ Խաւարն[5570], ասէ, ⌜զնոսա յամենայն կողմանց[5571] պատեալ էր եւ լուսոյ ճաճանչ ոչ գոյր, եւ նոքա յակճիռս[5572] կային, զի մի՛ այլ որոգայթ ընդ խաւարն հասցէ ի վերայ ինքեանց։ Յայս տարակոյս եւ ի կասկած մտաց գոլով, թէ ձայն շնչման հողմոյ լսէին, զանգիտէին, թէ զի մի՛ շրջեսցէ զյարկս[5573] ի վերայ մեր։ Եթէ հաւուց ձայն լսէին ի ծառատունկսն՝[5574] երկնչէին, կարծելով[5575] թէ գազանաց[5576] հպումն է առ մեզ ⌜կամ սողնոց[5577]։ Եթէ ջրոյ ձայն առնէին[5578], [սարսէին՝?] տարակուսելով[5579] մի գուցէ կոխելով ի նոյնն ընկղմեսցուք[5580]։ Եթէ վէմ ⌜ի շեպէ[5581] հատանէր եւ հոլովէր, ոչ ունելով տեսութիւն որ զհեռաւորութիւնն[5582] նկատէր, այլ ձայնին լրովն կարծէր[5583] թէ ի (516ա) վերայ իւր գայ եւ երկեղիւն խուսափէր, թէ անասուն կայտռայր։ Մուկն, կամ կատու, կամ այլ ինչ գիշերընթաց ի հպելն յինքն ընդ խաւարն՝ զդողմանի հարկանէր, մի գուցէ խածանիցէ[5584] եւ զթոյնսն[5585] թափեսցէ։ Իսկ գազան յորժամ գոչէր, զձայնն[5586] առեալ ոչ տեսանէր, փախչէր[5587], մի գուցէ, ասէ, նմին պատահիցեմ[5588], զի վէմք զձայն[5589] գազանին առնուին[5590] եւ առ ինքն հպաւոր առնէին արձագանգութեամբն[5591]: Եւ այսպէս[5592] լքանէր, զարհուրէր եւ ի տարակոյս երերէր[5593]:

[5570] խաւար BC M2603

[5571] զնոսա/յամենայն կողմանց]tr B2 յամենայն կողմանց J480

[5572] ակճիրս c^{2b}

[5573] զարկս c^{2b}

[5574] ծառատունկն C2 $^{-V396}$ -տունկն C1 $^{-P32}$ M2603 -տունկս W1045 ծառայատունկն P32

[5575] կասկածելով M2602

[5576] գազանց J391

[5577] զթիւնաւորաց C1 $^{-M1141}$

[5578] առնուին B C2 $^{-V565}$ M2603 M1143 M1141 լսէին C1

[5579] տարակուսէին M2602 սարսելով c^{1b}

[5580] ընկղմիցիմք C M2603

[5581] ի սեպէ BC $^{-V255}$ M2603 M1143 om V255

[5582] զհեռաւորն B3

[5583] կարծ c^{2a} կարծէ c^{2b}

[5584] հարկանիցէ V255

[5585] զթիւնսն V255

[5586] զձայն C1 M2602

[5587] փախչել A J1761 P32 զի փախչէր M1143

[5588] պատահիցիմ B2 C2 $^{-V1565}$ M2602 J480 -ցիմք V1565

[5589] զձայնն C2

[5590] առ նոսին V396

442. *«Զի ամենայն աշխարհ[5594] պայծառացեալ լուսով լուսաւորէր եւ անխափան գործով կայր պնդակազմ»* (ԺԷ:19): Վասն զի արեգակնն զպարտական[5595] իւր ⸢սպաս պաշտամանն[5596] կատարէր աշխարհի, եւ ունելով[5597] զնոյնն պնդեալ կազմէին զիւրաքանչիւր[5598] գործս:

443. *«Բայց միայն ի վերայ նոցա տարածանէր[5599] ծանր գիշերն, աւրինակ խաւարին որ յաջորդելոց է[5600] զնոսա»* (ԺԷ: 20ա):Ի վերայ Եգիպտացւոցն[5601], ասէ, միայն արար զմութն[5602] ձեռն[5603] Մովսէսի որ ձգեցաւ, եւ այս պատկեր եղեւ նոցին հանդերձեալ խաւարին, որ յաջորդէր[5604] զնոսա[5605] յետ մարմնոյ կենաց[5606] ⸢ընդ այլ մեղաւորաց[5607], զոր ⸢անուանէ եւ Քրիստոս[5608] ասելովն. «Հանէք զդա ի խաւարն արտաքին, անդ եղիցի ի[5609] լալ եւ ի[5610] կրճել[5611] ատամանց» (Մտ ԻԲ:13): (516բ):

[5591] արձագանութեամբն M2602
[5592] այս V1565
[5593] երեր J480
[5594] աշխարհս V396
[5595] զպարտականն V1627 M1141
[5596] որպէս անպաշտաման J391 սպաս պաշտպանն P32
[5597] ունէին C
[5598] իւրաքանչիւր J1761 P32
[5599] տարածանայր M1141
[5600] էր B3
[5601] Եգիպտացիոցն V1627 -ցոցն M2603 M1141 J755 P32
[5602] +եւ B2
[5603] ձեռնն B2 M2602 M2603 M1141 J755 P32
[5604] յաջորդէ B2C1
[5605] նմա P32 նոցա C1$^{\text{- P32}}$
[5606] կենացն M2602 V396
[5607] ընդ մեղաւորաց J755 ընտ մեղաւորաց c^{1a}
[5608] անուանէ Քրիստոս M1141 անուան կոչէ P32 անուանակոչէ c^{1b} յանուա կոչէ J480
[5609] om B$^{\text{- M2602}}$ C M2603 W1049
[5610] om BC$^{\text{- M2602 J391}}$ M2603 M1143 W1049
[5611] կրճտել B1^{a} M1141 J1761

444. *«Ինքեանք ինքեանց իսկ ծանրագոյն*[5612] *էին քան զխաւարն»* (ԺԷ:20բ)։ Զխիղճմտութէնէն զոր յիշատակեաց, ասէ դարձեալ, թէ ծանր էր այն ի վերայ նոցա, եւ գիտութեամբ գործոցն եւ տեսութեամբ[5613] նիւթոցն[5614] ծանրացուցանէր մտացն զերկիղն եւ յարհաւիրս պնդեալ[5615] չարչարանաւք երերէր։

445. *«Բայց սրբոց քոց լոյս մեծ էր, զորոց զբարբառն լսէին եւ զկերպարանս*[5616] *ոչ տեսանէին»* (ԺԸ:1ա)։ Իսրայէլական ազգին որք յարկակիցք[5617] էին նոցին[5618] եւ քաղաքակիցք[5619], ի նոցա խաւարամած լինելն՝[5620] սոցա լոյս էր, ըստ որում վկայէ պատմութիւնն (տե՛ս Ելք Ժ:22-23))։ Եւ զձայնս Իսրայէլացւոցն լսէին Եգիպտացիքն, գոլով կոյր ի լուսոյ՝ զդէմսն[5621] ոչ նկատէին[5622]։

446. *«Զի եւ նոքա որ զայսպիսի չարչարանս ⸢կրեցին՝ երանէին»*[5623] (ԺԸ:1բ)։ Եգիպտացիքն, ասէ, գոլով ի մէջ չարչարանաց[5624] նսեմութեան[5625] եւ խաւարին, երանի տային Իսրայէլացւոցն[5626], որք լուսաւորք էին եւ անգայթակղք[5627] ի տիւ արեգականն ճառագայթից։

447. *«Եւ զի*[5628] *ոչ վնասէին*[5629] *յառաջագոյն զրկեալքն՝ գոհանային»* (ԺԸ:2ա)։ Իսրայէլացիքն[5630], ասէ, որք[5631] նախ զրկեալք[5632] էին յԵգիպտացւոցն[5633] եւ չարչարեա<լ>ք, այժմ ի խնդրել քո զվրէժ[5634] նոցին եւ զնոսին ի մէջ պատուհասի թշնամեացն անկեալ պահելով[5635], գոհանային եւ աւրհնէին[5636] զերախտագործդ[5637] (517ա):

[5612] ծանրագոյ V1627 -գոյնք V255
[5613] անտեսութեամբ M2602 M2603
[5614] նիւթոյն C1 $^{-J755}$ J391
[5615] ծանրացուցեալ M2602
[5616] զկերպարանսն B $^{-M2602\ J559}$ M1143
[5617] յարակիցք M2602 յարկից J1761
[5618] նոցա B3 om C
[5619] քաղաքակից C2
[5620] om V255
[5621] զդէմս C $^{-J1761\ V1565}$
[5622] նկարին V396
[5623] կրեցին A V1565 կրէին, երանէին V255
[5624] չարչարանացն B1^{a} B3 C M2603
[5625] նսեմացն J391 նսեմութեանն M2602
[5626] Իսրայէլացոցն M1144 V1627 J755 V1565 -ցոյցն P32 -յէղացւոցն V396 M1232 -յելացոցն M1166 -յեղացոցն J391
[5627] անգայթագղ c^{1a} M2602 M1143 V1565 -գղք M2603 J391 J1761 -կղ c^{1b}
[5628] om V255
[5629] վնասեցին J391

448. *«Եւ վասն անցանելոյն աղաչէին»* (ԺԸ:2բ): Անցք զելսն[5638] կոչէ, զի Մովսէս հանել զնոսա խնդրեաց ի փարաւոնէ, եւ զի ոչ տայր թոյլ, ածէր ⌜ի վերայ[5639] զպատուհասն⌝[5640]: Արդ, սոքա, ասէ, ի վերայ գոհութեան[5641], զի արտաքոյ էին պատուհասին եւ զայս աղաչէին զԱստուած, զի որպէս արար առաջարկութիւն՝ զերծուսցէ զնոսա յԵգիպտոսէ առաջնորդութեամբն Մովսէսի:

449. *«Ընդ որոյ[5642] սիւն բոցոյն առաջնորդ լինէր անծանաւթ ճանապարհին»* (ԺԸ:3ա): ⌜Յայտ է[5643] թէ փոխարէն աղաչանացն զայս առատացոյց, զի ոչ միայն էհան զնոսա, այլեւ սիւն հրոյ առաջնորդ արար նոցա ի գիշերի, եւ տանէր զնոսա անմոլար ընդ անծանաւթ անապատն (տե՛ս Ելք ԺԳ:21):

450. *«Զարեգակն[5644] անվնաս ետուր առատ ասպընջականութեանն»*[5645] (ԺԸ:3բ): Դու, ասէ, Աստուած[5646], ի հանելն[5647] զժողովուրդն[5648] յԵգիպտոսէ ի յարկաց[5649] իւրեանց, եղեր[5650]

[5630] Իսրայէլացիքն P32 -յէղացիքն M1232 V392
[5631] որ C1^{-J480}
[5632] զրկեալ M2602 P32
[5633] յԵգիպտացւոյն P32 -ցոցն M1166 M1141 M1144 J755 -ցուցն W1049
[5634] վրէժ B1^{a}
[5635] պահեալ C1 -հել B C2 M1143
[5636] երանէին W1049
[5637] զերախտագործն C^{-M1141}
[5638] զելս V1627
[5639] +նոցա V396
[5640] ի վերայ/զպատուհասն]tr M2603
[5641] գոհութեանն BC$^{-J755\ P32\ J559}$ M2603 M1143
[5642] որ M2602
[5643] յայտնէ թէ C2^{-V396} M2603
[5644] արեգակն M1143 զարեգական V1627
[5645] ասպնջականութեամբ P32 J559 -թեան M1141 V255
[5646] ած J480
[5647] հանել B^{-M2602} C1^{-J755} M2603
[5648] զժողովուրդսն B3

նոցին հիւրութեանն[5651] ընդունող եւ ասպնջական առատ[5652] յանապատն: Վասն[5653] այնր եւ նոր արեւ ծագեցեր քոյոց[5654] հիւրոցն՝ զսիւն[5655] հրոյն ի գիշերի, որ[5656] լուսաւորէր զնոսա որպէս զարեգակն, եւ ոչ տապովն վնասէր[5657], այլ[5658] տաւթացուցանէր հանգոյն նմին:

451. *«Քանզի արժանի իսկ էին նոքա*[5659] *վրիպելոյ ի լուսոյ եւ արգելլոյ*[5660] *ի խաւարի, որք արգելական պահէին զորդիսն քո»* (ԺԸ:4ա): (517բ) Յայս անուն կոչէր զնոսա[5661] Մովսէս, բանիւն Աստուծոյ. «Որդի իմ անդրանիկ՝ Իսրայէլ[5662], արձակեայ[5663] զնոսա» (Ելից Դ:22): Արդ, նա՝ որ ոչ արձակէր, արժանապէս արգելեր զնոսա ի բանդն խաւարի եւ վրիպեցուցեր ի լուսոյ, զի առանց բանդի մնացին արգելեալք[5664], եւ առանց երկաթոյ[5665] կաշկանդեալք ի մահիճս:

452. *«Որովք հանդերձեալ էր անեղծ աւրինացն լոյս կենաց աշխարհի պարգեւել»* (ԺԸ:4բ): Յայտ է թէ յորժամ ածէիր[5666] զնոսա յանապատն, պատրաստ էիր ⸢տալ նոցին[5667] զաւրէնսն, որ շնորհեցաւ նոցա ի լեռնէն Սինա[5668] աստուածային իջմամբն եւ բարբառովն եւ Տասնբանեան[5669] տախտակացն գրաւ-

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[5649] յարկացն c^{1b}
[5650] ելեր C1 V396
[5651] հիւրութեան C$^{-\text{J391 V255}}$
[5652] առաւ V255
[5653] pr եւ c^{2b}
[5654] քոց c^{1b}
[5655] զսոյն P32
[5656] om V1627
[5657] վնասեալ BC$^{-\text{M1166 V1627}}$ -սել B1^{a} M2603
[5658] om B$^{-\text{M2602 J559}}$ C$^{-\text{J1761}}$ M2603
[5659] +ի J755 P32
[5660] արգելելոյ V255 արգելլո M2603
[5661] զնա M2602 J755
[5662] Իսրայէղ M1232 V396 +է V396
[5663] արձակեաց M2602 P32
[5664] արգելեալքն c^{2b}
[5665] երկաթի c^{2b} երկաթո M2603
[5666] ածէր J480 ածիր P32
[5667] tr M1141
[5668] Սինայ B1^{a} C1$^{-\text{V55}}$ M1166 Սինեա B3 M2602
[5669] Ժբանեան BC$^{-\text{M1166 V1627 M1232}}$ M2603 M1141 ի Ժբանէն V1627

րութեամբ (տե՛ս Ելք ԻԴ:12), զոր եւ լոյս կենաց աշխարհի անուանէ, քանզի լոյս է մտացն[5670] այրէնքն, ⌈եւ առաջնորդ՝ ի կեանս[5671]: ⌈Վասն զի[5672] որպէս արեգակն[5673] ընդ հարկանելն[5674] զաչսն առնէ նիւթոցն բացատրիչ եւ որոշիչ, նոյնպէս եւ այրէնքն⊤[5675] զմիտսն պայծառացուցանէ ի ծանաւթութիւն Աստուծոյ կամացն եւ չարին պատրանացն[5676], եւ զաւրացուցանէ առնել որոշումն[5677] եւ խոտորելով ի չարէն[5678] առնել զբարին, որպէս ⌈եւ Դաւիթ ասէ[5679]. «Ճրագ է բան[5680] քո ոտից իմոց եւ լոյս տայ շաւղաց իմոց»[5681] (Սղ ՃԺԸ:105). եւ աս յԱռակսն՝[5682] «Ճրագ է պատուիրան աւրինացն, ⌈լոյս եւ[5683] ճանապարհ կենաց» (Առ Զ:23):

453. *«Զի խորհեալ[5684] էին նոքա (518ա) զտղայս սրբոցն կոտորել, եւ ընդ միոյ մանկան[5685] ընկեցիկ[5686] եղելոյ եւ ապրելոյ ի յանդիմանութիւն, զնոցա[5687] բազմութիւն որդւոցն սատակեցեր, եւ առհասարակ կորուսեր ի ջուրս սաստիկս»* (ԺԸ:5): Խաւսի այժմ ընդ Աստուած վասն տասն[5688] հարուածոյն Եգիպտոսի որ է անդրանկացն մահն (տե՛ս Ելք ԺԲ:29), քանզի այս եկն զհետ խաւարին: Քո, ասէ, արդարակշիռ[5689] դատաստանդ ի դէպ ժամու զվրէժ մանկանցն Եբրայեցւոց[5690] խնդրեաց մահուամբ ⸢որդւոց նոցա՝ նախ անդրանկացն մահուամբ[5691]⸣[5692] եւ անդէն[5693] առ նմին փարաւոնի եւ զաւրացն իւրոց

[5670] մտաց C M2603

[5671] կեանսն B1^{a} J391

[5672] քանզի M2602

[5673] արեգական B1^{a} B2^{-J559} C$^{-J480\ V255}$ M1143 -կանն M2602 M1141

[5674] հարկանել C$^{-M1141\ J391\ J480\ V255}$

[5675] om J480

[5676] պատրանաց C

[5677] +Աստուծոյ C^{-J755}

[5678] +եւ M2602

[5679] .ասէ Դաւիթ J480

[5680] բանք C2^{-V396}

[5681] om M2603 J755

[5682] յառակս J391

[5683] tr V255

[5684] խորհել V396

[5685] մանկանն V396

[5686] ընկեցին J391

[5687] զնոսա P32

[5688] ժ M2602 om B1^{a} B3 C M2603

[5689] արդարկշիռ V1627

[5690] Եբրայեցոյց P32 V255 -ցոց B3 c^{2b} M2603 M1166 M1141

454. *«Այն գիշեր յառաջածանաւթ եղեւ*[5694] *հարցն մերոց, զի հաստատութեամբ տեսեալ*[5695]*, յերդմունսն յոր հաւատացին*՝[5696] *խրախամիտ*[5697] *լինիցին»* (ԺԸ:6): Երդմունքն առ Աբրահամ[5698] եղեւ յԱստուծոյ եւ առ իւրսն[5699], թէ՝ «Զաւակի քում տաց զերկիրս զայս[5700] ժառանգել» (Ծն ԺԵ:18): Յետ ⸢չորեք հարիւր[5701] ամի սոցա ժամանեալ[5702] ի լրումն ամացն՝ ըղձային[5703] զերծանել ի[5704] յԵգիպտոսէ եւ ժառանգել զաւետիս հարցն[5705]: Իսկ Աստուած զգիշեր անդրանկացն մահուանն և զՊասեքին ժողովումն ետ նոցա նախածանաւթութիւն եւ գրաւական, թէ ըստ անդրանկացն[5706] սատակէ և զՔանանացւոց[5707] զաւակսն, եւ դարձուցանէ[5708] ի նոսին զգաւառին ժառանգութիւնն, յոր խրախացեալ[5709] բերկրեսցին: (518բ):

455. *«Ականկալութիւն եղեւ ժողովրդեան քում արդարոցն փրկութիւն, եւ թշնամեացն կորուստ»* (ԺԸ:7): Յայս[5710] ակն[5711] տուեալ հաւանեցան, թէ եւ զերկիրն ժառանգեն[5712], յորժամ ինքեանք գաղթեցին[5713] զարդիքն[5714] Եգիպտացւոց, եւ հետամուտքն ⸢ի ծովն[5715] ընկղմեցան:

[5691] սատակմամբ B3
[5692] om homoeotel C M2603
[5693] անդրէն B1^{a} M1144
[5694] եղեն C2
[5695] տեսանել B2^{-M1232} տեսել M1141
[5696] հաւատային c^{1b}
[5697] երախամիտ W1049
[5698] Աբրաամ B3 J391 Աբրամ J755 Աբրա″մ V255
[5699] իրսն V396
[5700] om C
[5701] չորեք ճ M2602 C1^{-J480} M2603 Ն B3
[5702] ժամանել A B1^{a} J559
[5703] ըղձանային C զձայնին V396
[5704] om BC M2603 M1143 W1049
[5705] հացն P32
[5706] +մահուանն B1^{a}
[5707] զԳանանոց M1144
[5708] դարձուցէ C
[5709] խրախացեալք M2602 c^{1b}
[5710] զայս J559
[5711] om P32

456. «*Զի որով պատժեցեր զհակառակորդսն, նովին զմեզ առ քեզ կոչեցեալ*[5716] *փառաւորեցեր*» (ԺԸ:8): Նոցա պատժոցն ծանրութիւն՝ մեր[5717] սիրոյն ցոյցք[5718] էր, եւ նոցա[5719] հալածումն՝ մեզ կոչումն առ քեզ ի փառս, որ ի վեր է քան զնոցայն:

457. «*Զի գաղտ զոհէին որդիք ազնուացն, եւ զսրբութեանն*[5720] *աւրինակ միաբանութեամբ ուխտէին*»[5721] (ԺԸ:9ա): Քանզի հրամայեաց[5722] ամենայն[5723] ազգին առնուլ ոչխար ըստ[5724] երդ (տե՛ս Ելք ԺԲ:4), զոր եւ զոհէին որդիքն Աբրահամու[5725], Սահակա[5726] եւ Յակոբա՝[5727] պանծալի եւ[5728] ազնիւ նահապետացն, ոչ յայտ՝ այլ ի գիշերի: Եւ զսրբութիւն զոհիցն, զոր հանդերձեալ էր Մովսէս աւրինաւքն աւանդել նոցա, զի կատարեսցեն[5729] միայն ցեղն Ղեւեա[5730], այժմ առ հասարակ ամենայն ցեղքն քահանայագործէին[5731] դրացնաւքն[5732] եւ

[5712] ժառանգեաց c^{2a}

[5713] գայթագղեցին C$^{\text{- J391 J755 V396}}$ M2603 գայթակղեցին J755 գայթեցին J559 յաղթեցին A

[5714] զարդուքն B2$^{\text{- J559}}$ C M2603 M1166 -թուքն M1141

[5715] ի ծով C2$^{\text{- V1565}}$ լծովն P32

[5716] կոչեալ J391 J755 W1049 կոչել B1^{a}

[5717] մեք V396

[5718] ցոյց C ցուց M1141

[5719] նոքա P32

[5720] զսրբութեան C$^{\text{- V255}}$

[5721] ուտէին P32

[5722] հրամեաց V1627

[5723] յամենայն c^{1b}

[5724] ըստ] ստ c^{1b}

[5725] Աբրաամու B3 M2603 Աբրայամու M1166

[5726] Սահակայ B-$^{\text{M2602 M1166 M1144}}$ C2-$^{\text{V255}}$ M1143 V396

[5727] -կոբայ C$^{\text{- J1761 V255}}$ M1143 M1142 V1627 J646 -կովբայ M1232 -կօբայ J559

[5728] om V1627

[5729] կատարեսցէ C

[5730] Ղեւայ C2$^{\text{- V1565}}$ J755 Ղեւեայ B2 c^{2a} M1166 V1565

[5731] քահանագործէին B1^{a} J391 P32

[5732] դրացիւքն C$^{\text{- V255}}$ դրացաւքն M1166 դրացօքն V1627 ազգակցաւքն[5733], եւ զենեալ յաւղեաց եւ յայծեաց խոռովեալ ուտէին զգուշութեամբ:

458. *«Ըստ նմին աւրինակի բարութեանց եւ վշտաց սրբոցն հաղորդակից լինել»* (ԺԸ:9բ): Աստ[5734] աւրինակեաց, զի (519ա) ասաց, թէ՝ իւրաքանչիւր որ ընդ դրացին կերիցէ զզոհն (տե՛ս Ելք ԺԲ:4), զի ամենայն որք[5735] ի բարի շնորհէն՝ որ կայ առ[5736] սուրբսն[5737], առցեն իւրեանց ի[5738] մխիթարութիւն գործով: Նաեւ՝[5739] թէ[5740] վիշտ գայ ի վերայ[5741], զի վշտացն հաղորդեսցին վշտակցութեամբ[5742], որպէս[5743] գրէ առաքեալն Պետրոս. «Քրիստոսի չարչարելն մարմնով վասն մեր, եւ դուք ի նոյն միտս վառեցարուք» (Ա Պտ Դ:1): Արդ[5744], որպէս ի գառինն ուտելն[5745] զդրացինն եւ զերդակիցն[5746] հաղորդ[5747] առնոյր, ըստ նմին նմանութեան եթէ բարի գործ ունի քո[5748] մերձաւոր սուրբն, նախանձեաց ընդ նմին, որպէս[5749] ասէ Պաւղոս. «Նախանձեցարուք ընդ միմեանս զբարիս գործել» (հմմտ. Գղ Դ:18), եւ թէ՝[5750] «Վիշտ գայ նմին չարչարակցել»[5751], ըստ այնմ՝[5752] «ընդ կապեալսն չարչարեցարուք» (Եբ 10:34) եւ այնպիսի[5753] վաստակաւորացն հաղորդս գտայք[5754]:

[5733] ազգականօք J391 ազգականօքն C2^{-J391} V1627 J559
[5734] այս P32
[5735] om V396
[5736] om V1565
[5737] սուրբս C
[5738] om B3 C$^{-J755\ V255}$
[5739] նա C
[5740] թէեւ C$^{-M1141\ V396}$ M2603
[5741] վեր J391
[5742] չարչարակցութեամբ BC^{-V255} M2603 M1143
[5743] +եւ C2
[5744] զի J480 V255
[5745] ուտել C
[5746] զերդակիցսն V396
[5747] հաղորդս C^{-V1565}
[5748] որ M1143 om V255
[5749] ըստ V396
[5750] եթէ M2602 M1141
[5751] չարչարակցեալ C2 V255 -կեցել M1141
[5752] նմին J391
[5753] այնպէսի c^{2a}
[5754] գտաք B1^{a} c^{1b}

459. *«Ան*[5755]*, հայր, քաղցրացուցանէին զաւրհնութիւն: Նա աւանիկ հակառակ*[5756] *ձայնատու էր անմիաբան բարբառ թշնամեացն*[5757] *եւ ձայն ողորմ ելանէր մանկացն սգացելոց»*[5758] (ԺԸ:9գ-10): Նոքա, յորոց[5759] պատարագն նուիրագործէր, քաղցր աւրհնութիւն, ասէ, քեզ՝ Հաւրդ եւ Աստուծոյ ընդ նմին վերհնչէին[5760]. եւ այսմ հակառակ էր[5761] ողորմ ձայն Եգիպտացւոցն[5762], որք զանդրանիկ զմանգունսն[5763] տեսանելով մեռեալս[5764], ⌜լային եւ սգային[5765] (519բ):

460. *«Զնոյն*[5766] *աւրինակ ծառայք հանդերձ տերամբք*[5767] *տանջեալ եւ ռամիկ ընդ թագաւորին զնոյն չարչարեալ»*[5768] (ԺԸ:11): Զի ասէ պատմութիւնն, թէ[5769] «Յանդրանկէն[5770] փարաւոնի[5771] մինչեւ յանդրանիկ[5772] այնր[5773] որ նստէր ⌜յաղաւրիսն, ամենեքեան սատակեցան՝[5774] (տե՛ս Ելք ԺԲ:29) ծառային ընդ տեառնն, եւ ռամկին ընդ թագաւորին[5775], գոլով աղքատացն անմեղ յարգելլոյն զԻսրայէլ[5776] եւ ի վիշտն[5777] հաւասարք:

[5755] արդ J559
[5756] om B1^{a} B3 C
[5757] թշնամեաց V396
[5758] զգացելոց A B^{-V1627} J755
[5759] որոց B1^{a} B3 C^{-V1565} M2603
[5760] վերահնչէին BC$^{-J755\ V255\ J559}$ M2603 M1143
[5761] om V1565
[5762] -ցոյց P32 -ցոցն B3 c^{1b} M1166 M1141 J755 -ցւոց V396
[5763] մանգունսն M1166 մանկունսն V1627
[5764] om B1^{a}
[5765] tr M1143
[5766] զսոյն V1627
[5767] տերամբք M2602
[5768] չարչարել c^{2b} M1166 չարչարէր V396
[5769] om C1^{-P2}
[5770] յանդրանկանէն C$^{-J480\ J755}$
[5771] փարաւոնին B1^{a}
[5772] ցանդրանիկ C2^{-V396} J480 ցա-կն V396 ցյ-կ J755 ցյ-կն V255
[5773] այն c^{1b} J646
[5774] om V396
[5775] թագաւորի V396 om P32
[5776] զԻսրայէղ V396
[5777] վիշտքն C^{-J755}

461. *«Առ հասարակ ամենեքեան միով անուամբ մահու ⸢ունէին մեռեալս անհամարս*[5778]*, զի եւ թաղելոյ անգամ չէին բաւական կենդանիքն, քանզի*[5779] *ի միում վայրկենի պատուական*[5780] *ազգն*[5781] *նոցա*[5782] *սատակէր»* (ԺԸ:12): Որպէս եցոյց, հասարակեցաւ մահ[5783] յաղքատն[5784] եւ ի փարթամն, եւ ի բազմութէնէն անթաղ մնային, եւ այսպէս ազգն որ ի պատիւ էր[5785] Եգիպտացւոցն, ի մի վայր գիշերոյն ջնջեցաւ յանդրանկաց[5786]:

462. *«Զի ⸢ամենայնի չհաւատային*[5787] *վասն կախարդութեանցն, բայց ի*[5788] *սատակելոյ անդրանկացն խոստովանեցին*[5789] *ժողովուրդ քո լինել»* (ԺԸ:13): Զայլ[5790] արուեստիցն նմանութիւնն[5791], ասէ, կախարդքն[5792] արարին, թէեւ ոչ զքնաւիցն[5793], զի զորտս արարին եւ շանաճանճ, իսկ զմունն ոչ կարացին (տե՛ս Ելք Ը:18): Բայց նոքա ի կասկած մնացին[5794] յայլսն, մինչեւ (520ա) զանդրանկացն տեսին զմահ, եւ ապա զարգելեալ[5795] անդրանիկն քո՝ Իսրայէլ[5796], փութացուցին[5797] ելանել[5798] ի միջոյ իւրեանց:

463. *«Մինչդեռ խաղաղութիւնն*[5799] *պատեալ էր զամենայն, եւ այն ինչ գիշերն իւրով երագութեամբն*[5800] *ընդմիջէր, ամե-*

[5778] ունելով - անհամար J480 ունէին/մեռեալս անհամարս]tr V255 J559

[5779] զի V396

[5780] պատուաց V396

[5781] ազգ V1627 W1049

[5782] om V255

[5783] մահն BC M2603 M1143

[5784] աղքատսն W1049 յաղքատն P32

[5785] om C1

[5786] անդրանկացն M1141 յանդրանկացն B1^a (ն ^{c}sup lin M1166) C

[5787] ամենայն ինչ հաւատային J480 J755

[5788] բացցի P32

[5789] խոստովնեցան P32

[5790] զայս P32

[5791] նմանութիւն C

[5792] կախարդք C1^{-V255}

[5793] քնաւիցն M1141 V1627 V1565

[5794] մնային C$^{-J755\ P32}$

[5795] զարգել V255

[5796] Իսրայէղ V396

[5797] փութացուցանել V1627 -ցանէին C M2603

[5798] om V1627

[5799] խաղաղութեանն B2 M2602 M1143 -թիւն C *նազայր բան քո*[5801] *յերկնից յաթոռոց*[5802] *արքունեաց սաստիկ պատերազմ ի մէջ սատակմամբ երկրին հասանէր»* (ԺԸ:14-15): Խաղաղութիւն առին[5803] ⌝յապահովեալ[5804] յայլ հարուածոցն[5805], եւ գիշերն եկն յորում անխռով ննջեցին, իսկ զարթուցեալք տեսին ի զաւրութէնէ բանի քո՝ ի ձեռն սատակող հրեշտակին, անթիւ մեռեալս:

464. *«Սուսեր*[5806] *պողովատիկ զանաչառ հրամանդ քո բերեալ, եւ ի մէջ անցեալ զամենեսեան լնոյր մահուամբ»* (ԺԸ:16): Հրեշտակն, ասէ, որպէս զերազ սուր էառ ի քէն զհրամանն սատակելոյն եւ բազմացոյց զդիակունսն[5807]:

465. *«Անդ՝*[5808] *առ երկնիւք բերէր, եւ այսր՝ յերկիր հասանէր»* (ԺԸ:16բ): Հրեշտակն, ասէ[5809], զիմանալի սուրն յերկինս[5810] բերեալ պայծառ առնէր, եւ յերկիր ձկտեալ՝ զմահսն գործէր:

466. *«Յայնժամ վաղվաղակի*⊤[5811] *ցնորք*[5812] *երազոց*[5813] *խռովեցուցանէին*[5814] *զնոսա*[5815], *եւ արհաւիրք յանկարծք*[5816] *ի վերայ հասանէին: Եւ այլ ոք այլուր անկեալ կիսամահ, վասն որոյ պատճառանաց մեռանէրն՝*[5817] *յայտ առնէր»* (ԺԸ:17-18): Ի քուն գիշերոյն, ասէ, կանխագուշակութիւն առնէր նմա երազն, թէ անդրանիկն քո մեռանի, եւ սարտուցեալ ի քնոյն զնոյն[5818]

[5800] արագութեամբն M2603

[5801] որ V396 om M1142

[5802] աթոռոց J755

[5803] առնել V396

[5804] յապահ<վեալ>...§466<վաղ>վաղակի om V396

[5805] հարուածոյն J391

[5806] սուր էր B1^{a} C$^{-\text{J1761 J755 V396}}$

[5807] զդիակունս B1^{a} C$^{-\text{V396}}$

[5808] արդ J559

[5809] աս M2603

[5810] յերկին BC$^{-\text{V396 P32}}$

[5811] om V396(see n. 5804)

[5812] pr ի A V1627

[5813] երազոյ V396

[5814] զարհուրեցուցանէին B3 խռովեցուցին C2

[5815] զիս V396

[5816] անկարծք BC$^{-\text{J559}}$ M2603

[5817] մեռանէին C2$^{-\text{V396}}$ մեռանէր B1^{a}

[5818] om M2602

սրտակտուր[5819] որոնէր եւ գտանէր ճշմարիտ. եւ այսր[5820] անդր անդրանիկքն՝[5821] ումն մեռեալ, ումն[5822] յոգէվար[5823], ումն կիսամահ, յայտ առնէին[5824] թէ վասն Իսրայէլի[5825] արգելլմանն[5826] սատակիմք:

467. *«Զի երազն խռովեցուցանէր զնոսա, զնոյն յառաջագոյն գուշակէին. զի մի յանգէտս վասն որոյ չարաչարն*[5827] *տանջէին՝ կորնչիցին»*[5828] (ԺԸ:19): Երազն կանխագուշակութիւն[5829] արար նոցա, թէ սատակումն չէ նանիր, այլ վասն արգելլոյ զժողովուրդն Իսրայէղի[5830], զի որպէս ասէր յայլ նշանսն Մովսէսի[5831], թէ՝ ասաց Աստուած. Արձակեա զժողովուրդ իմ, ապա թէ ոչ՝ ածեմ ի վերայ քո մարախ, □կարկուտ[5832] (տե՛ս Ելք Ժ:3-4, Թ:18). Նոյնպէս եւ աստ, թէ՝ արձակեա[5833] զորդի իմ զանդրանիկ՝ զԻսրայէլ, ապա թէ ոչ, ես եմ որ սատակեմ զորդիս քո զանդրանիկս (անդ ԺԱ:5): Եւ ⸢ոչ թէ[5834] յանգէտսն[5835] կրեցին[5836] զչարչարանսն, այլ նախագուշակութեամբ հրամանին:

468. *«Մատեաւ*[5837] *եւ*[5838] *յարդարսն*[5839] *երբեմն փորձ մահու, եւ սատակումն բազմութեան*[5840] *եղեւ յանապատին, այլ ոչ ընդ երկար կալաւ բարկութիւն քո, զի փութացեալ այրն*[5841] *անարատ՝*

[5819] ստրակտուր J1761 P32

[5820] +եւ V396

[5821] անդրանիկն M2602 անդրանիքն $B1^{a}$ M1141 V396

[5822] ումն է c^{1b}

[5823] յոգեվար M2603 M1141 ոգէ- $B1^{a}$ c^{2b} հոգեւար P32 ոգեվարի W1049

[5824] առնէր V1565

[5825] Իսրայէղի B1 $C2^{-V1565}$ M1141 M1232

[5826] արգելման $B1^{a}$ W1049 արգիլմանն $BC^{-M1166\ V1627}$

[5827] չարաչար B3 C M2603 M1143 M1166

[5828] կորնչիք J755 P32

[5829] նախագուշակութիւն V255

[5830] Իսրայէլի B2 B3 C2 M2603 M1143 V1565

[5831] Մովսէս BC^{-M2602} M2603

[5832] om…#492 <իբրեւ զայնոսիկ> որ առ դուրս M1166

[5833] արձակէ B3

[5834] tr B3 C^{-J480} M2603 V1627

[5835] յանգէտս $BC^{-J646\ J559}$ M2603 M1143

[5836] կրեաց $C^{-J480\ M1141}$ կրեցեր M1141

[5837] մարտեաւ J1761

[5838] om C2

[5839] արդարսն J1761 P32(աարդարսն) յարդարս M2602 +ասէ M1143 *մատեաւ ⸢յառաջ ի*[5842] *կռիւ*[5843]*, ⸢իւրով պաշտամամն*[5844] *զինուն*[5845]*(521ա), աղաւթիւք եւ խնգաւք ուղերձեալ*[5846] *զքաւութիւն»*[5847] (ԺԸ:20-21ա): Յորժամ յարեան Կորխ եւ Դադան ի վերայ Մովսէսի եւ այլ ժողովուրդն, եւ բացեալ երկիր եկուլ զԴադան եւ զԱբիրոն[5848], տրտնջեցին[5849] ժողովուրդն[5850] զՄովսէսէ[5851] եւ զԱհարովնէ[5852] եւ յարեան ի վերայ նոցա, թէ՝ դուք սատակէք զմեզ: Փախեան նոքա ի խորանն վկայութեան, զոր ծածկեաց ամպն[5853] եւ սատակումն[5854] ի Տեառնէ եղեւ ի[5855] ժողովուրդն: Յայնժամ ասաց Մովսէս ցԱհարովն[5856]. «Ա՛ռ[5857] զբուրվառն եւ դի՛ր ի նմա հուր եւ ա՛րկ անդր խունկ, եւ գնա՛, կա՛ց ի մէջ ժողովրդեանն եւ քաւէ՛»[5858]: Եւ արար[5859] այնպէս, եկաց[5860] ի մէջ մեռելոցն եւ կենդանեացն եւ դադարեաց մահն, եւ եղեն մեռեալքն ⸢ԴԺ հազար[5861] (տե՛ս Թւ ԺԶ:41-49): Արդ, կռուոյ զէն կոչէ զբուրվառն խնգով, որ ի

[5840] բազմութեանն V1627

[5841] այնր C2 V255

[5842] առաջի ի P32 յառաջին M1143

[5843] կռոցն V1565 կռվով J755

[5844] tr J480 – իւրովն P32 – իւր c^{1b}

[5845] զենուն P32 զի նոյն V1565

[5846] ըղերձեալ B2 B3 C$^{-J755\ P32\ V396}$ M2603 M1143 ըղձեալ V396

[5847] զքաւութիւնն B$^{-V1161\ V1627\ J559}$ M2603 M1143

[5848] զԱբիրօն J755

[5849] տրտնջեաց C^{-J755}

[5850] ժողովուրդքն V1627

[5851] զՄովիսէ M2602 զՄովսեսէ J646 զՄովսէ J755 զՄովսիսե M1141 զՄովսիսէ B3 c^{1a} M2603 V1627

[5852] զԱհարոնէ BC^{-J755} M2603 M1143 զԱհարօնէ J755

[5853] ամբն M2603 M1141 J755 P32

[5854] սաստումն V396

[5855] om B2^{-M1232} W1049

[5856] ցԱհարոն BC$^{-J559\ V255}$ M1143 -օն V255 W1049 J559 ցՀարոն M2603

[5857] om V396

[5858] քաւեա c^{2b}

[5859] արա c^{2b}

[5860] +անդ C1^{-V255} +անդի V255

[5861] ԺԴ Ռ V1627 W1049 Ժ և ԴՌ M2602 չորեքտասան հազար B2 M1166 C$^{-M2602\ V255}$ M2603 M1143 չորեք-Ռ B3 չորրք-Ռ V255 ձեռն Ահարովնի[5862], եւ ընդ խնկոցն՝ զաղաւթսն, որով քաւեաց զնոսա ի մեղացն[5863] եւ դադարեաց մահն (նոյն անդ, 50):

469. *«Եկաց ընդդէմ բարկութեանն եւ ⸢արար կախճան*[5864] *հարուածոցն, յայտ արարեալ թէ քո ծառայ է»*[5865] (ԺԸ:21բ-22ա): Ոչ զինու եւ[5866] սրով, այլ բուրուառով[5867] եւ աղաւթից խոստովանութեամբ ծառայն քո[5868] Ահարովն[5869] զբարկութիւն մահուն խափանեաց:

470. *«Յաղթեաց բազում ամբոխի*[5870] *ոչ զաւրութեամբ մարմնոյ եւ ոչ զինուց ազդեցութեամբ, այլ բանիւ զտանջիչսն*[5871] *հնազանդեաց»* (ԺԸ:22բ): Մովսէս, ասէ, առանց զինու բարբառէր բանիւ, (521բ) եւ պէսպէս հարուածքն[5872] ⸢ի հրամանէ նորին⸣[5873] որպէս արբանեակս⸆[5874] յառաջ եկին, եւ զԵգիպտոս չարչարանաւքն հնազանդեցին[5875]:

471. *«Զերդմունս եւ զդաշինս հարցն յիշատակեալ, զշեղջաշեղջ դիականցն անկելոց առ միմեանս՝ կացեալ ի մէջ դադարեցոյց զբարկութիւնն*[5876] *եւ <ե>հերձ ճանապարհ ընդ մէջ կենդանեաց և մեռելոց»* (ԺԸ:22գ-23): Ահարովն[5877] յորժամ եկաց ըստ հրամանին Մովսէսի[5878] բուրվառովն, յիշատակ եբեր Աստուծոյ զոր առ Աբրահամ[5879] ուխտ՝[5880] վասն զաւակացն ժառանգելոյ զերկիրն, եւ դադարեաց[5881] շեղջաշեղջ[5882] լինել մեռելոցն ի հրամանէն Աստուծոյ, եւ եկաց նա բուրվառովն անջրպետ ընդ կենդանիսն եւ ընդ մեռեալսն:

[5862] Ահարոնի BC$^{-J646 J559 J755 V255}$ M2603 M1143 -օնի J755 W1049 J559

[5863] մեղաց M2602

[5864] tr B3

[5865] om c^{1b}

[5866] +ոչ BC$^{-M2602 J559}$ M2603

[5867] բարբառով B3

[5868] om C2^{-J391}

[5869] Ահարոն B$^{-J646 J559}$ C2 M2603 M1143 P32 -օն J559 C1^{-P32}

[5870] ամբոխից M1142

[5871] զտանջեալն J755 զտանջեալսն c^{1a}

[5872] հարուածք V1565 -ծս J480

[5873] նորա BC$^{-J755 P32 J559}$ M2603

[5874] om P32

[5875] հնազանդեցուցին M1142 V1565 հնազանդեն V255

[5876] զբարկութիւն C^{-M1141}

[5877] Ահարոն BC$^{-V255 J559}$ M2603 M1143 Ահարօն V255 J559 W1049

[5878] Մովսիսի M2602 M1141

[5879] Աբրաամ B2 M1144 Աբրահամու C1 Աբրայամ V1627

[5880] խոստացաւ C1^{-M1141}

472. *«Քանզի ի*[5883] *պճեղնաւոր*[5884] *հանդերձն*[5885] *էր ամենայն զարդն, եւ փառք*[5886] *հարցն ի չորեքկարգեան*[5887] *ականսն քանդակեալսն, եւ մեծութիւն քո ի վերա թագի*[5888] *գլխոյ նորա: Յայնց խորշեցաւ սատակիչն եւ ի նոցունց զարհուրեցաւ»* (ԺԸ:24-25ա): Վասն քահանայապետական զարդարանացն, ասէ, զոր արար Մովսէս հրամանաւն Աստուծոյ Ահարոնի՝[5889] հանդերձ կտաւի պճեղնաւոր[5890], եւ վակաս զուսովք[5891] եւ տախտակ դատաստանաց շղթայաձեւ[5892] ողակաւք[5893] յեռեալ[5894] ընդ վակասն[5895], յորում երկոյտասան[5896] ականս քանդակեալս անուամբք նահապետացն դրոշմեալ[5897] էր չորս[5898] կարգ, եւ խոյրն ի գլուխն (տե՛ս Ելք ԻԸ:2-42): Զայս զգեցեալ Ահարոն, առ զբուրուառն խնգովն, եւ սատակիչ հրեշտակն տեսեալ զաստուածապարգեւ ձեւ քաւութեան զգեստուցն, յահարկութէնէ նոցին[5899] խորշեալ դադարեաց:

473. *«Զի բաւական էր միայն փորձ բարկութեանն*[5900]*»* (ԺԸ:25բ): Իսրայէղի[5901], ասէ, այն բաւական պատիժ էր տրտնջալոյ[5902] իւրեանց զփորձ առնուլ մասնաւորաբար[5903] քո սաստիդ, եւ յետ այնորիկ[5904] ի քաւութիւնն[5905] վայելել[5906]:

[5881] կատարեաց W1049

[5882] շեղջաշեղջն V396

[5883] om c^{2b} J646

[5884] պճղնաւոր BC -^{M2602} M1143

[5885] հանդերձսն C1

[5886] փառքն B3 C^{-V1565} M2603 V1627

[5887] չորեք կարգ են c^{2a}

[5888] թագ V396

[5889] Ահարօն J559

[5890] պճղնաւոր BC$^{-J1761\ V255}$ M2603 M1143

[5891] զյուսովքն C2 զուսովքն C1 M2603

[5892] շղթաձեւ C2 P32

[5893] աւղակաւք M1143 յողակօք V396

[5894] յեղեալ P32

[5895] վակասին V1627

[5896] ԲԺ B3 M1141 J755 P32 ԲԺան M2603 J480 V396 V255 Բտասան M2602

[5897] դրոշեալ J559

[5898] Դ B1 B3 C M2603

[5899] նոցա C M2603

[5900] բարկութեան C W1049

474. *«Բայց անբարշտացն մինչեւ իսպառ էհաս ⌜ի վերայ*[5907] *անողորմ սրտմտութիւնն, քանզի*[5908] *գիտէր զնոցա եւ զհանդերձեալսն. զի նոքա դարձցին ի գնալ*[5909]*, եւ տագնապաւ յուղարկեալ*[5910] *զնոսա*[5911] *հալածեսցեն զղջացեալք»* (ԺԹ:1-2): Եգիպտացւոցն[5912] ի վերա ծանր[5913] եղեւ, ասէ, քո բարկութիւնն եւ ոչ ներելով, զի ծանեար[5914] զառ յապա միտս նոցա: Վասն զի որք յետ սատակման անդրանկացն թոյլ ետուն Իսրայէղի[5915] դառնալ եւ գնալ, զհետ ընթացան տագնապաւ եւ ստրջացեալք զղջացան ընդ թոյլ տալն նոցա ելանել, որով եւ[5916] հետավարք եղեն (տե՛ս Ելք ԺԴ:5-7):

475. *«Զի մինչդէռ*[5917] *տակաւին ի ձեռս իւրեանց ունէին զսուգս*[5918] *իւրեանց եւ ճչէին առ գերեզմանաւք մեռելոցն, միւս եւս խորհուրդ անմտութեան*[5919] *յինքեանս կորզեցին, եւ զորս աղաչէին եւ հանէին՝ նոցին իբր*[5920] *փախըստէից ⌜հետամուտ լինէին»*[5921] (ԺԹ:3): Տե՛ս զանզեղջ[5922] չարութիւնն, զի ի մէջ

5901 -յել B3 J480 -լի B2^{-M1232} c^{2b} M2602 M2603 M1143 M1141 P32 V255

[5902] տրտնջանոյ J646 V396 տրտնջելոյ M2602 J480 J559

[5903] մասնաւորապէս BC$^{-J391\ V1627\ J480}$ M2603 M1143

[5904] այնր M2602

[5905] քաւութիւն C^{-J480} M1143

[5906] վայելեալ C^{-J480} M1142

[5907] om C M2603

[5908] զի P32

[5909] գնալն C M2602 M1143

[5910] յուղարկել B2 ուղարկեալ J480

[5911] om C

[5912] Եգիպտացոցն M1141 M1144 V1565 -ցոյցն P32

[5913] ծանէր J755

[5914] ծաներ P32

[5915] Իսրայէլի B2^{-M1232} C$^{-J391\ V396}$ M2603 M1143 M1142 W11049

[5916] om B3 C M2603 W1049

[5917] մինչ C1

[5918] զուգս P32

[5919] անմտութեանն C$^{-M1141\ J755\ P32}$

[5920] իբրեւ BC M2603 M1143

[5921] հետամուտէին c^{1a}

[5922] զանզերծ B2^{-M1232}

սգոյ անդրանկացն դարձեալ զա(522բ)յրացան եւ[5923] հետընթացք[5924] եղեալ[5925] ի սպառ կործանեցան (տե՛ս Ելք ԺԴ:30):

476. *«Զի ձգէր զնոսա արժանն յայնր վախճանի տագնապ եւ զանցելոց[5926] անցիցն ընդ նոսա անյիշատակութիւնն ի միտս[5927] արկանէր»* (ԺԹ:4ա): Այն գետահեղձ[5928] լինելոյն արժան[5929] էին, վասն այնր եւ ստիպէին գնալ զհետ: Եւ զանցս ՙհարուածոցն՝ զոր նախ[5930] կրեցին, անյիշատակս[5931] ի մտաց իւրեանց արար նախանձն, զի ածցէ զնոսա արդար դատաստանին վճիռ յայն[5932] կորստեանն[5933] խորխորատ:

477. *«Զի[5934] զանցելոց տանջանացն լցցեն[5935] զպատիժս»* (ԺԹ:4բ): Զոր ինչ ընդ Իսրայէլ[5936] տանջանս անցուցին ի կաւն եւ յաղիւսն, զի լրապէս, ասէ, զնոցին փոխարէնսն հատուսցեն ծովահեղձ[5937] լինելովն:

478. *«Եւ քո ժողովուրդն զնորասքանչ ճանապարհն գնասցէ եւ նոքա նորանշան մահ գտանիցեն»*[5938] (ԺԹ:5): Նորասքանչ ճանապարհ՝ զի որդիքն Իսրայէլի[5939] «գնացին[5940] ընդ ցամաք ի մէջ ծովուն» (Ելք ԺԴ:29), եւ մտեալ փարաւոնի զկնի կառաւք եւ երիվարաւք եւ ած ի վերայ նոցա Տէր զջուրս[5941] ծովուն եւ ընկլան[5942] «որպէս կապար ի ջուրս սաստիկս» (Ելք ԺԵ:10), ⸢ըստ որում[5943] ասաց[5944] Մովսէս յաւրհնելն զԱստուած երգով ի վերայ այսր (նոյն անդ, 1-18):

[5923] om c^{1b}

[5924] հետամուտք V396 զհետընթացք C1

[5925] ելեալ V1627

[5926] զանցելոցն C^{-J480}

[5927] միտ M2602

[5928] գետահեղ V396 գետահերձ A B2 B3 c^{2a}

[5929] արժանի BC M2603 M1143

[5930] om J559

[5931] անյիշատակ C

[5932] այնր V1565 յայնր C^{-V1565}

[5933] կորստեան C$^{-J755\ P32}$

[5934] om V1627 V396

[5935] լցցին V396 V1565

[5936] Իսրայէղ M1232 V396

[5937] ծովահերձ A B^{-M2602} J391 M1141 V1565 V255

[5938] գտանիցին B3 C$^{-J480\ J755}$ M2603 M1141 V1627

[5939] Իսրայէղի B1 c^{2a} M1141 M1232

[5940] գնասցեն B2^{-M1232}

[5941] զջուր V1627

479. *«Զի ամենայն արարած[5945] յիւրաքանչիւր կարգէ վերստին նորոգէր արբանեկեալ քոյոց հրամանաց»* (ԺԹ:6ա): Յելսն[5946] Իսրայէղի[5947] եւ յանցանելն ընդ ծովն յամե(523ա)նա արարածոց, ասէ, նորոգ պատիւ եւ սպասաւորութիւն եղեւ նոցին առ ի պատուել զքո հրամանին կամսն որ զայս ուղղէր:

480. *«Զի որոց որդիքն անվնաս պահիցին[5948], ամպն ծածկիցէ[5949] զբանակն»* (ԺԹ:6բ-7ա): Տե՛ս, ահա զամպոյն նոր սովորութեամբ[5950] արբանեկութիւն, զի վասն ի[5951] տապոյն անվնաս առնելոյ[5952] զնոսին յարեգակնէն, իջանէր զաւրն ողջոյն եւ հովանի լինէր բանակին (տե՛ս Ելք ԺԳ:21):

481 *«Զի ի ջրոյն ցամաքութէնէ[5953] որ[5954] ի ներքոյ կայր, յատակք երկրին երեւէին»* (ԺԹ:7բ): Այս ջրոյն պաշտաւն նորոգ, զի պատկառեալ ի գարշապարաց նոցա[5955] յետ եկաց ի սովորական յուզմանէն ծովն, եւ բացեալ թանձրախիտ յատակ երկրի՝[5956] գնացին առանց թանալոյ ի վերայ նորին (տե՛ս Ելք ԺԴ:29):

482. *«Եւ ի[5957] կարմիր ծովէ ճանապարհ անխափան եւ դաշտ ծաղկաբեր ի պտուտից բռնութեանն»* (ԺԹ:7գ): Զի ջրոցն յուզումն կարկառ եկաց եւ յատակ նորին որպէս ծաղկեալ դաշտ երեւեցաւ հարթ, ընդ որ անխափան եղեւ ճանապարհ ազգին:

[5942] ընկալան V255
[5943] որպէս M2602
[5944] ասէ V1565
[5945] արարածս B2$^{- M1232}$
[5946] յելանելն M1143
[5947] Իսրայելի B2$^{- M1232}$ C1$^{- M1141\ J755}$ M2603 M1143 W1049
[5948] -հեսցին V1627 -հեցան J480 -հեցին B3 M2603 M1143 J646 V255 W1049
[5949] ծածկեսցէ V255
[5950] սովորութիւն C1$^{- J480}$
[5951] om V396
[5952] ունելոյ BC$^{- V1627\ J755\ V255}$ M1143 ունել ունելոյ M1232 ունելով c^{1b}
[5953] ցամաքութենէն C$^{- J480}$
[5954] om V396
[5955] նոցին c^{2b} M2602 M1144
[5956] յերկրի c^{2b}
[5957] om c^{2b}

483. *«Վասն որոյ միագունդ անցանէին ⸢որ քոյով*[5958] *ձեռամբ*[5959] *ծածկեալ էին»* (ԺԹ:8ա): Քանզի տեղի ետ կոհակք ալեացն, եւ չկայր խափանումն առ հասարակ անցին:

484. *«Տեսեալ զգործս սքանչելիս, զի իբրեւ զձիս ճարակեցան*[5960] *եւ իբրեւ զգառինս խայտացին (523բ) աւրհնել զքեզ՝ Տէր, որ փրկեցեր զնոսա»*[5961] (ԺԹ:8բ-9): Որպէս ասէ պատմութիւնն, թէ՝[5962] «Երգեաց[5963] Մովսէս եւ որդիքն Իսրայէլի»[5964] ի վերայ փրկութեան սքանչելեացն Աստուծոյ աւրհնութիւն[5965], ի վերայ որոյ[5966] ցնծային[5967], խայտային եւ ասէին. «Աւրհնեսցուք զՏէր, զի փառաւք[5968] ⸢փառաւորեալ է»[5969] (Ելք ԺԵ:1):

485. *«Քանզի յիշէին տակաւին եւ զիրսն որ ի պանդխտութեան իւրեանց, թէ զիա՞րդ փոխանակ ⸢ծննդեան անասնոցն բղխեաց երկիր նոցա մուն, եւ փոխանակ*[5970] *ջրականացն՝ բղխեաց գետն բազմութիւն գորտոյ»*[5971] (ԺԹ:10): Յանցանելն զուարճութեամբ ընդ ծովն, ոչ միայն ի վերայ առ ձեռն պարգեւին աւրհնէին զԱստուած, այլեւ[5972] ի[5973] յուշ բերէին[5974] զանազան[5975] հարուածն[5976] որ ի պատիւ նոցա[5977] եկն ի վերայ հողոյն Եգիպտոսի եւ ջրոյն, որք ետուն՝ ոմն մուն[5978] զազրաթորմի[5979], եւ ոմն գորտս գարշելիս[5980], եւ նոքաւք չարչարեցան թշնամիքն:

[5958] որ քոով B3 M2603 որք քոյով B2 որք սով J755

[5959] ձեռամբք BC M1143

[5960] ճախարակեցան V396 ճախր ճարակեցան J1761 ճախր ճարակեցին V1565 ճախրակեցան J391 ճախրեցան M1143

[5961] զմեզ P32

[5962] եթէ C$^{\text{- J391 V1565}}$ M2603

[5963] գրեաց P32

[5964] Իսրայէղի C2$^{\text{- V1565}}$ M2602 M1141 M1144 V1627

[5965] +նոր C2$^{\text{- V1565}}$

[5966] որոց C2

[5967] ցնկային J391

[5968] om M1143

[5969] tr C2$^{\text{- J391}}$ P32 V255 փառաւորեալ J391

[5970] om J480

[5971] գորտայ P32 գորտոց M2602

[5972] այլ M1143 յայլ P32

[5973] om M1141

[5974] բերէ ի V1627

[5975] զզանազան BC$^{\text{- V1627}}$ (ըզա-B3) M2603 M1143

486. *«Ապա յետոյ տեսին եւ ⸢նոր ծնունդ[5981] թռչնոց, յորժամ ցանկութեամբ տենչացեալ[5982] խնդրեցին խորտիկս կերակրոյ, զի ի մխիթարութիւն ⸢նոցա ել[5983] լորամարգի[5984] ի ծովէ[5985], եւ պատիժք՝ ի վերայ մեղաւորաց հասին»* (ԺԹ:11-12ա): Յորժամ ելին յանապատն, ձանձրացեալք ⸢ի մանանային[5986] կերակրոյ, միս խնդրեցին ի Մովսէսէ[5987], եւ ել լորամարգին ⸢կերակուր նոցա յամենաքաւական ձեռանէն[5988] Աստուծոյ (տե՛ս Ելք ԺԶ:13), (524ա) եւ եկն հարուած եւ մահ ի վերայ նոցա, որք ցանկութեանն[5989] լցուցիչ տկար դատէին զԱստուած:

487. *«Ոչ[5990] առանց ⸢յառաջագոյն եղելոց[5991] նշանացն[5992] քննութեամբ հրացան[5993] բարկութեանցն»*[5994] (ԺԹ:12բ): Առանց տրից[5995] կերակրոյն[5996] ոչ էած ⸢ի վերայ նոցա պատուհաս[5997], զի մի՛ ասիցեն թէ տկար է ի պարգեւելն եւ[5998] վասն այնր բարկանայ[5999], այլ ետ[6000] ⸢ըստ ցանկութեանն՝[6001] զլորամարգն, եւ ապա ած ⸢զպատուհաս անսաստ[6002] խնդրողացն[6003], եւ զմահն՝ տրտնջողացն[6004]:

[5976] հարուածս M2602 հարուածքն V1627

[5977] նոցին J646

[5978] +ոմն M2602 մունս J1761 V396

[5979] զարթորմի C2

[5980] սքանչելիս C M1141

[5981] նոր ծնունդք V255 նորածնունդ J391

[5982] տենչացեալք BC M2603 M1143

[5983] tr B M2603 M1143

[5984] լորամարգ B3 c^{2b} M1143 J755 P32

[5985] ծովէն C2

[5986] իմանային J646 J480

[5987] Մովսեսէ B2 $^{-J59}$ Մովսիսէ M2602 M1141 J480 P32 Մվսսէ″ V255

[5988] ձեռացն C

[5989] ցանկութեան C M1232

[5990] որ V1565

[5991] եղելոյ M2603

[5992] om P32

[5993] հրայրեացն V255

[5994] բարկութեանց J391 V255

[5995] +եւ c^{2b}

[5996] կերակրոցն P32

[5997] ի վերա նոցա/պատուհաս]tr C $^{-P32}$

488. *«Քանզի յիրաւի չարչարեցան ըստ իւրեանց չարութեանց, զի չարաչար աւտարատեցութիւն[6005] հնարեցան»* (ԺԹ:12գ): Դարձեալ յԵգիպտացիսն դարձուցանէ զբանն[6006], թէ այն զանազան հարուածքն իրաւամբք չարչարեաց զնոսին: Ընդէ՞ր, զի աւտարատեացք եղեն եւ զաւտար հիւրսն՝ զորդիսն Յակոբայ[6007] եւ զերախտաւոր կերակրողին իւրեանց Յովսէփու[6008], հնարեցան ատելութեամբ չարչարել ի գործ[6009] աղիւսոյ եւ[6010] կաւոյ, եւ ի վերայ այնր[6011] եւ[6012] զորդիսն խեղդէին:

489. *«Զի ոմանք զանծանաւթս եկեալս[6013] չընդունին[6014] եւ նոքա զերախտաւոր հիւրս[6015] ծառայեցուցանէին»* (ԺԹ:13ա): Ոմանք, ասէ[6016], ի խստասիրտ մարդկանէ թէ յայն[6017] ժպրհին, որ զհիւր՝ որ[6018] անծանաւթ է[6019], հալածեն[6020] եւ չտան կերակուր եւ ոչ տեղ աւթեւանի[6021], եւ դէռ եւս այս անարգանք է եւ անմարդութիւն նոցին: Իսկ Եգիպտացիքն (524բ) ոչ զանձանաւթս, այլ զնոսա՝ որք[6022] չորեքհարիւր[6023] ամ բնակեցան ի մէջ նոցա, եւ երախտաւոր էր[6024] նոցա նախնին իւրեանց Յովսէփ կերակրելովն, յորժամ տեսին ի վերջին ժամանակն, թէ աճեն եւ բազմանան, թշնամիք դարձան նոցա եւ[6025] ծառայեցուցանէին ի զանազան վաստակս:

[5998] om M2602 c^{2b}

[5999] բարկացաւ J391

[6000] ես P32

[6001] զցանկութեանն B3 V1627

[6002] զպատուհասին սաստ V1627 -սն սաստ C2 -սն անսաստ P32

[6003] pr եւ J559

[6004] խնդրողացն P32 տրտնջողաց C2 pr և M1143

[6005] աւտարատեսութիւն M2602 -տեցութեան V1627 C1 $^{-V255}$ M2603

[6006] զբանս BC $^{-J646}$ M2603 M1143

[6007] Յակոբա M2602 M1141 M1142 -կովբայ J1761 -կօբայ J559

[6008] Յովսեփու M2603 J391 M1141 J1761 P32

[6009] գործս M1143 M1142 V1627 J559

[6010] om V396

[6011] նորա c^{2a}

[6012] om J559

[6013] եկեալ c^{1a} -լսն c^{2b}

[6014] չընդունեին M2602 -էին c^{1b} M1232 ընդունին M1141 ոչ ընդունին M1143

[6015] հիւրսն c^{2b} J755 հեւրս ընդունին M1141

[6016] om M1141

[6017] այն P32

[6018] om M1232

[6019] om M1232 J559

[6020] հալածէին M1141

490. *«Եւ ոչ այնչափ միայն, այլեւ այցելութիւն եղիցի նոցա[6026], քանզի[6027] ատելութեամբ ընդունէին[6028] զաւտարս»* (ԺԹ:14): Ոչ միայն, ասէ, արդար դատաստանն ⸢վրէժ խնդրէ[6029] երախտաւոր հիւրոցն չարչարանացն, այլեւ աւտարացն՝ որոց ոչ[6030] առնէին[6031] սիրով ասպնջականութիւն, յայց ելանէ եւ վրէժ խնդրէ, վասն զի[6032] ոչ երեւեցան մարդասէրք առ աւտարսն:

491. *«Բայց նորա խնդութեամբ տաւնիցն[6033] ընկալեալք, ընդ վաղուց[6034] ընդ նոցին արդարոցն[6035] վայելէին[6036], զի անհնարին ցաւաւք[6037] չարչարեցին զնոսա»* (ԺԹ:15): Նորա՝ յայտ է թէ Իսրայէլ[6038], ի տանջանս[6039] վշտի Եգիպտացւոցն խնդութեամբ տաւն կատարէին զզենումն[6040] գառինն, եւ վայելէին[6041] ի շնորհ ազնականութեանն[6042] Աստուծոյ ընդ արդարոյն Ղաւթայ՝[6043] որ[6044] վաղ ուրեմն էր նոցին ազգատոհմ եւ զերծաւ ի կործանմանէն Սոդոմայ[6045] (տե՛ս Ծն ԺԹ:23-25), որպէս նոքա յԵգիպտոսէ, որք զանազան ցաւովք[6046] տանջեցին զինքեանս ի գործ կաւոյն[6047]:

[6021] աւթևան մի c^{1b}

[6022] որ M2602 $C^{-J761\ J480\ V396}$ W1049 om J480

[6023] ԴՃ V1627 չորեք ճ M2602 M2603 J391 M1141 J480 V255

[6024] է M1141

[6025] +ծառայ M1143

[6026] om V255

[6027] զի M1141

[6028] ընդունին J559

[6029] tr J480

[6030] +եւ J391

[6031] ունէին J391 տանէին V255

[6032] om P32

[6033] տաւնակից M1143

[6034] վարուց $C1^{-J480}$

[6035] արդարոյն M2602

[6036] վաելեցին V1627

[6037] ցաւք J559

[6038] Իսրայէղ B3 $C2^{-V1565}$ M1232

[6039] տանջանոյ c^{2b} տանջանօք J391

[6040] զենումն C1 M2603 V1627

492. *«Հարան շլացութեամբ իբրեւ[6048] զայնոսիկ որ առ դուրս[6049] արդարոյն, յորժամ անշոյլ[6050] անբաց խաւարաւն պատեցան»*[6051] (ԺԹ:16ա): (525ա) Որպէս Սոդոմայեցիքն՝ հիւրատեացք[6052], առ դուրսն Ղովտայ[6053] ի[6054] խնդրել զհրեշտակսն[6055] ի[6056] խայտառակութիւն կուրացան (Ծն ԺԹ:4-11), նոյնպէս եւ սոքա յիններորդ[6057] հարուածովն[6058], զոր էած ի վերայ նոցա Մովսէս՝ զխաւարն շաւշափելի, կոյրք եղեն եւ ոչինչ զաւրէր[6059] զնսեմութիւն խաւարին ի լոյս ածել, ո՛չ հուր եւ ո՛չ ճրագ, այլ յաղթէր[6060] նոցին (տե՛ս Ելք Ժ:21-23):

[6041] +եւ J480 վայել չէին P32

[6042] ազնականութեան M1141 օ-թեամբ օ-թեան C$^{-\mathrm{J391\ J480\ P32}}$ օ-թենէ J391 օ-թիւն c^{1a} ազնութեանն M2602

[6043] Ղատա B3 M2602 Ղովտա c^{2b} M2603 Ղովտայ C1 M1143 V396 J559 Ղօթայ W1049 Ղօտայ V1627

[6044] որով J480 որո P32

[6045] Սոդոմա B1 M2603 J391 M1141 J1761 J646 J755 W1049 -դոմայ C1$^{-\mathrm{J755}}$ M1143 M1232 V396 V1565 J559

[6046] ցաւաւք M1141 V1627 ցաւօք c^{2b} V255

[6047] աղիւսոյն J480

[6048] որպէս M1141

[6049] առ ուր P32

[6050] նշոյլ V1627

[6051] ծածկեան J755 ծածկեցան C$^{-\mathrm{M1141\ J755}}$ M2603 ծակծեցան M1141

[6052] հիւրատեցք M1141 V1627

[6053] Ղովդա W1049 -տա J1761 J646 Ղատա M2602 M1141 Ղատայ M1144 Ղոտայ M1166 Ղօտայ M1142 V1627

[6054] om V396

[6055] զհրեշտակս c^{2b} P32

[6056] om P32

[6057] թերորդ B1$^{-\mathrm{M1166}}$ C$^{-\mathrm{J755\ V1565}}$ M2603 թերր- J755 V1565 ինն M1143 իններորդ B-$^{\mathrm{M2602\ V1627}}$

[6058] հարուածովք B1^{a} M1142 -ծովքն C$^{-\mathrm{J391}}$ M2603 -ծոցն J391

[6059] ցուցանէր J391

[6060] աղթէր P32

493. *«Իւրաքանչիւր ոք զիւրոյ դրաց[6061] ելս խնդրէր»* (ԺԹ:16բ)։ Կուրացեալք խաւարաւն զելս դրացն[6062] խնդրէին եւ ոչ գտանէին, որպէս Սոդոմացիքն[6063] առ յարկաւն Ղովտայ[6064] (տե՛ս Ծն ԺԹ:11)։

494. *«Զի վասն նոցա բնակութիւնք պատշաճեալք, իբրեւ[6065] սաղմոսարանաւ իւրաքանչիւրք[6066] յարդարեալք զիւրաքանչիւր անուան<ս>[6067] նուագէին»* (ԺԹ:17ա)։ Կուրացեալք՝[6068] զելս դրացն[6069] խնդրէին եւ ոչ գտանէին, եւ բնակութիւն յարկացն[6070] որ[6071] պատշաճեալ[6072] էր Եգիպտացւոցն տունք՝ որպէս զերգարանք եղեն, ⸢զի ի տունսն[6073] գոլով⸣[6074] եւ[6075] զիրեարս ոչ տեսանէին[6076]. սայ[6077] զնորա անունն ձայնէր, եւ՛ նա՝ զսորայս, եւ տունն յինքն[6078] կալեալ[6079] զձայնն[6080], որպէս քնար երգակցէր, եւ այսպէս[6081] յիրերաց[6082] անուանց կոչումն զդրունսն[6083] խնդրէին եւ ի սաստիկ խաւարէն[6084] դժուարաւ գտանէին, որոյ աղագաւ ձայնքն եւ աղաղակն բազմանայր եւ անուանքն որպէս նուագարանաւ տանն երգակցելովն հնչեցեալ[6085] լինէր:

[6061] դրանց $B1^{a}$ C1
[6062] դրանցն $B1^{a}$ C1 դրացս J391 ditt M1232
[6063] Սոդոմաեցիքն $B1^{a}$ M2603 M1141 M1144 W1049 -մայեցիքն BC$^{-M1166\ V1627\ M1232}$ M1143
[6064] Ղովդա W1049 -տա M2603 J391 J1761 Ղաւտա M2602 M1166 M1144 Ղաւտաւ V1627 Ղօտա J646
[6065] իբր J391
[6066] իւրաքանչիւր ոք C^{-V1565} M2603
[6067] անուն BC-$^{V1627\ J559}$ M2603 M1143
[6068] կուրացեալ BC$^{-M1141\ J559}$ W1049 կուրացել M1141
[6069] դրանց J391 դրանցն C1 om V1627
[6070] յարկաց նր″ C2 P32 յարկաց նց″ c^{2b}
[6071] նոցա J480′
[6072] պաշտեալ C1^{-P32} պատշեալ P32
[6073] տունն $B1^{a}$ տունս C2
[6074] om M2602
[6075] om C2
[6076] տեսանելով BC M2603 M1143
[6077] նա J391 տա V1627
[6078] ի նոն J391 ինքն P32
[6079] ընկալեալ BC (ընդ- M1166) M2603 M1143
[6080] զձայն C2 P32 M1141
[6081] այնպէս V396 այսպիսի J391 om W1049
[6082] իրերաց C2^{-V1565}
[6083] զդրունս c^{2b} M1141 J755 P32
[6084] խաւարին C2^{-V1565} -րի V1565

495. *«Յամենայն ժամ ի նմին ձայնի հաստատեալք, զոր է ճշմարիտ կարծել (525բ) յեղելոցն տեսլենէ»* (ԺԹ:17բ): Ոչ միանգամ ձայնէր զանունն եւ տեսեալ զեկեալն զկնի ձայնին դադարէր, այլ կուրացեալ խաւարաւն՝ խիտ ⸢ընդ խիտ[6086] եւ յամենայն ժամ կոչէր զնոյն անունն ձայնիւ: Եւ այսպէս ճշմարիտ է կարծել զտեսիլ Եգիպտացւոցն ի մէջ շաւշափելի խաւարին:

496. *«Զի ցամա<քա>յինքն ի ջուրս փոխէին[6087], եւ դուղակքն[6088] յերկիր դառնային»* (ԺԹ:18): Սքանչելի շնորհքն[6089] Աստուծոյ՝ որ առ Իսրայէլ[6090], զայս ուղղեաց, զի ցամաքաբնակ ժողովուրդն[6091] ընդ ջուրն ճանապարհ ⸢արար, որ պատառեցաւ[6092] առաջի նոցա, եւ դուղակացն[6093] հոյլքն՝ որ ի ծովն, ընդ ցամաքեալ յատակ[6094] ծովուն բերէին առաջի նոցա:

497. *«Հուր ջրոյ ⸢յաղթէր իւրով զաւրութեամբն եւ ջուր[6095] զհուր շիջուցիչ բնութիւնն մոռանայր»* (ԺԹ:19): Ի կարկտին[6096] իջանելն այս եղեւ զոր ⸢նախ քննեցաք[6097], քանզի ընդ կարկուտն հուր էջ եւ այրեաց զանասունսն[6098], զոր[6099] ջուր կարկտին ոչ շիջոյց, այլ անշփոթ[6100] մնացին հուրն[6101] ի ջրոյն՝ զի ոչ շիջաւ, եւ ջուրն[6102] ի հրոյն՝ զի ոչ ցամաքեցաւ (տե՛ս Ելք Թ:24):

[6085] հնչեալ B2

[6086] om V1565

[6087] փոփոխէին $C^{-J755\ V1565}$

[6088] լօղակն V255 լօղակքն J391 V1565 դաւղակքն $B^{-M2602\ J559}$ M1143 J1761 P32 դողակքն V396 դուղակքն M2602 դօղակն J755 դօղակքն J559

[6089] շնորհն M2602

[6090] Իսրայէղ c^{2a} M1144 V1627 M1232

[6091] om c^{2b}

[6092] արար որպէս պատուեցաւ J480 որպէս պատառեցաւ c^{1b} որպէս պատուեցաւ P32

[6093] դաւղա- M1143 M1232 դօղա- J559 լաւղակացն M2602 J1761 լողա- V396 լուղա- M1141 P32 V255 լօղա- J480 V1565

[6094] ատակ P32

[6095] om homo P32

[6096] կարտին P32

[6097] նախաքննեցաք M2602

[6098] զանասունս V396

[6099] որ C^{-M1141}

498. *«Եւ բոցք դարձեալ զդիւրածախ ⸢մարմին անասնոցն*[6103] *ոչ թառամեցուցանէին ի շրջելն իւրեանց»* (ԺԹ:20ա): Էջ, ասէ, բոցն ընդ կարկտին եւ սատակեաց զանասունսն, իսկ զորս[6104] սատակել[6105] զաւրեաց[6106], կիզեաց ոչ զդիակունսն դիւրածախ, այլ մնացին[6107] անարատք[6108] եւ սատակեալք[6109]: Նոյնպէս լինի եւ այժմ ի փայլատականց (526ա) կայծականց՝[6110] մեռանին անասունք եւ մարդիկ եւ ոչ խանձատին[6111], սուսեր տեսաք[6112] ի պատեանսն[6113] հալեալ և պատեանքն՝[6114] անխանձ[6115] մնացեալ:

499. *«Եւ ոչ հալէին զսառնակերպ զդիւրահալ զազգ*[6116] *անուշակ կերակրոց»*[6117] (ԺԹ:20բ): Զայս վասն մանանային[6118] ասէ, զի «Որպէս[6119] զձիւն[6120]», գրեալ է, թէ՝ իջանէր, եւ «մանր՝ որպէս[6121] զգինձ» (հմմտ. Ելք ԺԶ:14), եւ տապ արեգականն զաւրն ողջոյն ի վերայ ճառագայթեալ ոչ[6122] հալէր զնորին[6123] անաւսրութիւնն:

[6100] անշփոյթ J1761 P32 շփոյթ C2
[6101] հուր B1^{a} B3 C^{-M1141} M2603
[6102] ջուր C^{-V396}
[6103] tr M2602
[6104] զոր P32
[6105] սատակեալ A C1 M1143 J646 V1565
[6106] զաւրեց M2602 M1141
[6107] մնային J391
[6108] անարտաք V1627
[6109] սատակեալ M2602
[6110] om J559
[6111] խանծատին P32 խանծոտին J480
[6112] տեսակ J480 W1049 տեսակք V396
[6113] պատանս V255 պատանսն M1143 պատենսն V1627 պատենքն M1141
[6114] պատանքն M1143 J480 պատենքն V1627 պատրանքն J1761
[6115] անխանծ V255 աննախանձ c^{2b}
[6116] զազգն V1627
[6117] կերակրոցն C$^{-J1761\ J755\ P32}$ M2603
[6118] մանանէին M1141 P32
[6119] իբրեւ BC M2603 M1143
[6120] զձեւս J391
[6121] իբրեւ J480
[6122] pr եւ M1143 om J480

500. *«Ձի յամենայնի բարձրացուցեր զժողովուրդ քո եւ փառաւորեցեր, եւ ոչ անտես արարեր յամենայն ժամանակի, եւ յամենայն տեղիս քոյով[6124] պաշտպանութեամբ»* (ԺԹ:20գ): Յամենայնի յայս, զոր ընդարձակ բանիւ[6125] վերաճոչակեաց, զպատիւ քո ժողովոյն՝ Իսրայէղի[6126], երեւելի արարեր, որպէս ասէր[6127] Աստուած[6128] առ փարաւոն. «Ի քեզ ցուցից զզաւրութիւն իմ եւ պատմեսցի անուն[6129] իմ ընդ ամենայն երկիր» (Ելից Թ:16): Քանզի փառաւորեցաւ անուն նոցա[6130] ընդ ամենայն լսողս ճարուած[6131] Եգիպտացւոցն[6132] եւ սքանչելի նշանաւքն որով[6133] փրկեցան եւ ոչ եղեն անտես, այլ[6134] ⌜յամենայն ժամ[6135] վերակացու եղեւ[6136] նոցին Աստուած եւ պաշտպան[6137] յանապատն եւ առ դատաւորաւքն: Եւ[6138] որպէս յԵգիպտոս՝[6139] նոյնպէս եւ ի Պաղեստին վայելեցին յԱստուծոյ ազնականութիւնն[6140], որ յամենայն տեղիս պաշտպանեաց նոցա մինչեւ (526բ) ած զնոսա[6141] ի ժամանակն[6142] Դաւթի, որով եւս[6143] պայծառացան, եւ որդւոյ նորին՝[6144] Սողովմոնի[6145], որ արար նոցին տեղի աղաւթից՝ զտաճարն, եւ բազմացոյց

[6123] զնորա M1232

[6124] քով J391

[6125] բանիս C2 $^{-J1761}$

[6126] Իսրայէլի C1 $^{-J755}$ M2603 M1143 V1565 W1049

[6127] ասէ M1142

[6128] om J480

[6129] յանուն P32

[6130] նորա M2602 M1143 W1049

[6131] ճարուածով BC M2603 M1143

[6132] Եգիպտացւոյն P32 -ցոցն M1141 M1144 J755 V1565 W1049

[6133] որովք C $^{-J480}$ M2603 M1142

[6134] այլև J755

[6135] յորժամ P32

[6136] եղեր M1232

[6137] պաշտպանեցան M2602

[6138] om V1565

[6139] Եգիպտոս P32 վայելեսցին P32

[6140] ազնականութիւն M1141 P32 յազ- M2602 J480 J646 օգնութիւնն c^{2b}

[6141] զնոսին C2

[6142] ժամանակս J391

[6143] եւ J391 V1627

[6144] նորա C- ^{P32} նորոյ P32

[6145] Սաղամոնի C2 $^{-V1565}$ Սաղոմոնի M2603 Սողմոնի W1049 Սողոմոնի B1 C1 M1143 V1565 Սողոմովնի M1232 Սղմօնի″ J559 զոսկին եւ զարծաթն եւ զմայր փայտն, որում եւ ամենայն ազգաց թագաւորք ընձայաբերք[6146] եղեն, առ որս իմաստութիւն նորին[6147] հնչակեցաւ:

501. Սա ինքն որ ետ[6148] զայս աստուածաքան իմաստս[6149] կանխաւ՝ Իսրայէղի[6150] ի[6151] մխիթարութիւն, եւ այժմ նորս Իսրայէլի[6152] Քրիստոսի՝ սուրբ եկեղեցւոյ, որով[6153] լուսաւորեալ զուարճանա հանճար քննողաց, զորոյ քննութիւնս ըստ պարգեւի շնորհացն Աստուծոյ ոչ կամեցա[6154] անաւսրութեամբ[6155] բանի յաւդս ցնդել[6156], այլ թանձրութեամբ գրոյ ընդ սահմանաւ պարունակել, յորմէ թէ[6157] տացէ ինչ Աստուած[6158] շնորհ մխիթարութեան ընթերցողացդ եւ լսողացդ՝ գոհութեամբ ⸢փառս տաջիք[6159] նորին շնորհի[6160] առատութեանն[6161], որ յամենայն ժամ զաւրանայ եւ առ անարժանս ներգործէ, յորոց[6162] մի գոլով ⸆մեր՝[6163] ճառագայթիս[6164] ընդունող[6165]⸆:

[6146] ընծաբերք V396
[6147] նորա C
[6148] om J559
[6149] իմաստութեան W1049
[6150] Իսրայէլի C1 M2603 V1565 W1049 J559
[6151] om M2602 J480 V396 P32
[6152] Իսրայէղի B$^{\text{- J646 J559}}$ C2$^{\text{- V1565}}$
[6153] որ C որո M1144 որոյ M2603 M1142 V1627
[6154] կամեցաւ M1142
[6155] յանաւսրութեամբ V1627 յանաւսրվութեան M1141 P32 անօսրութեան J480 յանօսրութիւն C2$^{\text{- V396}}$ J755 յանօրէնութիւն V396
[6156] ցնդեալ J755 P32
[6157] եթէ M2603 M1142
[6158] om V396
[6159] փառաւորեսջիք J391
[6160] շնորհին M2602
[6161] առատութեան M1141 P32 -թենէն J391 -թիւն V1565
[6162] +եւ M1141
[6163] +մեծի BC-$^{\text{J646 J1761 P32}}$ M2603 M1143 մեծիս P32
[6164] +մեզ առ քաւող +մեղսաքաւ V1565 +մեղսաքաւիչ J391 V1627 +մեղսաքաւղ M2602 M1143 +մեղսաքաւող B3 M2603 M1232 J755 V396 P32 J559
[6165] ընդունօղ C$^{\text{1b}}$ ընթերցօղ J559 om P32

502. Զբարերարն եւ զբարեաց[6166] տուողն զԱստուած[6167] ի լրումն կարգի բանիս փառաւորեմ[6168], եւ[6169] երկրպագութեամբ աւրհնեմ[6170] ⸢մի աստուածութիւն եւ սուրբ եւ[6171] երկրպագելի անուն անձնաւորութեանց[6172] Երրորդութեանն⸣[6173] Հայր եւ Որդի եւ Սուրբ Հոգի, որում պատիւ եւ փառք, այժմ եւ միշտ եւ յաւիտեանս յաւիտենից[6174]. ամէն T[6175]

[6166] բարեաց B2 J391 M1142

[6167] Աստուած M1142 om M2602 V396

[6168] փառաւորեմք $C2^{-J1761}$

[6169] om $C^{-J480\ J1761\ J755}$ M2603 M1142

[6170] աւրհնեմք c^{2a} M1141

[6171] om M1232 J559

[6172] անձաւորութեանց M2603 P32

[6173] Երրորդութեան B1 C2 M2603 M1141 M1142 M1232

[6174] om C^{-J480} P32 V1627 J646

[6175] om $C2^{-J1761}$

ՅԻՇԱՏԱԿԱՐԱՆ

Փառք Ամենասուրբ Երրորդութեանն՝ Հօր և Որդւոյ և Հոգւոյն Սրբոյ, որ ետ զօրութիւն հող և մոխիր անձիս՝ Անուշաւանայ, սպասաւորի իւրոյ սրբոյ Սեղանոյն, սկսանել զաշխատասիրութիւնս, որ յաղագս Մեկնութեան Իմաստութեանն Սողոմոնի, զոր ասացեալ է սրբոյ հօրն մերոյ Ներսիսի Արքեպիսկոպոսի Լամբրոնացւոյ, ի յոսկեղնիկն մեր և թարգմանաբար ի յանգղիական բարբառն, ի Հայրապետութեան Տ. Տ. Գարեգնի Բ Կաթողիկոսի Մեծի Տանն Կիլիկիոյ, և յԱռաջնորդութեան Տ. Մեսրոպայ Ս. Արքեպիսկոպոսի և յաւարտ հասուցանել ի Հայրապետութեան Տ. Տ. Արամայ Ա Կաթողիկոսի Տանն Կիլիկիոյ, և յԱռաջնորդութեան Տ. Օշականայ Ս. Արքեպիսկոպոսի, ի քաղաքն Նիւ Եորք յԱմերիկա, ի թուին Հայոց ՌՆԽԶ և ի Փրկչական թուին 2007:

Արդ՝ աղաչեմ զամենեսեան, որք ընթերցջիք զմատեանս և օգտեսջիք ի սմանէ, զի փառս վերառաքեսջիք առ Ամենակալն, որ շնորհեաց ազգիս Հայոց զերանելին եւ զսուրբ Տէրն Ներսէս, որ ելից զչափ հասակի կատարման Տեառն մերոյ բանիւ և գործով եւ խորհրդով:

Այլեւ միով Տէր Ողորմեայիւ յիշեսջիք զնախնիսն իմ՝ զԱրթին և զՖնտըխ, զԵսայի և զՍանան և զԹորոս պապուկն, և զծնողսն իմ՝ զԱնդրանիկ և զԱրաքսի: Ընդ նոսին միով «Հայր Մեր»իւ յիշեսջիք զհարազատսն իմ, որք բնակին յերկրին Մայրեաց, ի Լիբանան, զեղբայրն իմ՝ զԱրմէն և զկողակիցն՝ զԱլիս և զորդին իւրեանց՝ զՎաչէ: Զմիւս եղբայրն իմ՝ զՍահակ և զկողակիցն՝ զԷլիզապէթ, եւ զորդիսն իւրեանց՝ զՎարդավառ և զԱնդրանիկ, և զդուստրն՝ զՍեւան և զայրն իւր՝ զՆարեկ և զթոռն՝ զԱլեակ: Զքոյրն իմ՝ զԱրշակուհի, և զմիւս քոյրն իմ՝ զՇաքէ, և զայրն իւր՝ զՍարգիս, և զորդին իւրեանց՝ զՅակոբ և զկողակիցն իւր՝ զՀայկուհի և զթոռունսն՝ զՍէրլի և զՍարգիս: Եւ զդուստրն իւրեանց՝ զԱլին եւ զայրն իւր՝ զՅակոբ եւ զթոռունսն՝ զԼալա եւ զՎանա: Այլեւ զերրորդ եղբայրն իմ՝ զՅարութիւն և զկողակիցն իւր՝ զԵւգինէ, և զդուստրն իւրեանց՝ զԺանին և զայրն իւր՝ զՀրայր, և զթոռն զԱրին: զՔրիստին և զայրն իւր՝ զՏէր Սարգիս Քահանայ, և զթոռունսն զԳեղամ և զՅակոբ: Այլեւ զմիւս եւս դստերսն՝ Զմարիայ և զԱրաքս, որք պարապին յուսումս իւրեանց:

Եւս առաւել զուսուցիչն իմ զՓիթըր Քաուի՝ ի Գոլումպիա համալսարանս, որ ի Նիւ Եորք և յապա ի UCLA որ ի Գալիֆորնիա, որ մեծաւ ջանիւ անձանձրոյթ պարապեցաւ ընդ իս ի յաւարտ հասուցանել զմեղրահամ և զհոգեշահ մատեանս: Այլեւ յիշեսջիք զՏօլօրէս Զոհրապ-Լիպմընն՝ զշնորհալի դուստրն Գրիգոր Զոհրապի, որ նահատակեցաւ յընթացս մեծի Եղեռնին, ի թուին Հայոց 1915, ընդ բիւրս բիւրուց նահատակաց ազգիս Հայոց: Զի արդեամբք հիմնարկին որ յանուն Տօլօրէս Զոհրապ-Լիպմընի ի լոյս ընծայեցաւ մատեանս այս յօգուտ ուսումնասէր մանկանց եկեղեցւոյ եւ ի վայելումն սպասաւորաց բանի:

Ի կատար բանիս աղաչեմ զբարի ընթերցողսդ, զի անմեղադիր լիջիք սխալանացս, զի որպէս ասացեալ է ի հնումն, «Միտք մարդկային գոլով տկար՝ սխալին, առանց սխալման Մինն միայն գտանի»: